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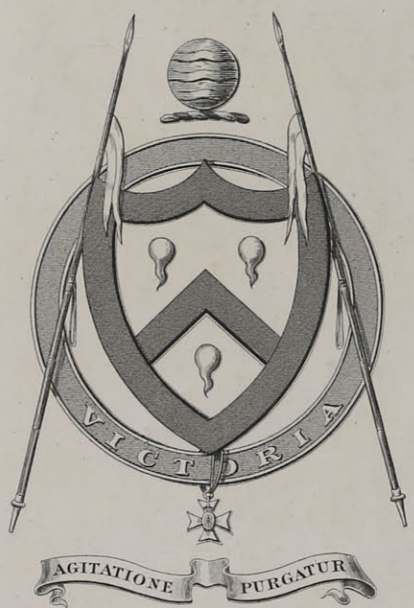

Major General John Cecil Russell,
Colonel 12th Royal Lancers.

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With the Lease before the Trustees.

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THE ANATOMIE OF MELANCHOLY.

The Argument of the Frontiſpiece.

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

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

2 *Tot h' left a landskip of* Jealouſie,
Preſents it ſelf unto thine eye.
A Kingfiſher, a Swan, an Hern,
Two fighting Cocks you may diſcern,
Two roaring Bulls each other hie,
To aſſault concerning Venery.
Symboles are theſe; I ſay no more,
Conceive the reſt by that's afore.

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

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

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

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

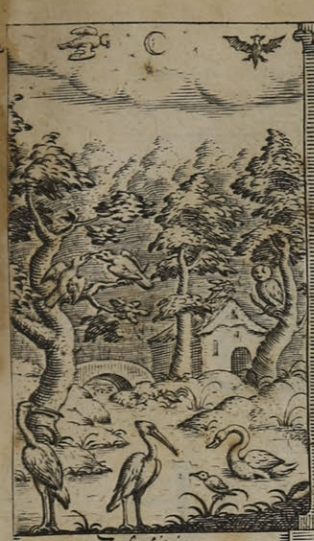
7 *But ſee the* Madman *rage down right*
With furious looks, a gaſtly ſight.
Naked in chains bound doth he lie,
And roars amain he knows not why?
Obſerve him; for as in a glaſs,
Thine angry portraiture it was.
His picture keep ſtill in thy preſence;
Twixt him and thee, ther's no difference.

8 9 Borage *and* Hellebor *fill two ſcenes,*
Soveraign plants to purge the veins
Of melancholy, and chear the heart,
Of thoſe black fumes which make it ſmart;
To clear the Brain of miſty fogs,
Which dull our ſenſes, and Soul clogs.
The beſt medicine that ere God made
For this malady, if well aſſaid.

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

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

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



Zelotypia.

Democritus Abderites.

Solitudo.

Enamorato.

THE ANATOMY OF MELANCHOLY.

What it is, With all the Kinds causes, Symptomes, Prognostickes, & Severall cures of it.

In three Partitions, with their severall Sections, members & subsections.

Philosophically, Medicinally, Historically, opened & cut up.

By

Democritus Junior.

With a Satyricall Preface, Conducing to the following Discourse.

The Sixt. Edition, corrected and augmented by the Author.

Omne tulit punctum, qui miscuit utile dulci.

Hypocondriacus.

Superstitiosus.

Democritus Junior.

Maniacus.

Borago.

Oxford
Printed for
Henry Cripps.
1651

C. le Blon fe.

Helleborus.

G. Colville

HONORATISSIMO DOMINO NON MINVS VIRTVTE SVA, QUAM GENERIS SPLENDORE, ILLVSTRISSIMO, GEORGIO BERKLEIO, MILITI DE BALNEO, BARONI DE BERKLEY MOUBREY, SEGRAVE, D. DE BRUSE,

DOMINO SVO

Multis Nominibus Obſervando,

HANC SUAM MELANCHOLIAE ANATOMEN,

JAM SEXTO REVISAM,

D. D,

DEMOCRITUS Junior.

HONORATISSI-
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MINUS VIRTUTE SUA,
QUAM GENERIS
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HANC SUAM
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ANATOMEN,
JAM SEXTO
REVISAM
&c.
DEMOCRITUS Junior.
(5 *)

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

* *Hæc comicè dicta cave ne malè capias.*

406897

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

VVHen I go muſing all alone,
Thinking of divers things fore-known,
When I build Caſtles in the air,
Void of ſorrow and void of fear,
Pleaſing my ſelf with phantaſms ſweet,
Me thinks the time runs very fleet.
All my joys to this are folly,
Naught ſo ſweet as melancholy.
When I lie walking all alone,
Recounting what I have ill done,
My thoughts on me then tyranniſe,
Fear and ſorrow me ſurpriſe,
Whether I tarry ſtill or go,
Me thinks the time moves very ſlow.
All my griefs to this are jolly,
Naught ſo ſad as melancholy.
When to my ſelf I act and ſmile,
With pleaſing thoughts the time beguile,
By a brook ſide or wood ſo green,
Unheard, unſought for, or unſeen,
A thouſand pleaſures do me bleſs,
And crown my ſoul with happineſs.
All my joys beſides are folly,
None ſo ſweet as melancholy.
When I lie, ſit, or walk alone,
I ſigh, I grieve, making great mone,
In a dark grove, or irkſome den,
With diſcontents and Furies then,
A thouſand miſeries at once,
Mine heavy heart and ſoul enſconce,
All my griefs to this are jolly,
None ſo ſour as melancholy.
Me thinks I hear, me thinks I ſee,
Sweet muſick, wondrous melodie,
Towns, places and Cities fine;
Here now, then there; the world is mine,
Rare beauties, gallant Ladies ſhine,
What e're is lovely or divine.
All other joys to this are folly,
None ſo ſweet as melancholy.
Me thinks I hear, me thinks I ſee
Ghoſts, goblins, fiends; my phantaſie
Preſents a thouſand ugly ſhapes,
Headleſs bears, black men, and apes,
Dolefull outcries, and fearfull ſights,
My ſad and diſmall ſoul affrights.
All my griefs to this are jolly,
None ſo damn'd as Melancholy.

Me

Me thinks I court, me thinks I kiſs,
Me thinks I now embrace my miſtriſs.
O bleſſed days, O ſweet content,
In Paradiſe my time is ſpent.
Such thoughts may ſtill my fancy move,
So may I ever be in love.
All my joys to this are folly,
Naught ſo ſweet as Melancholy.
When I recount loves many frights,
My ſighs and tears, my waking nights,
My jealous fits; O mine hard fate
I now repent, but 'tis too late.
No torment is ſo bad as love,
So bitter to my ſoul can prove.
All my griefs to this are jolly,
Naught ſo harſh as Melancholy.
Friends and Companions get you gone,
Tis my deſire to be alone;
Ne're well but when my thoughts and I
Do domineer in privacie.
No Gemm, no treaſure like to this,
'Tis my delight, my Crown, my bliſs.
All my joys to this are folly,
Naught ſo ſweet as Melancholy.
'Tis my ſole plague to be alone,
I am a beaſt, a monſter grown,
I will no light nor company,
I finde it now my miſery.
The ſcean is turn'd, my joys are gone;
Fear, diſcontent, and ſorrows come.
All my griefs to this are jolly,
Naught ſo fierce as Melancholy.
Ile not change life with any King,
I raviſht am: can the world bring
More joy, then ſtill to laugh and ſmile,
In pleaſant toys time to beguile?
Do not, O do not trouble me,
So ſweet content I feel and ſee.
All my joyes to this are folly,
None ſo divine as Melancholy.
Il'e change my ſtate with any wretch,
Thou canſt from gaole or dunghill fetch:
My pain, paſt cure, another Hell,
I may not in this torment dwell,
Now deſperate I hate my life,
Lend me a halter or a knife.
All my griefs to this are jolly,
Naught ſo damn'd as Melancholy.

DEMOCRITUS IVNIOR TO THE READER.

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

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

a *Seneca in ludo in mortem Claudii Cæsaris.*

b *Lib. de curiositate.*

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

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

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

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

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

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

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

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

to learn wisdom as he did, penned up most part in my study. For I have been brought up a student in the most florishing Colledge of *Europe*, [z] *Augustissimo collegio*, and can brag with * *Iovius*, almost, *in eâ luce domicilii Vacicani, totius orbis celeberrimi, per* 37. *annos multa opportunaque didici*; for 30 years I have continued (having the use of as good [a] Libraries as ever he had) a scholar, and would be therefore loth, either by living as a drone, to be an unprofitable or unworthy a Member of so learned and noble a societie, or to write that which should be any way dishonourable to such a royal and ample foundation. Something I have done, though by my profession a Divine, yet *turbine raptus ingenii*, as [b] he said, out of a running wit, an unconstant, unsetled mind, I had a great desire, (not able to attain to a superficial skil in any) to have some smattering in all, to be *aliquis in omnibus, nullus in singulis*, which [c] *Plato* commends, out of him [d] *Lipsius* approves and furthers, *as fit to be imprinted in all curious wits, not be a slave of one science, or dwell altogether in one subject, as most do, but to rove abroad*, centum puer artium, *to have an oar in every mans boat, to* [e] *taste of every dish, and sip of every cup*, which saith [f] *Montaigne*, was well performed by *Aristotle* and his learned countrey-man *Adrian Turnebus*. This roving humor (though not with like successe) I have ever had, & like a ranging spaniel, that barks at every bird he sees, leaving his game, I have followed all, saving that which I should, & may justly complain, and truly, *qui ubique est, nusquam est*, which [g] *Gesner did in modesty*, that I have read many books, but to little purpose, for want of good method, I have confusedly tumbled over divers authors in our Libraries, with small profit for want of art, order, memory, judgment. I never travelled but in Map or Card, in which my unconfined thoughts have freely expatiated, as having ever been especialy delighted with the study of *Cosmography*. [h] *Saturn* was Lord of my geniture, culminating, &c. and *Mars* principal *significator* of manners, in partile conjunction with mine *Ascendent*; both fortunate in their houses, &c. I am not poor, I am not rich; *nihil est, nihil deest*, I have little, I want nothing: all my treasure is in *Minerva's* tower. Greater preferment as I could never get, so am I not in debt for it, I have a competency (*Laus Deo*) from my noble and munificent Patrons, though I live still a Collegiat student, as *Democritus* in his garden, and lead a monastique life, *ipse mihi theatrum*, sequestred from those tumults and troubles of the world, *Et tanquam in specula positus*, [i] as he said) in some high place above you all, like *Stoicus Sapiens, omnia sæcula, præterita præsentiaq; videns, uno velut intuitu*, I hear and see what is done abroad, how others [k] run, ride, turmoil, and macerate themselves in court and countrey, far from those wrangling Law suits, *aulæ vanitatem, fori ambitionem, ridere mecum soleo*: I laugh at all, [l] *only secure, lest my suit go amiss, my ships perish*, corn and cattle miscarry, trade decay, *I have no wife nor children good or bad to provide for*. A meer spectator of other mens fortunes and adventures, and how they act their parts, which me thinks are diversly presented unto me, as from a comnon theatre or scene. I hear newv news every day, and those ordinary rumors of vvar, plagues, fires, inundations, thefts, murders, massacres, meteors, comets, spectrums, prodigies, apparitions, of tovvns

z Christ-Church in Oxford.
* *Præfat. hist.*
a Keeper of our colledg library lately revived by *Otho Nicolson* Esquire.
b *Scaliger.*
c *In Theat.*
d *Phil. Stoic. li. diff. 8. dogma cupidis & curiosis ingeniis imprimendum, ut sit talis qui nulli rei serviat, aut exactè unum aliquid elaboret, alia negligens, ut artifices, &c.*
e *Delibare gratū de quocunq; cibo, & pittisare de quocunq; dolio jucundum.*
f *Essaies lib. 3.*
g *Præfat. bibliothec.*
h *Ambo fortes & fortunati, Mars idem magisterii dominus juxta primam Leovitii regulam.*
i *Hensius.*
k *Calide ambientes, solicite litigantes, aut misere excidentes, voces, strepitum, contentiones, &c.*
l *Cyp. ad Donat. Unice securus, ne excidam in foro, aut in mari Indico bonis eluā, de dote filiæ, patrimonio filii non sum solicitus.*

taken, cities beſieged in *France*, *Germany*, *Turky*, *Perſia*, *Poland*, &c daily muſters and preparations, and ſuch like, which theſe tempeſtuous times afford, battles fought, ſo many men ſlain, monomachies, ſhipwracks, piracies, and ſea-fights, peace, leagues, ſtratagems, and freſh alarums. A vaſt confuſion of vows, wiſhes, actions, edicts, petitions, lawſuits, pleas, laws, proclamations, complaints, grievances are daily brought to our ears. New books every day, pamphlets, currantoes, ſtories, whole catalogues of volumes of all ſorts, new paradoxes, opinions, ſchiſms, hereſies, controverſies in philoſophie, religion, &c. Now come tidings of weddings, maskings, mummeries, entertainments, jubilies, embaſſies, tilts and tournaments, trophies, triumphs, revels, ſports, playes: Then again, as in a new ſhifted ſcene, treaſons, cheating tricks, robberies, enormous vilanies in all kindes, funerals, burials, death of Princes, new diſcoveries, expeditions; now comical, then tragical matters. To day we heare of new Lords and officers created, to morrow of ſome great men depoſed, and then again of freſh honors conferred; one is let looſe, another impriſoned; one purchaſeth, another breaketh: he thrives, his neighbor turns bankrupt; now plenty, then again dearth and famine; one runs, another rides, wrangles, laughs, weeps, &c. Thus I daily hear, and ſuch like, both private and publick news, amidſt the gallantry and miſery of the world; jollitie, pride, perplexities and cares, ſimplicity and vilany; ſubtletie, knavery, candor and integrity, mutually mixt and offering themſelves, I rub on *privus privatus*, as I have ſtill lived, ſo I now continue, *ſtatu quo prius*, left to a ſolitary life, and mine own domeſtick diſcontents: ſaving that ſometimes, *ne quid mentiar*, as *Diogenes* went into the city, and *Democritus* to the haven to ſee faſhions, I did for my recreation now and then walk abroad, look into the world, and could not chooſe but make ſome little obſervation, *non tam ſagax obſervator, ac ſimplex recitator*, not as they did to ſcoffe or laugh at all, but with a mixt paſſion.

[m] *Bilem ſæpè, jocum veſtri movère tumultus.*

I did ſometime laugh and ſcoff with *Lucian*, and ſatyrically tax with *Menippus*, lament with *Heraclitus*, ſomtimes again I was [n] *petulanti ſplene chachinno*, and then again, [o] *urere bilis jecur*, I was much moved to ſee that abuſe which I could not amend. In which paſſion howſoever I may ſympathize with him or them, tis for no ſuch reſpect I ſhroud my ſelf under his name, but either in an unknown habit, to aſſume a little more liberty and freedom of ſpeech, or if you will needs know, for that reaſon and only reſpect, which *Hippocrates relates* at large in his Epiſtle to *Damegetus*, wherein he doth expreſſe, how coming to viſit him one day, he found *Democritus* in his garden at *Abdera*, in the ſuburbs, [p] under a ſhady bower, [q] with a book on his knees, buſie at his ſtudy, ſometimes writing, ſomtime walking. The ſubject of his book was melancholy and madneſs, about him lay the carcaſſes of many ſeveral beaſts, newly by him cut up and anatomized, not that he did contemn Gods creatures, as he told *Hippocrates*, but to finde out the ſeat of this *atra bilis*, or melancholy, whence it proceeds, and how it was engendred in mens bodies, to the intent he might better cure it in himſelf, by his writings and obſervations [r] teach others how to prevent and avoid it. Which good intent

m *Hor.*
n *Per.*
o *Hor.*
p *Secundum mœnia locus erat frondoſis populis opacus, vitibuſq; ſponte natus, tenuis prope aqua defluebat, placide murmurans, ubi ſedile & domus Democriti conſpiciebatur.*
q *Ipſe compoſite conſidebat, ſuper genua volumen habens, & utrinque alia patentia parata, diſſectaq; animalia cumulatim ſtrata, quorum viſcera rimabatur.*
r *Cùm mundus extra ſe ſit, & mente captus ſit, & neſciat ſe languere, ut medelam adhibeat.*

tent of his, *Hippocrates* highly commended: *Democritus Junior* is therfore bold to imitate, & becauſe he left it unperfect, & it is now loſt, *quaſi ſuccenturiator Democriti*, to revive again, proſecute and finiſh in this treatiſe.

You have had a reaſon of the name; If the title and inſcription offend your gravity, were it a ſufficient juſtificatoin to accuſe others, I could produce many ſober treatiſes, even ſermons themſelves, which in their fronts carry more phantaſtical names. Howſoever it is a kinde of policie in theſe daies, to prefix a phantaſtical title to a book which is to be ſold: For as Larks come down to a day-net, many vain readers will tarry and ſtand gazing like ſilly paſſengers, at an antick picture in a painters ſhop, that will not look at a judicious peece. And indeed as [r] *Scaliger* obſerves, *nothing more invites a reader then an argument unlooked for, unthought of, and ſels better than a ſcurrile pamphlet*, tum maxime cum novitas excitat * palatum. Many men, ſaith *Gellius*, *are very conceited in their inſcriptions*, and able (as [t] *Plinie* quotes out of *Seneca*) to make him loyter by the way, *that went in haſt to fetch a mid-wife for his daughter, now ready to lie down.* For my part I have honourable [u] preſidents for this which I have done: I will cite one for all, *Anthonie Zara Pap. Epiſc.* his Anatomie of wit, in four ſections, members, ſubſections, &c. to be read in our Libraries.

If any man except againſt the matter or manner of treating of this my ſubject, and will demand a reaſon of it, I can alleage more then one, I write of melancholy, by being buſie to avoid melancholy. There is no greater cauſe of melancholy then idleneſſe, *no better cure then buſineſſe*, as [x] *Rhaſis* holds: and howbeit, *ſtultus labor eſt ineptiarum*, to be buſied in toyes is to ſmall purpoſe, yet hear that divine *Seneca*, better *aliud agere quam nihil*, better do to no end than nothing. I writ therefore, and buſied my ſelf in this playing labour, *otioſaq; diligentiâ ut vitarem torporem feriandi* with *Vectius* in *Macrobius*, atq; otium in utile verterem negotium.

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

To this end I write, like them, ſaith *Lucian*, that *recite to trees, and declaim to pillars for want of auditors*: as [z] *Paulus Ægineta* ingeniouſly confeſſeth, *not that any thing was unknown or omitted, but to exerciſe my ſelf*, which courſe if ſome took, I think it would be good for their bodies, and much better for their ſouls; or peradventure as others do, for fame, to ſhew my ſelf (*Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter.*) I might be of *Thucydidis* opinion, [a] *to know a thing and not to expreſſe it, is all one as if he knew it not.* When I firſt took this task in hand, *& quod ait* [b] *ille, impellente genio negotium ſuſcepi*, this I aimed at; [c] *vel ut lenirem animum ſcribendo*, to eaſe my minde by writing, for I had *gravidum cor, fœtum caput*, a kind of impoſtume in my head, which I was very deſirous to be unladen of, and could imagin no fitter evacuation then this. Beſides I might not well refrain, for *ubi dolor, ibi digitus*, one muſt needs ſcratch where it itches. I was not a little offended with this maladie, ſhall I ſay my Miſtris *melancholy*, my *Ægeria*, or my *malus genius*, & for that cauſe as he that is ſtung with a ſcorpion, I would expel *clavum clavo*, [d] comfort one ſorrow with another, idlenes with idlenes, *ut ex viperâ Theriacum*, make an Antidote out of that which was the prime cauſe of my diſeaſe.

Or

r *Scaliger Ep. ad Patiſonem. nihil magis lectorem invitat quam inopinatum argumentum, neque vendibilior merx eſt quàm petulans liber.*
* *Lib. 20. c. 11. miras ſequuntur inſcriptionum feſtivitates.*
t *Præfat. Nat. hiſt. patri obſtetricem parturienti filiæ accerſenti moram injicere poſſunt.*
u Anatomie of poperie. Anatomie of immortalitie. *Angelus ſalas*, Anatomie of *Antimony*, &c.
x *Cont. l. 4. c. 9. Non eſt cura melior quàm labor.*
y *Hor.*
z *Non quod de novo quid addere, aut à veteribus præterimiſſum, ſed propriæ exercitationis cauſâ.*
a *Qui novit, neque id quod ſentit exprimit, perinde eſt ac ſi neſciret.*
b *Jovius Præf. Hiſt.*
c *Eraſmus.*
d *Otium otio dolorem dolore ſum ſolatus.*

Or as he did, of whom [f] *Felix Plater* speaks, that thought he had some of *Aristophanes* frogs in his belly, still crying *Brecc' ckex, coax, coax, oop, oop*, and for that cause studied physick seven years, and travelled over most part of *Europe* to ease himself: To do my self good I turned over such physicians as our libraries would afford, or my [g] private friends impart, and have taken this pains. And why not? *Cardan* professeth he writ his book *De consolatione* after his sons death, to comfort himself; so did *Tully* write of the same subject with like intent after his daughters departure, if it be his at least, or some impostors put out in his name, which *Lipsius* probably suspects. Concerning my self, I can peradventure affirm with *Marius* in *Salust*, [h] *that which others hear or reade of, I felt, and practised my self, they get their knowledge by books, I mine by melancholizing*, *Experto crede* Roberto. Something I can speak out of experience, *ærumnabilis experientia me docuit*, and with her in the Poet, [i] *Haud ignara mali miseris succurrere disco.* I would help others out of a fellow-feeling, and as that vertuous Lady did of old, [k] *being a leper her self, bestow all her portion to build an Hospital for Lepers*, I will spend my time and knowledge, which are my greatest fortunes, for the common good of all.

Yea but you will infer that this is [l] *actum agere*, an unnecessary work, *cramben bis coctam apponere*, the same again and again in other words. To what purpose? [m] *Nothing is omitted that may well be said*, so thought *Lucian* in the like theam. How many excellent Physitians have written just Volumes and elaborate tracts of this subject? no news here, that which I have is stoln from others, [n] *Dicitq; mihi mea pagina fures.* If that severe doom of [o] *Synesius* be true, *It is a greater offence to steal dead mens labours, than their clothes*, what shall become of most Writers? I hold up my hand at the bar amongst others, and am guilty of felonie in this kinde, *habes confitentem reum*, I am content to be pressed with the rest. Tis most true, *tenet insanabile multos scribendi cacoëthes*, and [p] *there is no end of writing of books*, as the Wise-man found of old, in this [q] scribling age, especially wherein [r] *the number of books is without number*, (as a worthy man saith) *presses be oppressed*, and out of an itching humor, that every man hath to shew himself, [t] desirous of fame and honor (*scribimus indocti doctiq;* ——.) he will write no matter what, and scrape together it boots not whence. [t] *Bewitched with this desire of fame, etiam mediis in morbis*, to the disparagement of their health, and scarce able to hold a pen, they must say something, [u] *and get themselves a name*, saith *Scaliger*, *though it be to the down-fall and ruine of many others.* To be counted writers, *scriptores ut salutentur*, to be thought and held *Polumathes* and *Polyhistors*, *apud imperitum vulgus ob ventosæ nomen artis*, to get a paper-kingdom: *nulla spe quæstus sed amplâ famæ*, in this precipitate, ambitious age, *nunc ut est sæculum, inter immaturam eruditionem, ambitiosum & præceps* (tis [x] *Scaligers* censure) and they that are scarce auditors, *vix auditores*, must be masters and teachers, before they be capable and fit hearers. They will rush into all learning, *togatam, armatam*, divine, humane authors, rake over all *Indexes* & Pamphlets for notes, as our merchants do strange havens for traffick, write great Tomes, *Cum non sint re vera doctiores, sed loquaciores*, when as they are not therby better scholars, but

f *Observat. l.* 1.

g M. Joh. Rous our *Protobib. Oxon.* M. Hopper. M. Guthridge, *&c.*

h *Quæ illi audire & legere solent, eorum partim vidi egomet, alia gessi, quæ illi literis, ego militando didici, nunc vos existimate facta an dicta pluris sint.*

i *Dido Virg.*

k *Camden, Ipsa elephantiasi correpta elephantiasis hospitium construxit.*

l *Iliada post Homerum.*

m *Nihil prætermissum quod à quovis dici possit.*

n *Martialis.*

o *Magis impium mortuorum lucubrationes, quàm vestes furari.*

p *Eccl. xii.*

q *Libros Eunuchi gignunt steriles pariunt.*

r D. King *præfat. lect. Jonas* the late right reverend Lord B. of *London.*

s *Homines famelici gloriæ ad ostentationem eruditionis undique congerunt.* *Buchananus.*

t *Effascinati etiam laudis amore, &c. Sur. Baronius.*

u *Ex ruinis alienæ existimationis sibi gradum ad famam struunt.*

x *Exercit.* 288.

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

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

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

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

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

[a] *Proferunt*

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

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

Floriferis ut apes insaltibus omnia libant,

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

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

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

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

I solve

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

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

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

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

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

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

Pro captu lectoris habent sua fata libelli.

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

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

He respects matter, thou art wholly for words, he loves a loose and free stile, thou art all for neat composition, strong lines, hyperboles, allogories;

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

b *Uno absurdo dato mille sequuntur.*

c *Non dubito multos lectores hic fore stultos.*

d *Martial* 13. 2.

e *Ut venatores feram è vestigio impressô, virum scripticulâ. Lips.*

f *Hor.*

g *Hor.*

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

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

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

* *Antwerp. fol.* 1607.

h *Muretus.*

i *Lipsius.*

k *Hor.*

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

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

n *Erasmus.*

* *Annal Tom. 3. ad annum 360. Est porcus ille qui sacerdotem ex amplitudine redituum sordide demetitur.*

o *Erasm. dial.*

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

q *Præf. hist.*

r *Laudari à laudato laus est.*

f *Vit. Persii.*

* *Minuit præsentia famam.*

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

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

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

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

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

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

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

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

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

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

——*nonumque prematur in annum*,

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

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

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

——*vox es, præterea nihil, &c.*

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

f *Hor.*

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

* *Euſebius eccleſ. Hiſt. lib. 6.*

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

* *Virg.*

i *Non eadem à ſummo expectes, minimoq; poeta.*

k *Stylus hic nullus præter parrheſiam.*

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

m *Palingenius.*

n *Cujuſcunque orationem videris politam, & ſollicitam, ſcito animum in puſillis occupatū, inſcriptis nil ſolidum. Epiſt. lib. 1. 21.*

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

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

* *Hic enim, quod Seneca de Ponto, bos herbam, Ciconia lariſam, canis leporem virgo florem legat.*

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

p *Pet. Nannius not. in Hor.*

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

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

s *Philo de Con.*

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

t *Virg.*

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

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

* *Frambeſarius, Sennertus, Ferandus, &c.*

x *Ter. Adelph.*

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

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

y *Heaut. Act. 1. ſcen. 1.*

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

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

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

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

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

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

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

a *Et inde catena quædam fit, quæ hæredes etiam ligat. Cardan. Hensius.*
b *Malle se bellum cum magno principe gerere, quam cum uno ex fratrum mendicantium ordine.*
c *Hor. epod. lib. od. 7.*
d *Epist. 86. ad Casulam presb.*
e *Lib. 12. cap. 1. Mutos nasci, & omni scientia egere satius fuisset, quàm sic in propriam perniciem insanire.*
f *Infælix mortalitas inutilibus quæstionibus ac disceptationibus vitam traducimus, naturæ principes thesauros, in quibus gravissimæ morborum medicinæ collocatæ sunt, interim intactos relinquimus. Nec ipsi solum relinquimus sed & alios prohibemus, impedimus, condemnamus, ludibriisq; afficimus.*
g *Quod in praxi minime fortunatus esset, medicinam reliquit, & ordinibus initiatus in Theologia post modum scripsit. Gesner Bibliotheca.*
h *P. Jovius.*

rurgions, panders, bawds, and midwives, &c. Many poor countrey-vicars for want of other means, are driven to their shifts; to turn mountebanks, quacksalvers, empiricks, and if our greedy patrons hold us to such hard conditions, as commonly they do, they will make most of us work at some trade, as *Paul* did, at last turn taskers, malsters, costermongers, graziers, sel ale as some have done, or worse. Howsoever in undertaking this task, I hope I shall commit no great error or *indecorum*, if all be considered aright, I can vindicate my self with *Georgius Braunus*, and *Hieronymus Hemingius*, those two learned Divines; who (to borrow a line or to of mine [i] elder brother) drawn by a *natural love*, *the one of pictures and maps*, *prospectives and corographical delights*, *writ that ample theatre of cities*; *the other to the studie of genealogies*, *penned* theatrum genealogicum. Or else I can excuse my studies with [k] *Lessius* the *Jesuit* in like case, It is a disease of the soul, on which I am to treat, and as much appertaining to a Divine as to a physician; and who knows not what an agreement there is betwixt these two professions? A good Divine either is or ought to be a good physician, a spiritual physician at least, as our Saviour cals himself, and was indeed, *Mat.*4.23. *Luke* 5.18. *Luke* 7.8. They differ but in object, the one of the body, the other of the soul, and use divers medicines to cure: one amends *animam per corpus*, the other *corpus per animam*, as [l] our Regius Professor of physick well informed us in a learned lecture of his not long since. One helps the vices and passions of the soul, anger, lust, desperation, pride, presumption, &c. by applying that spiritual physick; as the other use proper remedies in bodily diseases. Now this being a common infirmity of body and soul, and such a one that hath as much need of spiritual as a corporal cure, I could not finde a fitter task to busie my self about, a more apposite theam, so necessary, so commodious, and generally concerning all sorts of men, that should so equally participate of both, and require a whole physician. A divine in this compound mixt maladie, can do little alone, a physician in some kinds of melancholy much lesse, both make an absolute cure. [m] *Alterius sic altera poscit opem.*

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

If these reasons do not satisfie thee good Reader, as *Alexander Munificus* that bountiful prelate, sometimes bishop of *Lincoln*, when he had built six castles, *ad invidiam operis eluendam*, saith [o] Mr. *Camden*, to take away the envy of his work (which very words *Nubrigensis* hath of *Roger* the rich bishop of *Salisbury*, who in King *Stephens* time, built *Shirburn* castle, and that of *Devises*) to divert the scandal or imputation, which might be thence inferred, built so many religious houses: If this my discourse be over medicinal, or savor too much of humanitie, I promise thee, that I wil hereafter make thee amends in some treatise of divinity. But this I hope shal suffice, when you have more fully considered of the matter

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

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

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

m *Hor.*

n *Lib. de pestil.*

o In *Newarke* in *Nottinghamshire. Cum duo edificass't castella, ad tollendam structionis invidiam, & expiandam maculam, duo instituit cœnobia, & collegis religiosis implevit.*

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

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

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

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

[r] *Part 1. ſect. 3*

[s] *Præf. Lectori.*

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

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

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

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

x *Horatius.*

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

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

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

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

c *Eccles.* 1. 24.

they are canonicall. *David* a man after Gods own heart, confesseth as much of himself, *Psal.* 37. 21, 22. *So foolish was I and ignorant, I was even as a beast before thee.* And condemns all for fools, *Ps.* 93. & 32. 9. & 49 20. He compares them to *beasts, horses, and mules, in which there is no understanding.* The Apostle *Paul* accuseth himself in like sort, 2 *Cor.* 11. 21. *I would you would suffer a little my foolishnes, I speak foolishly. The whole head is sick* saith *Esay, and the heart is heavy, Cap.* 1. 5. And makes lighter of them *then of Oxen and Asses, The Ox knows his owner, &c.* reade *Deut.* 32. 6. *Jer.* 4. *Amos* 3. 1. *Ephes.* 5. 6. *Be not mad, be not deceived, foolish Galatians, who hath bewitched you?* How often are they branded with this Epithet of madnesse and folly? No word so frequent amongst the fathers of the Church and Divines; you may see what an opinion they had of the world, and how they valued mens actions.

I know that we think far otherwise, and hold them most part wise men that are in authority, princes, magistrates, [d] rich men, they are wise men born, all Politicians and State-men must needs be so, for who dare speak against them? And on the other, so corrupt is our judgment, we esteem wise and honest men fools. Which *Democritus* wel signified in an *Epistle* of his to *Hyppocrates*: [e] The *Abderites account vertue madnesse*, and so do most men living. Shall I tell you the reason of it? [f] *Fortune* and *Vertue, Wisdom* and *Folly*, their seconds, upon a time contended in the *Olympicks*; Every man thought that *fortune* and *folly* would have the worst, and pitied their cases. But it fell out otherwise. *Fortune* was blind and cared not where she stroke, nor whom, without laws, *Audabatarum instar, &c. Folly* rash and inconsiderate, esteemed as little what she said or did. *Vertue* and *Wisdom* gave [g] place, were hissed out, and exploded by the common people: *folly* and *fortune* admired, and so are all their followers ever since: knaves and fools commonly fare and deserve best in worldlings eyes & opinions. Many good men have no better fate in their ages: *Achish*, 1 *Sam.* 21. 14. held *David* for a mad-man. [h] *Elisha* & the rest were no otherwise esteemed. *David* was derided of the common people, *Psa.* 9. 7. *I am become a monster to many.* And generally we are accounted fools for Christ, 1 *Cor.* 14. *We fools thought his life madnesse, and his end without honour, Wisd.* 5. 4. Christ and his Apostles were censured in like sort, *John* 10. *Mark* 3. *Acts* 26. And so were all christians in [i] *Pliny's* time, *fuerunt & alii similis dementiæ, &c.* And called not long after, [k] *Vesaniæ sectatores, eversores hominum, polluti novatores fanatici, canes, malefici, venefici, Galilæi homunciones, &c.* Tis an ordinary thing with us, to account honest, devout, orthodox, divine, religious, plain-dealing-men, idiots, asses, that cannot, or will not ly and dissemble, shift, flatter, *accommodare se ad eum locum ubi nati sunt*, make good bargains, supplant, thrive, *patronis inservire; solennes ascendendi modos apprehendere, leges, mores, consuetudines rectè observare, candidè laudare, fortiter defendere, sententias amplecti, dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, cæteraque quæ promotionem ferunt & securitatem, quæ sine ambage fœlicem reddunt hominem, & verè sapientem apud nos;* That cannot temporize as other men do, [l] hand and take bribes, &c. but fear God, and make a conscience of their doings. But the holy Ghost that knowes better how to judge, he cals them fools. *The fool hath said*

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

in his heart, Psal. 53. 1. *And their wayes utter their folly, Psal.* 49. 14. [m] *For what can be more mad, than for a litle worldly pleasure to procure unto themselves eternall punishment?* As *Gregorie* and others inculcate unto us.

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

Qui genus humanum ingenio superavit, & omnes
Perstrinxit Stellas exortus ut ætherius Sol.
Whose wit excel'd the wits of men as far,
As the Sun rising doth obsure a Star.
Or that so much renowned *Empedocles*,
* *Vt vix humana videatur stirpe creatus.*

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

Nulla ferant talem secla futura virum:

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

——*meritò cui doctior orbis*
Submissis defert fascibus imperium.

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

m *Quid insanius quam pro momentanea fœlicitate æternis te mancipare supplicis?*
n *In fine Phædonis. Hic finis fuit amici nostri, ô Eucrates, nostro quidem judicio omnium quos experti sumus optimi & apprime sapientissimi, & justissimi.*
o *Xenop. l. 4. de dictis Socratis ad finem, talis fuit Socrates quem omnium optimum & fœlicissimum statuam.*
* *Lib. 25. Platonis Convivio.*
* *Lucretius.*
p *Anaxagoras olim mens dictus ab antiquis.*
q *Regula naturæ, naturæ miraculum, ipsa eruditio dæmonium hominis, sol scientiarum, mare, Sophia, antistes literarum & sapientiæ, ut Scioppius olim de Scal. & Hensius, Aquila in nubibus, Imperator literatorum, columen literarum, abyssus eruditionis, ocellus Europæ, Scaliger.*
r *Lib. 3. de sap. c. 17. & 20. omnes Philosophi, aut stulti, aut insani; nulla anus, nullus æger ineptiùs deliravit.*
s *Democritus à Leucippo doctus, hæreditatem stultitiæ reliquit Epic.*
t *Hor. car. lib. 1. od. 34. 1. epicur.*
u *Nihil interest inter hos & bestias nisi quod loquantur. de sa. l. 26. c. 8.*
x *Cap. de virt.*

in

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

Nescio an Anticyram ratio illis destinet omnem.

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

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

y *Neb. & Ranis*
z *Omnium disciplinarum ignarus.*
* *Pulcherrum adolescentum causâ frequenter gymnasium obibat, &c.*

Seneca. Scis rotunda metiri, sed non tuum animum.

a *Ab uberibus sapientia lactati cæcutire non possunt.*
b *Cor Xenodoti & jecur Cratetis.*

* *Lib. de nat. boni.*

not

not one. Job aggravates this, 4.18. *Behold he found no ſtedfaſtneſſe in his ſervants, and laid folly upon his angels,* 19. *How much more on them that dwell in houſes of clay?* In this ſenſe we are all as fools, and the [c] Scripture alone is *arx Minervæ*, we and our writings are ſhallow and unperfect. But I do not ſo mean; even in our ordinary dealings, we are no better then fools. All our actions, as [d] *Pliny* told *Trajan*, *upbraid us of folly*, our whole courſe of life is but matter of laughter: we are not ſoberly wiſe; and the world it ſelf, which ought at leaſt to be wiſe by reaſon of his antiquity, as [e] *Hugo de Prato Florido* will have it, *ſemper ſtultizat; is every day more fooliſh then other; the more it is whipped, the worſe it is, and as a child, will ſtill be crowned with roſes and flowers.* We are apiſh in it, *aſini bipedes*, and every place is full *inverſorum Apuleiorum*, of metamorphoſed and two-legged aſſes, *inverſorum Silenorum*, childiſh, *pueri inſtar bimuli, tremulâ patris dormientis in ulnâ.* *Jovianus Pontanus*, *Antonio Dial*, brings in ſome laughing at an old man, that by reaſon of his age was a little fond, but as he admoniſheth there, *Ne mireris mî hoſpes de hoc ſene*, marvel not at him only, for *tota hæc civitas delirium*, all our Town dotes in like ſort, [f] we are a company of fools. Ask not with him in the Poet, [g] *Larvæ hunc intemperiæ inſaniæque agitant ſenem?* What madneſſe ghoſts this old man, but what madneſſe ghoſts us all? For we are *ad unum omnes*, all mad, *ſemel inſanivimus omnes*, not once, but alway ſo, *& ſemel, & ſimul & ſemper*, ever and altogether as bad as he; and not *ſenex bis puer, delira anus*, but ſay it of us all, *ſemper pueri*, yong and old, all dote, as *Lactantius* proves out of *Seneca*; and no difference betwixt us and children, ſaving that, *majora ludimus, & grandioribus pupis*, they play with babies of clouts & ſuch toyes, we ſport with greater bables. We cannot accuſe or condemn one another, being faulty our ſelves, *deliramenta loqueris*, you talk idly, or as [h] *Mitio* upbraided *Demea, inſanis, auferte*, for we are as mad our own ſelves, and it is hard to ſay which is the worſt. Nay tis univerſally ſo, [i] *Vitam regit fortuna, non ſapientia.*

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

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

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

[p] *Deſipiunt omnes æquè ac tu.*

Tis an inbred maladie in every one of us, there is *ſeminarium ſtultitiæ*, a ſeminarie

c *Hic profundiſſimæ Sophiæ fodinæ.*
d *Panegyr. Trajano omnes actiones exprobrare ſtultitiam videntur.*
e *Ser. 4. in domi Pal. Mundus qui ob antiquitatem deberet eſſe ſapiens, ſemper ſtultizat, & nullis flagellis alteratur, ſed ut puer vult roſis & floribus coronari.*
f *Inſanum te omnes pueri, clamantque puellæ. Hor.*
g *Plautus Aubular.*
h *Adelph. act. 5. ſcen. 8.*
i *Tully Tuſc. 5.*
k *Plato Apologia Socratis.*
l *Ant Dial.*
m *Lib. 3. de ſap. pauci ut video ſanæ mentis ſunt.*
n *Stultè & incaute omnia agi video.*
o *Inſania non omnibus eadem Eraſm. chil. 3. cent. 10. nemo mortalium qui non aliqua in re deſipit, licet alius alio morbo laboret, hic libidinis, ille avaritiæ, ambitionis, invidiæ.*
p *Hor. l. 2. ſat. 3*

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

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

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

q *Lib. 1. de aulico.*

Est in unoquoq; nostrum seminarium aliquod stultitiæ, quod si quando excitetur, in infinitum facile excrescit.

r *Primaque lux vitæ prima furoris erat.*

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

* *Dial. contemplantes, Tom. 2.*

t *Catullus.*

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

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

Wher

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

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

z *Uxores ducunt, mox foras ejiciunt.*

a *Pueros amant, mox faſtidiunt.*

b *Quid hoc ab inſania deeſt?*

c *Reges eligunt, deponunt.*

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

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

* *Credo equidem vivos ducent è marmore vultus.*

f *Suâ ſtultitiam perſpicit nemo, ſed alter alterum deridet.*

When *Hyppocrates* heard theſe words ſo readily uttered, without premeditation, to declare the worlds vanity, full of ridiculous contrariety, he made anſwer, That neceſſity compelled men to many ſuch actions, & divers wils enſuing from divine permiſſion, that we might not be idle, being nothing is ſo odious to them as ſloth and negligence. Beſides, men cannot foreſee future events, in this uncertainty of humane affairs; they would not ſo marry, if they could foretell the cauſes of their diſſlike and ſeparation; or parents, if they knew the hour of their childrens death, ſo tenderly provide for them; or an husbandman ſowe, if he thought there would be no increaſe; or a merchant adventure to ſea, if he foreſaw ſhipwrack; or be a Magiſtrate, if preſently to be depoſed. Alas, worthy *Democritus*, every man hopes the beſt, and to that end he doth it, and therefore no ſuch cauſe, or ridiculous occaſion of laughter.

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

[f] *Denique ſit finis querendi, cumque habeas plus, pauperiē metuas minus, & finire laborem incipias, partis quod avebas, utere. Hor.*

[g] *Aſtutam vapido ſervat ſub pectore vulpem. Et cum vulpo poſitus pariter vulpinarier. Cretizandum cum Crete.*

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

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

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

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

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

l *Idem Plut.*

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

n *Totus à nativitate morbus eſt.*

o *In vigore furibundus, quum decreſcit inſanabilis.*

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

q *Tu peſſimus omnium latrones*, as a thief told *Alexander* in *Curtius. damnat foras judex, quod intus operatur, Cyprian.*

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

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

t *Sapientiam inſaniam eſſe dicunt.*

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

Thus

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

[x] *Olim jure quidem, nunc plus Democrite ride;*
Quin rides? vita hæc nunc magè ridicula est.

[x] *E Græc. epig.*

Democritus did well to laugh of old,
Good cause he had, but now much more,
This life of ours is more ridiculous
Then that of his, or long before.

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

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

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

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

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

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

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

z *Polycrat. lib. 3. cap. 8. è Petron.*

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

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

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

a *Juven.*

b *Juven.*

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

[c] *Mox daturi progeniem vitiosiorem,*

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

* *Labitur & labetur in omne volubilis ævum;*

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

Et nati natorum, & qui nascuntur ab illis,

And so shall our posterity continue to the last. But to speak of times present.

If *Democritus* were alive now, and should but see the superstition of our age, our [e] religious madnesse, as [f] *Meteran* cals it, *Religiosam insaniam,* so many professed Christians, yet so few imitators of *Christ*, so much talk of religion, so much science, so little conscience, so much knowledge, so many preachers, so little practice; such variety of sects, such have and hold of all sides, ——* *obvia signis Signa, &c.* such absurd and ridiculous traditions and ceremonies: If he should meet a [g] *Capuchin*, a *Franciscan*, a *Pharesaical Jesuite*, a man-serpent, a shave-crowned *Monk* in his robes, a beging Frier, or see their three crown'd Soveraign Lord the Pope, poor *Peters* successor, *servus servorum Dei,* to depose Kings with his foot, to tread on Emperors necks, make them stand bare foot and bare-legg'd at his gates, hold his bridle and stirrup, &c. (O that *Peter* and *Paul* were alive to see this!) If he should observe a [h] Prince creep so devoutly to kiss his toe, and those Red-cap Cardinals, poor parish priests of old, now Princes companions; what would he say? *Cœlum ipsum petitur stultitia.* Had he met some of our devout pilgrims going barefoot to *Jerusalem*, our lady of *Lauretto*, *Rome*, S. *Iago*, S. *Thomas Shrine*, to creep to those counterfeit & Maggot-eaten Reliques. Had he been present at a Masse, and seen such kissing of Paxes, crucifixes, cringes, duckings, their several attires and ceremonies, pictures of saints, [i] indulgences, pardons, vigils, fasting, feasts, crossing, knocking, kneeling at *Ave-Maries*, bels, with many such;

——*jucunda rudi spectacula plebi,*

praying in Gibberish, and mumbling of beads. Had he heard an old woman

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

c *Hor.*

d *Lib. 5 Epist. 8.*

* *Hor.*

e *Superstitio est insanus error.*

f *Lib. 8. hist. Belg.*

* *Lucan.*

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

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

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

man

man say her prayers in latine, their sprinkling of holy water, and going a Procession, ——**incedunt monachorum agmina mille*;

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

* *Th. Neageor.*

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

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

k *Et quum interdiu de virtute loquuti sunt, fero in latibulis clunes agitant labore nocturno, Agrippa.*

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

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

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

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

What would he have said to see, hear, and reade so many bloudy battels, so many thousands slain at once, such streams of blood able to turn Mils: *unius ob noxam furiasque*, or to make sport for princes, without any just cause, * *for vain titles* (saith *Austin*) *precedency, some wench, or such like toy, or out of desire of domineering, vain-glory, malice, revenge, folly, madness*, (goodly causes all, *ob quas universus orbis bellis & cædibus misceatur*) whilst Statesmen themselves in the mean time are secure at home, pampered with all delights & pleasures, take their ease, and follow their lusts, not considering what intolerable misery poor soldiers endure, their often wounds, hunger, thirst, &c. the lamentable cares, torments, calamities & oppressions that accompany such proceedings, they feel not, take

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

no

no notice of it. *So wars are begun, by the perſwaſion of a few deboiſhed, hair-brain, poor, diſſolute, hungry captains, paraſitical fawners, unquiet hotſpurs, reſtleſs innovators, green heads, to ſatisfie one mans private ſpleen, luſt, ambition, avarice, &c. tales rapiunt ſcelerata in prœlia cauſæ. Flos hominum,* Proper men, well proportioned, carefully brought up, able both in body and minde, ſound, led like ſo many [p] beaſts to the ſlaughter in the flower of their years, pride, and full ſtrength, without all remorſe and pity, ſacrificed to *Pluto*, killed up as ſo many ſheep, for devils food, 40000 at once. At once, ſaid I, that were tollerable, but theſe wars laſt alwayes, and for many ages; nothing ſo familiar as this hacking and hewing, maſſacres, murders, deſolations.

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

—— *ignoto cœlum clangore remugit,* they care not what miſchief they procure, ſo that they may enrich themſelves for the preſent; they will ſo long blow the coals of contention, till all the world be conſumed with fire. The [a] ſiege of *Troy* laſted ten years eight months, there died 870000 *Grecians*, 670000 *Trojans*, at the taking of the City, and after were ſlain 276000 men, women, and children of all ſorts. *Cæſar* killed a million, [b] *Mahomet* the ſecond *Turk* 300000 perſons: *Sicinius Dentatus* fought in an hundred battels, eight times in ſingle combat he overcame, had forty wounds before, was rewarded with 140 crowns, triumphed nine times for his good ſervice. *M. Sergius* had 32 wounds; *Scœva* the Centurion I know not how many; every nation hath their *Hectors*, *Scipio's*, *Cæſars* and *Alexanders*. Our [c] *Edward* the fourth was in 26 battels afoot: and as they do all, he glories in it, tis related to his honor. At the ſiege of *Hieruſalem* 1100000 died with ſword and famine. At the battel of *Cannas*, 70000 men were ſlain, as * *Polibius* records, and as many at battle *Albye* with us; and tis no news to fight from ſun to ſun, as they did, as *Conſtantine* and *Licinius*, &c. At the ſiege of *Oſtend* (the devils Academie) a poor town in reſpect, a ſmall fort, but a great grave, 120000 men loſt their lives, beſides whole towns, dorpes, and hoſpitals, full of maimed ſouldiers; there were engines, fire-works, and whatſoever the devil could invent to do miſchief with 2500000 iron bullets ſhot of 40 pound weight, three or four millions of gold conſumed. [d] *Who* (ſaith mine Author) *can be ſufficiently amazed at their flinty hearts, obſtinacy, fury, blindneſs, who without any likelyhood of good ſucceſſe, hazard poor ſouldiers, and lead them without pitty to the ſlaughter, which may juſtly be called the rage of furious beaſts, that run without reaſon upon their own deaths:* * *quis malus genius, quæ furia, quæ peſtis, &c.* what plague, what fury brought ſo devilliſh, ſo brutiſh a thing as war firſt into mens minds? Who made ſo ſoft and peaceable a creature, born to love, mercy, meekneſſe, ſo to rave, rage like beaſts, & run on to their own deſtruction? how may nature expoſtulate with mankinde, *Ego te divinum animal finxi, &c.* I made thee an harmleſs, quiet, a divine creature: how may God expoſtulate, and all good men? yet, *horum facta* (as * one condoles) *tantum admirantur, & heroum numero habent:* theſe are the brave ſpirits, the gallants of the world, theſe admired alone, triumph alone, have ſtatues, crowns, piramids, obelisks to their eternal fame, that immortall *Genius* attends on them, *hâc itur ad aſtra.* When *Rhodes* was beſieged, [e] *foſſæ urbis cadaveribus repletæ ſunt*, the ditches were full of dead carcaſes; and as when

a *Munſter. Coſmog. l. 5. c. 3. E Dict. Cretenſ.*

b *Jovius vit. ejus.*

c *Comineus.*

* *Lib. 3.*

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

* *Eraſmus de bello, ut placidum illud animal benevolentiæ natum tam ferina vecordiâ in mutuam rueret pernitiem.*

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

e *Jovius.*

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

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

Nothing so common as to have [h] *father fight against the son, brother against brother, kinsman against kinsman, kingdom against kingdom, province against province, christians against christians: à quibus nec unquam cogitatione fuerunt læsi*, of whom they never had offence in thought, word or deed. Infinite treasures consumed, towns burned, flourishing cities sacked and ruinated, *quodque animus meminisse horret*, goodly countries depopulated and left desolate, old inhabitants expelled, trade and traffick decayed, maids defloured, *Virgines nondum thalamis jugatæ, Et comis nondum positis ephæbi*; chast matrons cry out with *Andromache*, * *Concubitum mox cogar pati ejus, qui interemit Hectorem*, they shall be compelled peradventure to ly with them that erst kil'd their husbands: to see rich, poor, sick, sound, Lords, servants, *eodem omnes incommodo macti*, consumed all or maimed, &c. *Et quicquid gaudens scelere animus audet, & perversa mens*, saith *Cyprian*, and whatsoever torment, misery, mischief, hell it self, the devill, [i] fury and rage can invent to their own ruin and destruction; so abominable thing is [k] war, as *Gerbelius* concludes, *adeo fœda & abominanda res est bellum, ex quo hominum cædes, vastationes, &c.* the scourge of God, cause, effect, fruit and punishment of sin, and not *tonsura humani generis*, as *Tertullian* cals it, but *ruina*. Had *Democritus* been present at the late civill wars in *France*, those abominable wars,

—— *bellaque matribus detestata,*

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

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

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

z *Dolus, asperitas, in justitia propria bellorum negotia. Tertul.*

f *Tully.*

g *Lucan.*

h *Pater in filium, affinis in affinem, amicus in amicum, &c. Regio cum regione, regnum regno colliditur. Populus populo in mutuam perniciem, belluarum instar sanguinolente ruentium.*

* *Libanii declam.*

i *Ira enim & furor Bellonæ consultores, &c. dementes sacerdotes sunt.*

k *Bellum quasi bellua & ad omnia scelera furor immissus.*

l *Gallorum decies centum millia cecidere runt, Ecclesiarum 20 millia fundamentis excisa.*

m *Belli civilis gal. l. 1. hoc ferali bello & cædibus omnia repleverunt, & regnum amplissimum à fundamentis pene everterunt, plebis tot myriades gladio, bello, fame miserabiliter perierunt.*

* *Pont. Huterus*

n *Comineus. Ut nullus non excretur & admiretur crudelitatem, & barbaram insaniam, quæ inter homines eodem sub cœlo natos, ejusdem linguæ, sanguinis, religionis exercebatur.*

o *Lucan.* * *Virg.*

p Bishop of *Cuseo* an eye-witness.

French

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

——[s] *sævit toto Mars impius orbe,*

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

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

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

d *Nulli beatiores habiti, quàm qui in prœlitis cecidissent. Brisonius de rep. Persarum. l. 3. fol. 3. 44. Idem Lactantius de Romanis & Græcis. Idem Ammianus lib. 23. de Parthis. Judicatur is solus beatus apud eos, qui in prœlio fuderit animam. De Benef. lib. 2. c. 1.*

e *Nat. quæst. lib. 3.*

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

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

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

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

Ille crucem sceleris precium tulit, hic diadema.

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

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

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

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

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

tence

c Seneca.

d Juven.

e De vanit. scient. de princip. nobilitatis.

f Juven. Sat. 4.

g Pausa rapit, quod Natta reliquit. Tu pessimus omnium latro es, as Demetrius the Pirat told *Alexander* in *Curtius.*

h Non ausi mutire, &c. Æsop.

i Improbum & stultum, si dixtem multos bonos viros in servitutem habentem, ob id duntaxat quod ei contingat aureorum numismatum cumulus, ut appendices, & additamenta numismatum. *Morus Utopia.*

k Eorumq; detestantur Utopienses insaniam, qui divinos honores iis impendunt, quos sordidos & avaros agnoscunt; non alio respectu honorantes, quam quod dites sint. *Idem. lib. 2.*

l Cyp. 2. ad Donat. ep. Ut reus innocens pereat, fit nocens. Iudex damnat foras, quod intus operatur.

m Sidonius Apo.

n Salvianus l. 3 de providen

o Ergo judicium nihil est nisi publica merces. Petronius. Quid faciant leges ubi sola pecunia regnat? *Idem.*

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

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

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

[t] *Nam quod turpe bonis, Titio, Seioque, decebat*
Criſpinum ——— [u] Many poor men, yonger brothers, &c. by reaſon of bad policie, and idle education (for they are likely brought up in no calling) are compelled to beg or ſteal, and then hanged for theft; then which, what can be more ignominious, *non minus enim turpe principi multa ſupplicia, quàm medico multa funera*, tis the governours fault. *Libentiùs verberant quàm docent*, as School-maſters do rather correct their pupils, then teach them when they do amiſſe. [x] *They had more need provide there ſhould be no more theeves and beggers, as they ought with good policy, and take away the occaſions, then let them run on, as they do to their own deſtruction*: root out likewiſe thoſe cauſes of wrangling, a multitude of lawyers, and compoſe controverſies, *lites luſtrales & ſeculares*, by ſome more compendious means. Whereas now for every toy and trifle they go to law, [y] *Mugit litibus inſanum forum, & ſævit invicem diſcordantium rabies*, they are ready to pull out one anothers throats; and for commodity [z] *to ſquieze blood*, ſaith *Hierom*, *out of their brothers heart*, defame, lie, diſgrace, backbite, rail, bear falſe witneſſe, ſwear, forſwear, fight and wrangle, ſpend their goods, lives, fortunes, friends, undo one another, to enrich an *Harpy* advocate, that preys upon them both, and cryes *Eia Socrates, Eia Xantippe*; or ſome corrupt Judg, that like the [d] Kite in *Æſop*, while the mouſe & frog fought, carried both away. Generally they prey one upon another as ſo many ravenous birds, brute beaſts, devouring fiſhes, no *medium*, *omnes* [b] *hic aut captantur aut captant; aut cadavera quæ lacerantur, aut corvi qui lacerant*, either deceive or be deceived; tear others, or be torn in pieces themſelves; like ſo many buckets in a Well, as one riſeth another falleth, one's emptie, another's full; his ruine is a ladder to the third; ſuch are our ordinary proceedings. What's the market? A place according to [c] *Anacharſis*, wherein they cozen one another, a trap; nay, what's the world it ſelf? [d] A vaſt *Chaos*, a confuſion of maners, as fickle as the air, *domicilium inſanorum*, a turbulent troop full of impurities, a mart of walking ſpirits, goblins, the theatre of hypocriſie, a ſhop of knavery, flattery, a nurſery of villanie, the ſcene of babling, the ſchool of giddineſſe, the academie of

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

of vice;a warfare,*ubi velis nolis pugnandum, aut vincas aut ſuccumbas*, in which kill or be killed; whereinevery man is for himſelf, his private ends,and ſtands upon his own guard.Nocharity,[c] love,friendſhip,fear of God, alliance, affinitie, conſanguinitie, Chriſtianitie can contain them, but if they be any ways offended,or that ſtring of commodity be touched, they fall foul.Old friends become bitter enemies on a ſuddain, for toyes and ſmall offences, and they that erſt were willing to do all mutual offices of love and kindneſs,now revile, & perſecute one another to death,with more then *Vatinian* hatred,& will not be reconciled. So long as they are behoveful,they love, or may beſtead each other, but when there is no more good to be expected, as they do by an old dog, hang him up or caſheer him:which [f]*Cato* counts a great *indecorum*, to uſe men like old ſhoes or broken glaſſes,which are flung to the dunghil;he could not finde in his heart to ſell an old Ox, much leſſe to turn away an old ſervant:but they in ſtead of recompenſe, revile him, and when they have made him an inſtrument of their villany, as [g]*Bajazet* the ſecond Emperor of the *Turks*, did by *Acomethes Baſſa*, make him away, or in ſtead of [h]reward, hate him to death, as *Silius* was ſerved by *Tiberius*. In a word,every man for his own ends.Our *ſummũ bonum* is commodity,and the goddeſſe we adore *Dea moneta*,Queen money, to whom we daily offer ſacrifice, which ſteers our hearts, hands, [i]affections, all : that moſt powerful goddeſs,by whom we are reared,depreſſed,elevated, [k]eſteemed the ſole commandreſſe of our actions, for which we pray, run, ride, go, come,labor,and contend as fiſhes do for a crum that falleth into the water.Its not worth,vertue,(that's *bonum theatrale*)wiſdom,valor, learning, honeſty,religion,or any ſufficiency for which we are reſpected,but [l]money,greatneſſe, office, honour, authority; honeſty is accounted folly; knavery, policie; [m]men admired out of opinion, not as they are, but as they ſeem to be : ſuch ſhifting, lying, cogging, ploting, counterploting, temporizing, flattering, cozening, diſſembling, [n]*that of neceſsity one muſt highly offend God if he be conformable to the world*, Cretizare cum Crete, *or elſe live in contempt, diſgrace, and miſery*. One takes upon him temperance, holineſſe, another auſteritie, a third an affected kinde of ſimplicity, when as indeed he, and he, and he, and the reſt are [a]*hypocrites*, *ambodexters*, out ſides, ſo many turning pictures, a lyon on the one ſide, a lamb on the other. How would *Democritus* have been affected to ſee theſe things?

To ſee a man turn himſelf into all ſhapes like a Camelion,or as *Proteus*, *omnia tranſformans ſeſe in miracula rerum*,to act twenty parts and perſons at once, for his advantage,to temporize & vary like *Mercurie* the Planet, good with good,bad with bad; having a ſeveral face,garb, & character for every one he meets;of all religions,humors,inclinations; to fawn like a Spaniel, *mentitis & mimicis obſequiis*, rage like a lion, bark like a Cur, fight like a dragon,ſting like a ſerpent,as meek as a lamb,& yet again grin like a tygre, weep like a crocodile, inſult over ſome, & yet others domineer over him,here cõmand,there crouch, tyrannize in one place, be baſſled in another,a wiſe man at home,a fool abroad to make others merry.

c *Nemo cœlum, nemo jusjurandum,nemo Jovem pluris facit,ſed omnes apertis oculis bona ſua computant Petron.*

f *Plutarch.vit. ejus. Indecorũ animatis ut calceis uti aut vitris, quæ ubi fracta abjicimus,nam nè de meipſo dicam, nec bovem ſenem vendideram,nedum hominem natu grandem laboris ſocium.*

g *Juvius. Cum innumeris illius beneficia rependere non poſſet aliter,interfici juſſit.*

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

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

k *Prima fere vota & cunctis &c.*

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

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

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

To

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

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

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

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

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

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

To see a man [m] were his brains in his belly, his guts in is head, an hundred oaks on his back, to devour 100 oxen at a meal, nay more, to devour houses and towns, or as those *Anthropophagi*, [n] to eat one another.

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

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

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

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

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

die; him that can * paint *Thais*, play on a fiddle, curl hair, &c. sooner get preferment then a philologer or a poet.

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

To see a poor fellow, or an hired servant venture his life for his new Master that will scarce give him his wages at years end; A country colone toil and moil, till and drudg for a prodigal idle drone, that devours all the gain, or lasciviously consumes with phantastical expences; A noble man in a bravado to encounter death, and for a small flash of honor to cast away himself; A worldling tremble at an Executor, and yet not fear hel-fire; To wish and hope for immortality, desire to be happy, and yet by all means avoyd death, a necessary passage to bring him to it.

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

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

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

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

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

* *Qui Thaidem pingere, instare tibiam, crispare crines.*
[s] *Doctus spectare lacunar.*
[t] *Tullius. Est enim proprium stultitiæ aliorum cernere vitia, oblivisci suorum. Idem Aristippus Charidemo apud Lucianū. Omnino stultitiæ cujusdam esse puto, &c.*
* *Execrari publice quod occultè agat. Salvianus lib. de providendis ulciscendis vitiis quibus ipsi vehementer indulgent.*
[u] *Adamus eccl. hist. cap. 212. Siquis damnatus fuerit, lætus esse gloria est; nam lachrymas & planctum cæteraq; compunctionum genera quæ nos salubria censemus, ita abominantur Dani, ut nec pro peccatis nec pro defunctis amicis ulli flere liceat.*
* *Orbi dat leges foras, vix famulum regit sine strepitu domi.*
[x] *Quicquid ego volo hoc vult mater mea, & quod mater vult, facit pater.*
[y] *Oves, olim mite pecus, nunc tam indomitum & edax ut homines devorent, &c. Morus Utop. lib. 1.*
[z] *Diversos variis tribuit natura furores*
* *Democrit. ep. præd. Hos deperantes & potantes deprehendet, hos vomentes, illos litigantes, insidias molientes, suffragantes, venena miscentes, in amicorum accusationem subscribentes, hos gloria, illos ambitione, cupiditate, mente captos, &c.*

Blind

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

That he could *cubiculorum obductas foras recludere, & ſecreta cordium penetrare,* which [y] *Cyprian* deſired, open doors and locks, ſhoot bolts, as *Lucians Gallus* did with a feather of his tail: or *Gyges* inviſible ring, or ſome rare perſpective glaſſe, or *Otacouſticon*, which would ſo multiply *ſpecies*, that a man might hear and ſee all at once (as [z] *Martianus Capellas Jupiter* did in a ſpear, which he held in his hand, which did preſent unto him all that was daily done upon the face of the earth) obſerve cuckolds horns, forgeries of alcumiſts, the philoſophers ſtone, new projectors, &c. and all thoſe works of darkneſſe, fooliſh vows, hopes, fears and wiſhes, what a deal of laughter would it have afforded? He ſhould have ſeen Wind-mils in one mans head, an Hornets neſt in another. Or had he bin preſent with *Icaromenippus* in *Lucian* at *Jupiters* whiſpering place, [a] and heard one pray for rain, another for fair weather; one for his wives, another for his fathers death, &c. *to ask that at Gods hand which they are abaſhed any man ſhould hear*: How would he have been confounded? Would he, think you, or any man elſe, ſay that theſe men were well in their wits? *Hæc ſani eſſe hominis quis ſanus juret Oreſtes?* Can all the *Hellebor* in the *Anticyræ* cure theſe men? No ſure, * *an acre of Hellebor will not do it.*

That which is more to be lamented, they are mad like *Senecas* blind woman, and will not acknowledge, or [b] ſeek for any cure of it, for *pauci vident morbum ſuum, omnes amant*, If our leg or arm offend us, we covet by all means poſſible to redreſſe it; [d] and if we labor of a bodily diſeaſe, we ſend for a phyſician; but for the diſeaſes of the minde we take no notice of them: Luſt harrows us on the one ſide, envy, anger, ambition on the other. We are torn in pieces by our paſſions, as ſo many wilde horſes, one in diſpoſition, another in habit; one is melancholy, another mad; [e] and which of us all ſeeks for help, doth acknowledge his error, or knows he is ſick? As that ſtupid fellow put out the Candle, becauſe the biting fleas ſhould not finde him; he ſhrouds himſelf in an unknown habit, borrowed titles, becauſe no body ſhould diſcern him. Every man thinks with himſelf *Egomet videor mihi ſanus*, I am well, I am wiſe, and laughs at others. And tis a generall fault amongſt them all, that [f] which our forefathers have approved, diet, apparel, opinions, humors, cuſtoms, manners, we deride and reject in our time as abſurd. Old men account Juniors all fools, when they are meer dizards; and as to ſailers

——*terræque urbeſque recedunt*——

they move, the land ſtands ſtill, the world hath much more wit, they dote themſelves. *Turks* deride us, we them; *Italians Frenchmen*, accounting them light headed fellows the *French* ſcoffe again at *Italians*, and at their ſeveral cuſtoms; *Greeks* have condemned all the world but themſelves of *barbariſm*, the world as much vilifies them now; we account *Germans* heavy, dull fellows, explode many of their faſhions; they as contemptibly think of us; *Spaniards* laugh at all, and all again at them.

y *Ad Donat ep. 2. l. 1. O ſi poſſes in ſpecula ſublimi conſtitutus, &c.*

z *Lib. 1. de nup. Philol. in qua quid ſinguli, nationū populi quotidianis motibus agitarent, relucebat.*

a *O Jupiter contingat mihi aurū, hæreditas, &c. Multos da Jupiter annos, Dementia quanta eſt hominum, turpiſſima vota diis inſuſurrant, ſi quis admoverit aurem, conticeſcunt; & quod ſcire homines nolunt, Deo narrant. Seneca ep. 10. l. 1.*

* *Plautus Menech. non poteſt hæc res Helleberi jugere obtinerier.*

b *Eoq; gravior morbus quo ignotior periclitanti.*

c *Quæ lædunt oculos feſtinas demere; ſi quid Eſt animum, differs curandi tempus in annum. Hor.*

d *Si caput, crus dolet, brachium &c. Medicum accerſimus, recte & honeſte, ſi par etiam induſtria in animi morbis poneretur. Joh. Peletius Jeſuita. lib. 2. de hum. affec. morborumque cura.*

e *Et quotuſquiſque tamen eſt qui contra tot peſtes medicum requirat vel ægrotare ſe agnoſcat? ebullit ira, &c. Et nos tamen ægros eſſe negamus. Incolumes medicum recuſant. Præſens ætas ſtultitiam priſcis exprobrat. Bud. de affec. lib. 5.*

f *Senes pro ſtultis habent juvenes. Balth. Caſt.*

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

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

that are not so minded, [k] (*quodque volunt homines se bene velle putant*) all fools that think not as he doth: he will not say with *Atticus*, *Suam quisq; sponsam, mihi meam,* let every man enjoy his own spouse; but his alone is fair, *suus amor, &c.* and scorns all in respect of himself, [l] wil imitate none, hear none [m] but himself, as *Pliny* said, a law and example to himself. And that which *Hippocrates* in his epistle to *Dyonysius*, reprehended of old, is verified in our times, *Quisque in alio superfluum esse censet, ipse quod non habet nec curat*, that which he hath not himself or doth not esteem, he accounts superfluity, an idle quality, a meer foppery in another: like *Æsops* fox, when he had lost his tail, would have all his fellow foxes cut off theirs. The *Chinezes* say, that we *Europeans* have one eye, they themselves two, all the world else is blinde: (though * *Scaliger* accounts them Brutes too, *merum pecus,*) so thou and thy sectaries are only wise, others indifferent, the rest beside themselves, meer idiots and asses. Thus not acknowledging our own errors, and imperfections, we securely deride others, as if we alone were free, and spectators of the rest, accounting it an excellent thing, as indeed it is, *Alienâ optimum frui insaniâ*, to make our selvs merry with other mens obliquities, whenas he himself is more faulty then the rest: *mutato nomine, de te fabula narratur*, he may take himself by the nose for a fool; and which one cals *maximum stultitiæ specimen*, to be ridiculous to others, and not to perceive or take notice of it, as *Marsyas* was when he contended with *Apollo, non intelligens se dericulò haberi*; saith * *Apuleius*; tis his own cause, he is a convict madman, as [n] *Austin* wel infers, *In the eyes of wise men and Angels he seems like one, that to our thinking walks with his heels upward.* So thou laugheſt at me, and I at thee, both at a third; and he returns that of the poet upon us again, [o] *Hei mihi, insanire me aiunt, quum ipsi ultrò insaniant.* We accuse others of madnesse, of folly, and are the veriest dizards our selves. For it is a great sign and propertie of a fool (which *Eccl.* 10. 3. points at) out of pride and self-conceit, to insult, vilifie, condemn, censure, and call other men fools (*Non videmus manticæ quod à tergo est*) to tax that in others, of which we are most faulty; teach that which we follow not our selves: For an inconstant man to write of constancy, a prophane liver prescribe rules of sanctity and piety, a dizard himself make a treatise of wisdom, or with *Salust* to rail down right at spoilers of countreys, and yet in * office to be a most grievous poler himself. This argues weakness, and is an evident sign of such parties indiscretion. [p] *Peccat uter nostrum cruce dignius? Who is the fool now?* Or else peradventure in some places we are [q] all mad for company, and so tis not seen, *Satietas erroris & dementiæ, pariter absurditatem & admirationem tollit.* Tis with us, as it was of old (in [a] *Tullies* censure at least) with *C. Fimbria* in *Rome*, a bold, hair-brain, mad fellow, and so esteemed of all, such only excepted, that were as mad as himself: now in such a case there is [b] no notice taken of it.

Nimirum

h *Clodius accusat mœchos.*
* *Omnium stultissimi qui auriculas studiosè tegunt. Sat. Menip.*
i *Hor. Epist. 2.*
k *Prosper.*
l *Statim sapiunt, statim sciunt, neminem verentur, neminem imitantur, ipsi sibi exemplo. Plin. epist lib. 8.*
m *Nulli alteri sapere concedit, ne desipere videatur. Agrip.*
* *Omnis orbis perscribio a persis ad Lusitaniam.*
* 2 *Florid.*
n *August. Qualis in oculis hominũ qui inversis pedibus ambulat, talis in oculis sapientum & angelorum qui sibi placet, aut cui passiones dominantur.*
o *Plautus Menechmi.*
* Governor of *Assich* by *Cæsars* appointment.
p *Nunc sanitatis patrocinium est insanientium turba. Sen.*
a *Pro Roscio Amerino, & quod inter omnes constat infamissimus, nisi inter eos, qui ipsi quoque insanirent.*
b *Necesse est enim insanientibus furere, nisi solus relinquaris. Petronius.*

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

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

Clames licet & mare cœlo
——*Confundas, ſurdo narras*, demonſtrate as *Vlyſſes* did to [h] *Elpenor* and *Gryllus*, and the reſt of his companions *thoſe ſwiniſh men*, he is irrefragable in his humor, he will be a hog ſtill; bray him in a morter, he will be the ſame. If he be in an hereſie, or ſome perverſe opinion, ſetled as ſome of our ignorant Papiſts are, convince his underſtanding, ſhew him the ſeveral follies, and abſurd fopperies of that ſect, force him to ſay, *veris vincor*, make it as cleer as the ſun, [i] he will erre ſtill, peeviſh and obſtinate as he is; and as he ſaid [k] *ſi in hoc erro, libenter erro, nec hunc errorem auferri mihi volo*; I will do as I have done, as my predeceſſors have done, [l] and as my friends now do: I will dote for company. Say now, are theſe men [m] mad or no, [n] *Heus age reſponde?* are they ridiculous? *cedo quemvis arbitrum*, are they *ſanæ mentis*, ſober, wiſe, and diſcreet? have they common ſenſe? ——[o] *uter eſt inſanior horum?*

I am of *Democritus* opinion for my part, I hold them worthy to be laughed at; a company of brain-ſick diſards, as mad as [p] *Oreſtes* and *Athamas*, that they may go *ride the aſs*, & all ſail along to the *Anticyræ*, in the *ſhip of fools* for company together. I need not much labor to prove this which I ſay otherwiſe then thus, make any ſolemn proteſtation, or ſwear, I think you will beleeve me without an oath; ſay at a word, are they fools? I refer it to you, though you be likewiſe fools and madmen your ſelves, and I as mad to ask the queſtion; for what ſaid our comical *Mercurie?*

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

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

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

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

[a] *Nunc accipe quare despiant omnes æque ac tu.*

a *Hor. l. 2. sat. 2*

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

My first argument is borrowed from *Solomon*, an arrow drawn out of his sententious quiver, *Pro. 3. 7. Be not wise in thine own eyes.* And *26. 12. Seest thou a man wise in his own conceit? more hope is of a fool then of him. Isay* pronounceth a woe against such men. cap. *5. 21. that are wise in their own eyes, and prudent in their own sight.* For hence we may gather, that it is a great offence, and men are much deceived that think too well of themselves, an especial argument to convince them of folly. Many men (saith [b] *Seneca*) *had been without question wise, had they not had an opinion that they had attained to perfection of knowledge already, even before they had gone half way*, too forward, too ripe, *præproperi*, too quick and ready, [c] *citò prudentes, citò pii, citò mariti, citò patres, citò sacerdotes, citò omnis officii capaces & curiosi*, they had too good a conceipt of themselves, and that marred all; of their worth, valour, skil, art, learning, judgement, eloquence, their good parts; all their geese are swans, and that manifestly proves them to be no better then fools. In former times they had but seven wise men, now you can scarse find so many fools. *Thales* sent the golden *Tripos*, which the Fishermen found, & the oracle commanded to be * *given to the wisest*, to *Bias*, *Bias* to *Solon*, &c. If such a thing were now found, we should all fight for it, as the three goddesses did for the golden apple, we are so wise: we have women-politicians, children metaphysitians; every silly fellow can square a circle, make perpetual motions, find the philosophers stone, interpret *Apocalypsis*, make new Theoricks, a new systeme of the world, new Logick, new Philosophie, &c. *Nostra utique regio*, saith [d] *Petronius, our countrey is so full of deified spirits, divine souls, that you may sooner finde a God than a man amongst us*, we think so well of our selves, and that is an ample testimony of much folly.

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

c *Idem.*

* *Plutarchus Solone. Detur sapientiori*

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

My second argument is grounded upon the like place of Scripture, which though before mention'd in effect, yet for some reasons is to be repeated (& by *Plato's* good leave, I may do it, [e] *Fools* (saith *David*) *by reason of their trangressions, &c. Psal. 107. 17.* Hence *Musculus* infers all transgressors must needs be fools. So we reade *Rom. 2. Tribulation and anguish on the soul of every man that doth evil*; but all do evil. And *Isay 65. 14. My servants shall sing for joy, and* [f] *ye shall cry for sorrow of heart, and vexation of minde.* Tis ratified by the common consent of all philosophers. *Dishonesty* (saith *Cardan*) *is nothing else but folly and madnesse.* [g] *Probus quis nobiscum vivit?* Shew me an honest man. *Nemo malus qui non stultus*, tis *Fabius* aphorism to the same end. If none honest, none wise, then all fools. And well may they be so accounted: for who will account him otherwise, *Qui iter adornat in occidentem, quum properaret in orientem?* that goes backward all his life, westward, when he is bound to the east? or hold him a wise man (saith [h] *Musculus*) *that prefers momentany pleasures to eternity, that spends his masters goods in his absence, forthwith to be condemned for it? Nequicquam sapit qui sibi non sapit*, who wil say that a sick man is wise, that eats & drinks to overthrow

e *Pulchrum bis dicere non nocet.*

f Malefactors.

g VVho can finde a faithful man? *Pro. 20. 6.*

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

the

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

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

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

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

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

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

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

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

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

certum est animi morbis laborantes pro mortuis consendos.

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

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

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

p *3. Tusc. Iniuria in sapientem non cadit.*

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

r *Epist. lib. 2. 13. incipit vivere, fœda hominum levitas, nova quotidie fundamenta vitæ ponere, novas spes, &c.*

* *De curial. miser. Stultus, qui quærit quod nequit invenire, stultus qui quærit quod nocet inventum, stultus qui cum plures habet calles, deteriorem deligit. Mihi videntur omnes deliri, amentes, &c.*

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

b *Ep. Demagete.*

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

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

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

Aristotle in his *Ethicks* holds, *fælix idemque sapiens*, to be wise and happy are reciprocal terms, *bonus idemq; sapiens honestus.* Tis [e] *Tullies* paradox, *wise men are free, but fools are slaves*, liberty is a power to live according to his own Laws, as we wil our selves: who hath this liberty? who is free?

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

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

f *Hor. 2. Ser. 7.*

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

Rari quippe boni ——

Juven.

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

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

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

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

yet

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

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

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

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

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

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

Kingdoms, Provinces, and politick bodies are likewise sensible and subject to this disease, as [c] *Boterus* in his politicks hath proved at large. *As in humane bodies* (saith he) *there be divers alterations proceeding from humors, so there be many diseases in a common-wealth, which do as diversly happen from severall distempers*, as you may easily perceive by their particular symptomes. For where you shall see the people civil, obedient to God and Princes, judicious, peaceable and quiet, rich, fortunate, [d] and flourish, to live in peace, in unity and concord, a Country well tilled, many fair built and populous Cities, *ubi incolæ nitent*, as old [e] *Cato* said, the people are neat, polite and terse, *ubi bene, beateque vivunt*, which our Politicians make the chief end of a Common-wealth; and which [f] *Aristotle Polit. lib. 3. cap. 4.* cals *Commune bonum, Polibius lib. 6. optabilem & selectum statum*, That countrey is free from melancholy; As it was in *Italy* in the time of *Augustus*, now in *China*, now in many other flourishing kingdoms

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

b *See Lipsius epist.*

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

d *Ubi reges philosophantur, Plato.*

e *Lib de re rust.*

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

doms of *Europe*. But whereas you shall see many discontents, common grievances, complaints, poverty, barbarism, beggery, plagues, wars, rebellions, seditions, mutinies, contentions, idleness, riot, epicurism, the land ly untilled, waste, full of bogs, fens, desarts, &c. cities decayed, base and poor towns, villages depopulated, the people squalid, ougly, uncivil; that kingdom, that country, must needs be discontent, melancholy, hath a sick body, and had need to be reformed.

Now that cannot well be effected, till the causes of these maladies be first removed, which comonly proceed from their own default, or some accidental inconvenience: as to be site in a bad clime, too far North, steril, in a barren place, as the desart of *Lybia*, desarts of *Arabia*, places void of waters, as those of *Lop* and *Belgian* in *Asia*, or in a bad ayr, as at *Alexandrett a, Bantam, Pisa, Durazzo, S. Iohn de Vllua, &c.* or in danger of the seas continual inundations, as in many places of the Low-countries and elswhere, or neer some bad neighbors, as *Hungarians* to *Turks*, *Podolians* to *Tartars*, or almost any bordering countries, they live in fear still, and by reason of hostile incursions are oftentimes left desolate. So are cities by reason [a] of wars, fires, plagues, inundations, [b] wilde beasts, decay of trades, barred havens, the seas violence, as *Antwerp* may witness of late, *Syracuse* of old, *Brundusium* in *Italy*, *Rhye* and *Dover* with us, and many that at this day suspect the seas fury and rage, and labor against it as the *Venetians* to their inestimable charge. But the most frequent maladies are such as proceed from themselves, as first when religion and Gods service is neglected, innovated or altered, where they do not fear God, obey their prince, where Atheism, Epicurism, Sacriledg, Simony, &c. And all such impieties are freely committed, that countrey cannot prosper. When *Abraham* came to *Gerar*, and saw a bad land, he said, sure the fear of God was not in that place. [c] *Cyprian Echovius* a *Spanish* Chorographer, above all other Cities of *Spain*, commends *Borcino, in which there was no begger, no man poor, &c. but all rich & in good estate, and he gives the reason, because they were more religious then their neighbors*: why was *Israel* so often spoiled by their enemies, led into captivity, &c. but for their idolatry, neglect of Gods word, for sacriledge, even for one *Achans* fault? And what shall we expect that have such multitudes of *Achans*, church robbers, simoniacal Patrons, *&c.* how can they hope to flourish, that neglect divine duties, that live most part like Epicures?

Other common grievances are generally noxious to a body politick; alteration of laws and customs, breaking priviledges, generall oppressions, seditions, &c. observed by [d] *Aristotle*, *Bodin*, *Boterus*, *Iunius*, *Arniscus*, *&c.* I will only point at some of the chiefest. [e] *Impotentia gubernandi*, *ataxia*, confusion, ill government, which proceeds from unskilful, slothful, griping, covetous, unjust, rash, or tyrannizing magistrates, when they are fools, idiots, children, proud, wilful, partial, undiscreet, oppressors, giddy heads, tyrants, not able or unfit to mannage such offices: [f] many noble cities and flourishing kingdoms by that means are desolate, the whole body grones under such heads, and all the members must needs be misaffected, as at this day those goodly provinces in *Asia Minor*, *&c.* grone under the burthen of a *Turkish* government; and those vast kingdoms

a *Mantua væ miseræ nimium vicina Cremonæ.*

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

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

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

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

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

doms of *Muscovia*, *Russia*,[g] under a tyrannizing Duke, Who ever heard of more civil and rich populous countreys then those of *Greece*, *Asia Minor*, *abounding with all* [h] *wealth, multitude of inhabitants, force, power, splendor and magnificence?* and that miracle of countrys,[a] the Holy land, that in so small a compass of ground could maintain so many Towns, Cities, produce so many fighting men? *Egypt* another Paradise, now barbarous and desart, and almost waste, by the despotical government of an imperious *Turk*, *intolerabili servitutis jugo premitur* ([b] one saith) not only fire and water, goods or lands, *sed ipse spiritus ab insolentissimi victoris pendet nutu*, such is their slavery, their lives and souls depend upon his insolent will and command. A tyrant that spoyls all wheresoever he comes, insomuch that an [c] Historian complains, *if an old inhabitant should now see them, he would not know them, if a traveller, or stranger, it would grieve his heart to behold them.* Whereas [d] *Aristotle* notes, *Novæ exactiones, nova onera imposita*, new burdens and exactions daily come upon them, like those of which *Zosimus lib.* 2. so grievous, *ut viri uxores, patres filios prostituerent ut exactoribus è questu, &c.* they must needs be discontent, *hinc civitatum gemitus & ploratus*, as [e] *Tully* holds, hence come those complaints and tears of Cities, *poor, miserable, rebellious, and desperate subjects*, as [f] *Hippolitus* adds: & [g] as a judicious countrey-man of ours observed not long since in a survay of that great Dutchy of *Tuscany*, the people lived much grieved and discontent, as appeared by their manifold and manifest complainings in that kinde. *That the State was like a sick body which had lately taken physick, whose humors are not yet well setled, and weakened so much by purging, that nothing was left but melancholy.*

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

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

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

g See *D. Fletchers* relation, and *Alexander Gagninus* historie.

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

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

b *Romulus Amascus.*

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

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

e *Epist.*

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

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

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

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

k *Lucra ex malis, sceleratisq; causis.*

l *Salust:*

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

pol.

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

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

For Princes are the glass, the school, the book,
Where subjects eyes do learn, do reade, do look,
——— *Velocius & citius nos*
Corrumpunt vitiorum exempla domestica, magnis
Cum subeant animos authoribus ——— their examples are

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

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

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

Pilots of a well governed common-wealth.) Without Art, without Judgement, that do more harm, as [a] *Livy* said, *quam bella externa, fames, morbive*, then sickness, wars, hunger, diseases; *and cause a most incredible destruction of a Common-wealth*, saith [b] *Sesellius*, a famous civilian sometimes in *Paris*, As Ivie doth by an Oke, imbrace it so long, untill it hath got the heart out of it, so do they by such places they inhabite; no counsel at all, no justice, no speech to be had, *nisi cum præmulseris*, he must be feed still, or else he is as mute as a fish, better open an Oyster without a knife. *Experto crede* (saith [c] *Salisburiensis*) *in manus eorum millies incidi*, & Charon immitis qui nulli pepercit unquam, his longè clementior est; *I speak out of experience, I have been a thousand times amongst them, and Charon himself is more gentle then they*; [d] *he is contented with his single pay, but they multiply still, they are never satisfied:* besides, they have *damnificas linguas*, as he terms it, *nisi funibus argenteis vincias*, they must be feed to say nothing, and *get more to hold their peace, then we can to say our best. They will speak their clients fair, and invite them to their tables, but as he follows it, [e] *of all injustice, there is none so pernicious as that of theirs, which when they deceive most, will seem to be honest men.* They take upon them to be peace-makers, *& fovere causas humilium*, to help them to their right, *patrocinantur afflictis*, [f] but all is for their own good, *ut loculos pleniorum exhauriant*, they plead for poor men *gratis*, but they are but as a stale to catch others. If there be no jar, [g] they can make a jar, out of the law it self finde still some quirk or other, to set them at odds, and continue causes so long, *lustra aliquot*, I know not how many years before the cause is heard, and when tis judged and determined by reason of some tricks and errors, it is as fresh to begin, after twice seven years sometimes, as it was at first; and so they prolong time, delay suits till they have enriched themselves, and beggered their clients. And as [h] *Cato* inveighed against *Isocrates* Scholars, we may justly tax our wrangling Lawyers, they do *consenescere in litibus*, are so litigious and busie here on earth, that I think they will plead their clients causes hereafter, some of them in hell. [i] *Simlerus* complains amongst the *Suissers* of the Advocates in his time, that when they should make an end, they began controversies, and *protract their causes many years, perswading them their title is good, till their patrimonies be consumed, and that they have spent more in seeking then the thing is worth, or they shall get by the recovery.* So that he that goes to law as the proverb is, [k] holds a wolfe by the ears, or as a sheep in a storm runs for shelter to a brier, if he prosecute his cause he is consumed, if he surcease his suit he loseth all; what difference? they had wont heretofore, saith *Austin*, to end matters, *per communes arbitros*; and so in *Switzerland*, (we are informed by [m] *Simlerus*,) *they had some common arbitrators, or dayesmen in every Town, that made a friendly composition betwixt man and man, and he much wonders at their honest simplicity, that could keep peace so well, and end such great causes by that means.* At [n] *Fez* in *Africk*, they have neither Lawyers nor

a *Lib.* 3.

b *Lib.* 1. *de rep. Gallorum, incredibilem rei-pub. perniciem asserunt.*

c *Polycrat. lib.*

d *Is stipe contentus, & hi asses integros sibi multiplicari jubent.*

* *Plus accipiunt tacere, quàm nosloqui.*

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

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

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

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

i *Lib.* 2. *de Helvet. repub. non explicandis, sed moliendis controversiis operam dant, ita ut lites in multos annos extrahantur summa cum molestiâ utriusq; partis & dum interea patrimonia exhauriantur.*

k *Lupum auribus tenent.* l *Hor.* m *Lib. de Helvet. repub. Iudices quocunque pago constituunt qui amica aliqua transactione si fieri possit, lites tollant. Ego majorum nostrorum simplicitatem admiror, qui sic causas gravissimas composuerint, &c.* n *Clenard l.* 1. *ep. Si quæ controversiæ utraq; pars judicem adit, is semel & simul rem transigit, audit: nec quid sit appellatio, lachrymosæq; moræ noscunt.*

Advocates

Advocates; but if there be any controverſies amongſt them, both parties plaintiff and defendant come to their *Alfakins* or chief Judge, *and at once without any farther appeals, or pitifull delays, the cauſe is heard and ended.* Our forefathers, as [o] a worthy Corographer of ours obſerves, had wont *pauculis cruculis aureis*, with a few golden croſſes, and lines in verſe, make all conveyances, aſſurances. And ſuch was the candor & integrity of ſucceeding ages, that a Deed (as I have oft ſeen) to convey a whole Manor, was *implicitè* contained in ſome twenty lines, or thereabouts; like that ſcede or *Sytala Laconica*, ſo much renowned of old in all contracts, which [p] *Tully* ſo earneſtly commends to *Atticus*. *Plutarch* in his *Lyſander*, *Ariſtotle polit*: *Thucidides lib.* 1. [q] *Diodorus* and *Suidas* approve and magnifie, for that *Laconick* brevity in this kind, and well they might, for according to [r] *Tertullian*, *certa ſunt paucis*, there is much more certainty in fewer words. And ſo was it of old throughout: but now many skins of parchment will ſcarce ſerve turn, he that buys and ſels a houſe, muſt have a houſe full of writings, there be ſo many circumſtances, ſo many words, ſuch tautological repetitions of all particulars (to avoid cavillation they ſay) but we finde by our woful experience, that to ſubtle wits it is a cauſe of much more contention and variance, and ſcarce any conveyance ſo accurately pened by one, which another wil not find a crack in, or cavil at, if any one word be miſplaced, any little error, all is diſannulled. That which is law to day, is none to morrow, that vvhich is ſound in one mans opinion, is moſt faulty to another; that in concluſion, here is nothing amongſt us but contention and confuſion, we bandie one againſt another. And that which long ſince [s] *Plutarch* complained of them in *Aſia*, may be verified in our times. *Theſe men here aſſembled, come not to ſacrifice to their gods, to offer Iupiter their firſt fruits, or merriments to Bacchus; but an yearly diſeaſe exaſperating Aſia hath brought them hither, to make an end of their controverſies and law ſuits.* Tis *multitudo perdentium & percuntium*, a deſtructive rout, that ſeek one anothers ruine. Such moſt part are our ordinary ſuiters, termers, clients, new ſtirs every day, miſtakes, errors, cavils, and at this preſent, as I have heard in ſome one Court, I know not how many thouſand cauſes: no perſon free, no title almoſt good, with ſuch bitterneſſe in following, ſo many ſlights, procraſtinations, delayes, forgery, ſuch coſt (for infinite ſums are inconſiderately ſpent) violence and malice, I know not by whoſe fault, lawyers, clients, laws, both or all: but as *Paul* reprehended the [t] *Corinthians* long ſince, I may more appoſitely infer novv: *There is a fault amongſt you, & I ſpeak it to your ſhame, Is there not a* [u] *wiſe man amongſt you, to judge between his brethren? but that a brother goes to law with a brother.* And * Chriſts counſel concerning Lavv-ſuits, vvas never ſo fit to be inculcated, as in this age: [x] *Agree with thine adverſary quickly, &c. Matth* 5.25.

I could repeat many ſuch particular grievances, vvhich muſt diſturb a body politick; To ſhut up all in brief, vvhere good government is, prudent and vviſe Princes, there all things thrive and proſper, peace and happineſſe is in that Land: vvhere it is otherwiſe, all things are ugly to behold, incult, barbarous, uncivil, a Paradiſe is turned to a vvilderneſs. This Iſland amongſt the reſt, our next neighbors the *French*

o *Camden.*

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

q *Biblioth. l.* 3.

r *Lib. de Anim.*

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

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

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

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

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

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

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

b By his Majeſties Attorney General there.

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

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

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

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

g *Geog. Kecker.*

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

i A fertile ſoil, good air, &c. Tin, Lead, Wool, Saffron, &c.

k *Tota Britannia unica velut arx. Boter.*

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

The firſt is idleneſſe, by reaſon of which we have many ſwarms of rogues and beggers, theeves, drunkards, and diſcontented perſons (whom *Lycurgus* in *Plutarch* cals *morbos reipub.* the boils of the commonwealth) many poor people in all our Towns, *Civitates ignobiles*, as [a] *Polydore* cals them, baſe built cities, inglorious, poor, ſmall, rare in ſight, ruinous, and thin of inhabitants. Our land is fertile we may not deny, full of all good things, and why doth it not then abound with cities, as well as *Italy*, *France*, *Germany*, the Low-countreys? becauſe their policy hath been otherwiſe, and we are not ſo thrifty, circumſpect, induſtrious; Idleneſs is the *malus Genius* of our nation. For as [b] *Boterus* juſtly argues, fertility of a countrey is not enough, except Art and Induſtry be joyned unto it, according to *Ariſtotle*, riches are either natural or artificial; natural are good land, fair mines, &c. artificial, are manufactures, coines, &c. Many kingdoms are fertile, but thin of inhabitants, as that Dutchy of *Piedmont* in *Italy*, which *Leander Albertus* ſo much magnifies for Corn, Wine, Fruits, &c. yet nothing neer ſo populous as thoſe which are more barren. [c] *England*, ſaith he (*London only excepted*) *hath never a populous City, and yet a fruitfull Countrey.* I finde 46 cities and walled towns in *Alſatia*, a ſmall Province in *Germany*, 50 caſtles, an infinite number of Villages, no ground idle, no not rocky places, or tops of hils are untilled, as [d] *Munſter* informeth us. In [e] *Greichgea* a ſmall territory on the *Necker*, 24 *Italian* miles over, I reade of 20 walled towns, innumerable villages, each one containing 150 houſes moſt part, beſides caſtles and Noblemens Palaces. I obſerve in [f] *Turinge* in *Dutchland* (twelve miles over by their ſcale) 12 counties, and in them 144 cities, 2000 villages, 144 towns, 250 caſtles. In [g] *Bavaria* 34 cities, 46 town,, &c. [h] *Portugallia interamnis*, a ſmall plot of ground hath 1460 pariſhes, 130 monaſteries, 200 bridges. *Malta* a barren Iſland, yeelds 20000 inhabitants. But of all the reſt, I admire *Lues Guicciardines* relations of the Low-countries. *Holland* hath 26 cities, 400 great villages. *Zeland* 10 cities, 102 pariſhes. *Brabant* 26 cities, 102 pariſhes. *Flanders* 28 cities, 90 towns, 1154 villages, beſides Abbies, caſtles, &c. The Low-countries generally have three cities at leaſt for one of ours, and thoſe far more populous and rich: and what is the cauſe, but their induſtry & excellency in all maner of trades? Their commerce, which is maintained by a multitude of Tradeſmen, ſo many excellent chanels made by art, and opportune havens, to which they build their Cities: all which we have in like meaſure, or at leaſt may have. But their chiefeſt Lodeſtone which draws all maner of commerce and merchandize, which maintains their preſent eſtate, is not fertility of ſoyl, but induſtry that enricheth them, the gold mines of *Peru*, or *Nova Hiſpania*

[a] *Lib. 1. hiſt.*

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

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

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

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

[f] *Maginus Geog.*

[g] *Ortelius & Vaſeo & Pet. de Medina.*

[h] An hundred families in each.

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

a *Populi multitudo diligenti cultura fœcundat solum. Boter. l. 8. c. 3.*

b *Orat. 35. Terra ubi oves stabulantur optima agricolis ob stercus.*

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

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

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

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

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

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

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

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

i *Valer. l. 2. c. 1.*

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

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

m *Lib. 8. Geogr. ob aſperum ſitum.*

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

flouriſh. We have the ſame means, able bodies, pliant wits, matter of all ſorts, Wool, Flax, Iron, Tin, Lead, Wood, &c. many excellent ſubjects to work upon, only induſtry is wanting. We ſend our beſt commodities beyond the ſeas, which they make good uſe of to their neceſſities, ſet themſelves a work about, and ſeverally improve, ſending the ſame to us back at dear rates, or elſe make toyes and bables of the Tails of them, which they ſell to us again, at as great a reckoning as they bought the whole. In moſt of our cities, ſome few excepted, like [o] *Spaniſh* loyterers, we live wholly by Tipling-Inns and Ale-houſes; Malting are their beſt ploughs, their greateſt traffick to ſell ale. [p] *Meteran* and ſome other object to us, that we are no whit ſo induſtrious as the *Hollanders*: *Manual trades* (ſaith he) *which are more curious or troubleſome, are wholly exerciſed by ſtrangers: they dwell in a Sea full of Fiſh, but they are ſo idle, they will not catch ſo much as ſhall ſerve their own turns, but buy it of their neighbors.* Tuſh [q] *Mare liberum*, they fiſh under our noſes, and ſell it to us when they have done, at their own prices.

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

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

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

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

o *Ubi nobiles probri loco habent artem aliquam profiteri. Cleonard. ep. l.* 1

p *Lib.* 13. *Belg. Hiſt. non tam laborioſi ut Belgæ, ſed ut Hiſpani otiatores vitam utplurimum otioſam agentes: artes manuariæ quæ plurimum habent in ſe laboris & difficultatis, majoremq; requirunt induſtriam, à peregrinis & exteris exercentur; habitant in piſcoſiſſimo mari, interea tantum non piſcantur quantum inſulæ ſufficeret ſed à vicinis emere coguntur.*

q *Grotii Liber.*

r *Urbs animis numeroque potens, & robore gentis. Scaliger.*

s *Camden.*

t *York, Briſtow, Norwich, Worceſter, &c.*

u *M. Gainſfords* Argument: Becauſe Gentlemen dwell with us in the Country villages, our Cities are leſſe, is nothing to the purpoſe: put three hundred or four hundred villages in a Shire, and every village yeeld a Gentleman, what is four hundred families to encreaſe one of our Cities, or to contend with theirs, which ſtand thicker? And whereas ours uſually conſiſts of ſeven thouſand, theirs conſiſts of forty thouſand inhabitants.

x *Maxima pars victus in carne conſiſtit. Polyd. Lib.* 1. *Hiſt.*

y *Refrænate monopolii licentiam, pauciores alantur otio, redintegretur agricolatio, lanificium inſtauretur, ut ſit honeſtum negotium quo ſe exerceat otioſa illa turba. Niſi his malis medentur, fruſtra exercent juſtitiam. Mor. Utop. Lib.* 1.

z *Mancipiis locuples eget æris Cappadocum rex. Hor.*

Laws

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

What *Carolus Magnus,* the *Chinese,* the *Spaniards,* the Duke of *Saxony,* and many other states have decreed in this case, reade *Arnisæus cap.* 19. *Boterus libro* 8. *cap.* 2. *Osorius de Rebus gest. Eman. lib.* 11. When a country is over-stored with people, as a pasture is oft overlaid with cattle, they had wont in former times to disburden themselves, by sending out colonies, or by wars, as those old *Romans,* or by employing them at home about some publike buildings, as Bridges, Rode-waies, for which those *Romans* were famous in this Island: As *Augustus Cæsar* did in *Rome,* the *Spaniards* in their *Indian* Mines, as at *Potosa* in *Peru,* where some 30000 men are still at work, 6000 Furnaces ever boyling, &c. [e] Aqueducts, Bridges, Havens, those stupend works of *Trajan, Claudius* at [f] *Ostium, Diocletiani Therma, Fucinus Lacus,* that *Pireum* in *Athens,* made by *Themistocles, Ampitheatrums of* curious Marble, as at *Verona, Civitas Philippi,* and *Heraclea* in *Thrace,* those *Appian* and *Flaminian* wayes, prodigious works all may witnesse: And rather then they should be [g] idle, as those [h] *Ægyptian Pharaohs, Mœris* and *Sesostris* did, to task their subjects to build unnecessary Pyramides, Obelisks, Labyrinths, Chanels, Lakes, Gigantian works all, to divert them from Rebellion, Riot, Drunkennesse, [i] *Quo scilicet alantur, & ne vagando laborare desuescant.*

Another eye-sore is that want of conduct and navigable rivers, a great blemish as [k] *Boterus,* [l] *Hippolitus a Collibus,* and other Politicians hold, if it be neglected in a Common wealth. Admirable cost and charge is bestowed in the Low-Countries on this behalf, in the Dutchy of *Millan,* Territory of *Padua* in [m] *France, Italy, China,* and so likewise about corrivations of Waters to moisten and refresh barren Grounds, to drean Fens, Bogs, and Moors. *Massinissa* made many inward parts of *Barbarie,* and *Numidia* in *Africk* before his time incult and horrid, fruitful and bartable by this means. Great industry is generally used all over the Eastern Countries in this kinde, especially in *Ægypt,* about *Babylon* and *Damascus,* as *Vertomannus* and [n] *Gotardus Arthus* relate; about *Barcelona, Segovia, Murtia,* and many other places of *Spain, Millan* in *Italy,* by reason of which, their Soil is much impoverished, and infinite commodities arise to the Inhabitants.

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

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

a *Colluvies hominum mirabiles excocti solo, immundi vestes fœdi visu, furti imprimis acres, &c.*

b *Cosmog. l.* 3. *cap.* 5.

c *Seneca. Haud minus turpia principi multa supplicia, quàm medico multa funera.*

d *Ac pituitam & bilem a corpore (*11. *de leg.) omnes vult exterminari.*

e See *Lipsius Admiranda.*

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

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

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

i *Buscoldus discursu polit. cap.* 2.

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

l *Cap.* 5. *de increm urb.*

Quas flumen, lacus, aut mare alluit.

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

n *Herodotus.*

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

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

[o] Contrary to the opinion of *Archimedes*, who holds the superficies of all waters even. [p] *Lib.* 1. *cap.* 3.

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

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

[a] *Dion. Pausanias, & Nic. Gyrbelius. Munster. Cosm. lib.* 4. *cap.* 36. *Ita brevior foret navigatio & minus periculosa.*

[b] *Charles* the great went about to make a chanel from *Rhine* to *Danubius*. *Bil. Pirkimerus descript. Ger.* the ruines are yet seen about *Wessenberg* from *Rednich* to *Altimul*. *Ut navigabilia inter se Occidentis & Septentrionis littora fierent.* [c] *Maginus Geogr. Simlerus de rep. Helvet. lib.* 1. *describit.*

[d] *Camden* in *Lincolnshire. Fossedike.* * Near S. Albons.

good

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

We have many excellent havens, royal havens, *Falmouth*, *Portsmouth*, *Milford*, &c. equivalent, if not to be preferred to that *Indian Havana*, old *Brundusium* in *Italy*, *Aulis* in *Greece*, *Ambracia* in *Acarnania*, *Suda* in *Crete*, which have few ships in them, little or no traffick or trade, which have scarce a village on them, able to bear great cities, *sed viderint politici*. I could here justly tax many other neglects, abuses, errors, defects among us, and in other countries, depopulations, riot, drunkennesse, &c. & many such, *quæ nunc in aurem susurrare non libet*. But I must take heed, *ne quid gravius dicam*, that I do not overshoot my self, *Sus Minervam*, I am forth of my element, as you peradventure suppose; and sometimes *veritas odium parit*, as he said, *verjuice and oatmeal is good for a Parret*. For as *Lucian* said of an Historian, I say of a Politician. He that will freely speak and write, must be for ever no subject, under no prince or law, but lay out the matter truly as it is, not caring what any can, will, like or dislike.

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

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

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

[g] *Votis Navig.*

impiety, hereſie, ſchiſm and ſuperſtition, which now ſo crucifie the world, catechiſe groſſe ignorance, purge *Italy* of luxury and riot; *Spain* of ſuperſtition and jealouſie, *Germany* of drunkenneſſe, all our Northern country of gluttony and intemperance, caſtigate our heard-hearted parents, maſters, tutors; laſh diſobedient children, negligent ſervants, correct theſe ſpendthrifts and prodigall ſons, enforce idle perſons to work, drive drunkards off the alehouſe, repreſſe theeves, viſit corrupt and tyrannizing magiſtrates, &c. But as *L. Licinius* taxed *Timolaus*, you may us. Theſe are vain, abſurd and ridiculous wiſhes not to be hoped: all muſt be as it is,[h] *Bocchalinus* may cite Common-wealths to come before *Apollo*, and ſeek to reform the world it ſelf by Commiſſioners, but there is no remedy, it may not be redreſſed, *deſinent homines tum demum ſtulteſcere quando eſſe deſinent*, ſo long as they can wag their beards, they will play the knaves and fools.

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

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

i *Velent. Andreæ. Apolog. manip. 604.*

k *Qui ſordidus eſt, ſordeſcat adhuc.*

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

l *Hor.*

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

Ferdinando Quir. 1612.

* *Vide Acoſta & Laiet.*

lified, and as able as willing to execute the place himself, he shall have present possession. It shall be divided into 12 or 13 Provinces, and those by hils, rivers, rode-wayes, or some more eminent limits exactly bounded. Each province shall have a *Metropolis*, which shall be so placed as a center almost in a circumference, and the rest at equal distances, some 12 *Italian* miles asunder, or thereabout, and in them shall be sold all things necessary for the use of man; *statis horis & diebus*, no market towns, markets or fairs, for they do but beggar cities (no village shall stand above 6, 7, or 8 miles from a city) except those Emporiums which are by the sea side, generall Staples, Marts, as *Antwerp*, *Venice*, *Bergen* of old, *London*, *&c.* cities most part shal be situat upon navigable rivers or lakes, creeks, havens, and for their form, regular, round, square, or long square, [m] with fair, broad, and strait [n] streets, houses uniform, built of brick and stone, like *Bruges*, *Bruxels*, *Rhegium Lepidi*, *Berna* in *Switzerland*, *Millan*, *Mantua*, *Crema*, *Cambalu* in *Tartary* described by *M. Polus*, or that *Venetian Palma*. I wil admit very few or no suburbs, & those of baser building, wals only to keep out man & horse, except it be in some frontier towns, or by the sea side, and those to be fortified [o] after the latest maner of fortification, and site upon convenient havens, or opportune places. In every so built city, I will have convenient churches, and separate places to bury the dead in, not in churchyards; a *citadella* (in some, not all) to cōmand it, prisons for offenders, opportune market places of all sorts, for corn, meat, cattel, fuel, fish, &c. commodious courts of Justice, publike hals for all societies, burses, meeting places, armories, [p] in which shall be kept engines for quenching of fire, artillery gardens, publike walks, theaters, and spacious fields allotted for all gymnicks, sports, and honest recreations, hospitals of all kindes, for children, orphans, old folks, sick men, mad men, souldiers, pest-houses, &c. not built *precariò*, or by gowty benefactors, who, when by fraud and rapin they have extorted all their lives, oppressed whole provinces, societies, &c. give something to pious uses, build a satisfactory almes-house, school, or bridge, &c. at their last end, or before perhaps, which is no otherwise then to steal a goose, and stick down a feather, rob a thousand to relieve ten: And those hospitals so built and maintained, not by collections, benevolences, donaries, for a set number, (as in ours) just so many and no more at such a rate, but for all those who stand in need, be they more or lesse, and that *ex publico ærario*, and so still maintained, *non nobis solùm nati sumus*, *&c.* I will have conduits of sweet and good water, aptly disposed in each town, common [q] granaries, as at *Dresden* in *Misnia*, *Stetein* in *Pomerland*, *Noremberg*, *&c.* Colledges of mathematicians, musicians, and actors, as of old at *Labedum* in *Ionia*, [r] alcumists, physicians, artists and philosophers; that all arts and sciences may sooner be perfected & better learned; and publick historiographers, as amongst those ancient [s] *Persians, qui in commentarios referebant quæ memoratu digna gerebantur*, informed and appointed by the state to register all famous acts, & not by each insufficient scribler, partial or parasitical pendant, as in our times. I will provide publike schools of all kinds, singing, dancing, fencing, &c. especially of Grāmar & languages, not to be taught by those tedious precepts ordinarily used, but by use, example, conversation, as travelers learn abroad, & nurses teach their children: as I wil have all

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

n *Sic olim Hippodamus Milesius Arist. polit. cap. 11. & Vitruvius l. 1. c. ult.*

o With wals of earth, &c.

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

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

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

s *Bresonius Iosephus lib. 21. antiquit. Iud. cap. 6. Herod. lib. 3.*

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

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

Et quid quæque ferat regio, & quid quæque recuset,

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

Vt [c] *Magnetis equis, Minyæ gens cognita remis,*

how to be manured, tilled, rectified, * *hic segetes veniunt, illic fœliciùs uvæ, Arborei fœtus alibi, atque injussa virescunt Gramina*, and what proportion is fit for all callings, because private professors are many times idiots, ill husbands, oppressors, covetous, and know not how to improve their own, or else wholly respect their own, and not publike good.

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

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

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

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

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

effected

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

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

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

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

* *Claudian l. 7.*

i *Herodotus Erato lib 6. Cum Ægyptiis Lacedemonii in hoc congruunt, quod eorum præcones, tibicines, coqui, & reliqui artifices, in paterno artificio ſuccedunt, & coquus à coquo gignitur, & paterno opere perſeverat. Idem Marcus polus de Quinzay. Idem Oſorius de Emanuele rege Luſitano. Riccius de Sinis.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dicimus inficias, sed vox ea sola reperta est.

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

n *Athenæus l.* 12.
o *Simlerus de repub. Helvet.*
p *Spartian. olim Romæ sic.*
q He that provides not for his family, is worse then a thief. Paul.
r *Alfredi lex. utraq; manus & lingua præcidatur, nisi eam capite redemerit.*
s *Si quis nuptam stupràrit, virga virilis ei præciditur; si mulier, nasus & auricula præcidatur. Alfredi lex. Eas leges ipsi Veneri Martiq; timendas.*
t *Pauperes non peccant, quum extrema necessitate coacti rem alienam capiunt. Maldonat. summula quæst. 8. art. 3. Ego cum illis sentio qui licere putant à divite clam accipere qui tenetur pauperi subvenire. Emmanuel Sa. Aphor. confess.*
u *Lib. 2. de reg. Persarum.*
x *Lib. 24.*
y *Aliter Aristoteles*, a man at 25. a woman at 20. *polit.*
z *Lex olim Licurgi, hodie Chinensium; vide Plutarchum, Riccium, Hemmingium, Arnisæum, Nevisanum, & alios de hac quæstione.*
a *Alfredus.*
b *Apud Lacones olim virgines sine dote nubebant. Boter. l. 3. c. 3.*
c *Lege cautum non ita pridem apud Venetos, ne quis Patritius dotem excederet 1500 coron.*
d *Bux. Synag. Iud. Sic Iudæi. Leo Afer Africæ descript. ne sint aliter incontinentes ob reipub. bonum. Ut August. Cæsar. orat. ad cælibes Romanos olim edocuit.*
e *Morbo laborans, qui in prolem facile diffunditur, ne genus humanum fœda contagione lædatur, juventute castratur, mulieres tales procul à consortio virorum ablegantur, &c. Hector Boethius hist. lib 1. de vet. Scotorum moribus.*
f *Speciosissimi juvenes liberis dabunt operam. Plato 5. de legibus.* The Saxons exclude dumb, blinde, leprous, and such like persons from all inheritance, as we do fools.
h *Ut olim Romani, Hispani hodie, &c.*
i *Riccius lib. 11. cap. 5. de Sinarum. expedit. sic Hispani cogunt Mauros arma deponere.* So it is in most *Italian* cities.
k *Idem Plato 12. de legibus*, it hath ever been immoderate *vide Guil. Stuckium antiq. convival. lib. 1. cap. 26.*
l *Plato 9. de legibus.*

of

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

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

Odimus accipitrem, quia ſemper vivit in armis.

[q] offenſive wars, except the cauſe be very juſt, I will not allow of. For I do highly magnifie that ſaying of *Hannibal* to *Scipio*, in [r] *Livy*, *It had been a bleſſed thing for you and us, if God had given that minde to our predeceſſors, that you had been content with Italy, we with Africk. For neither Sicily, nor Sardinia are worth ſuch coſt and pains, ſo many fleets and armies, or ſo many famous Captains lives. Omnia prius tentanda*, fair means ſhall firſt be tried. [s] *Peragit tranquilla poteſtas, Quod violenta nequit.* I will have them proceed with all moderation: but hear you, *Fabius* my General, not *Minutius*, *nam* * *qui Conſilio nititur plus hoſtibus nocet, quam qui ſine animi ratione, viribus*: And in ſuch wars to abſtain as much as is poſſible from [t] depopulations, burning of towns, maſſacring of infants, &c. For defenſive wars, I will have forces ſtill ready at a ſmall warning, by land and ſea, a prepared Navy, ſouldiers *in procinctu*, *& quam* * *Bonfinius apud Hungaros ſuos vult, virgam ferream*, and money which is *nervus belli*, ſtill in a readineſſe, and a ſufficient revenue, a third part as in old [u] *Rome* and *Egypt*, reſerved for the Common-wealth; to avoid thoſe heavy taxes and impoſitions, as well to defray this charge of wars, as alſo all other publike defalcations, expences, fees, penſions, reparations, chaſt ſports, feaſts, donaries, rewards, and entertainments. All things in this nature eſpecially I will have maturely done, and with great [x] deliberation: *ne quid* [y] *temerè*,

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

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

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

p *Idem apud Perſas olim, lege Briſonium.* q *Idem Plato de legibus.* r *Lib.* 30 *Optimum quidem fuerat eam patribus noſtris mentem a diis datam eſſe, ut vos Italiæ, nos Africæ imperio contenti eſſemus. Neque enim Sicilia aut Sardinia ſatis digna precia ſunt pro tot claſſibus, &c.* ſ *Claudian.* * *Thucidides.* t *A depopulatione, agrorum incendiis, & eiuſmodi factis immanibus. Plato.* * *Hungar. dec.* 1. *lib.* 9. u *Seſellius lib.* 2. *de repub. Gal. valde enim eſt indecorum, ubi quod præter opinionem accidit dicere, Non putaram, preſertim ſi res præcaveri potuerit. Livius lib.* 1. *Dion. lib.* 2. *Diodorus Siculus lib.* 2. ——— ——— x *peragit tranquilla poteſtas, Quod violenta nequit.* ——— *Claudian.* y *Bellum nec timendum nec provocandum. Plin. Panegyr. Traiano.*

ne quid remisse ac timide fiat; Sed quò feror hospes? To prosecute the rest would require a volume. *Manum de tabella*, I have been overtedious in this subject; I could have here willingly ranged, but these straits wherein I am included will not permit.

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

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

with our present state, look you. But of this elsewhere. As it is in a mans body, if either head, hart, stomack, liver, spleen, or any one part be misaffected, all the rest suffer with it: so is it with this Oeconomical body. If the head be naught, a spendthrift, a drunkard; a whoremaster, a gamester, how shall the family live at ease? [i] *Ipsa si cupiat salus servare, prorsus non potest hanc familiam*, as *Demea* said in the Comedy, safety her self cannot save it. A good, honest, painful man many times hath a shrew to his wife, a sickly, dishonest, slothful, foolish, careless woman to his mate, a proud, peevish flurt, a liquorish, prodigal quean, and by that means all goes to ruine: or if they differ in nature, he is thrifty, she spends all, he wise, she sottish and soft; what agreement can there be? what friendship? Like that of the Thrush and Swallow in *Æsop*, in stead of mutual love, kind compellations, whore and thief is heard, they fling stools at one anothers heads. [k] *Quæ intemperies vexat hanc familiam?* All enforced marriages commonly produce such effects, or if on their behalfs it be well, as to live and agree lovingly together, they may have disobedient & unruly children, that take ill courses to disquiet them, [l] *their son is a thief, a spend-thrift, their daughter a whore*; a step [m] mother, or a daugter in law distempers all; [n] or else for want of means, many torturers arise, debts, dues, fees, dowries, joynters, legacies to be paid, annuities issuing out, by means of which, they have not wherewithal to maintain themselves in that pomp as their Predecessors have done, bring up or bestow their children to their callings, to their birth and quality, [o] and will not descend to their present fortunes. Oftentimes too, to aggravate the rest, concur many other inconveniences, unthankful friends, decayed friends, bad neigbors, negligent servants [p] *servi furaces, Verspelles, callidi, occlusa sibi mille clavibus reserant, furtimq; raptant, consumunt, liguriunt*; causualties, taxes, mulcts, chargeable offices, vain expenses, entertainments, losse of stock, enmities, emulations, frequent invitations, losses, suretiship, sickness, death of friends, and that which is the gulf of all, improvidence, ill husbandry, disorder and confusion, by which means they are drenched on a sudden in their estates, and at unawares precipitated insensibly into an inextricable labyrinth of debts, cares, woes, want, grief, discontent, and melancholy it self.

i *Ter.*

k *Ampitheat. Plaut.*

l *Paling. Filius aut fur.*

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

n *Res angusta domi.*

o When pride and beggery meet in a family, they roar and howl, and cause as many flashes of discontents, as fire and water, when they concur, make thunder-claps in the skies.

p *Plautus Aululari.*

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

Stultorum regum, & populorum continet æstus.

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

q *Lib. 7. cap. 6.*

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

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

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

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

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

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

r *Lib. 1. hist. Rom. similes à baculorum calculis, secundùm computantis arbitrium, modò ærei sunt, modò aurei; ad nutum regis nunc beati sunt nunc miseri.*

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

t *F. Dousæ Epid. lib. 1. c. 13.*

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

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

y *Iuvenal.*

a *Salomon.*

b *Communis irrisor stultitiæ.*

c Wit whither wilt?

d *Scaliger exercitat. 324.*

e *Vit. ejus*

f *Ennius.*

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

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

In rate ſtultitiæ, ſylvam habitant Furiæ.

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

h *Epiſt. 21. l. lib. Non oportet orationem ſapientis eſſe politam aut ſolicitam.*

i *Lib. 3. cap. 13. multo anhelitu jactatione furentes pectus, frontem cædentes, &c.*

k *Lipſius, voces ſunt, præterea nihil.*

l *Lib. 30. plus mali facere videtur qui oratione quàm qui præcio quemvis corrumpit: nam, &c.*

m *In Gorg. Platonis.*

n *In naugerio.*

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

p *Morus Utop. lib. 11.*

q *Macrob. Saturn. 7. 16.*

r *Epiſt. 16.*

ſ *Lib. de cauſis corrup. artium.*

t *Lib. 2. in Auſonium, cap. 19. & 32.*

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

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

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

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

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

z *Edit. 7. volum. Iano Gutero.*
a *Ariſtophanis Ranis.*
b *Lib. de beneficiis.*
c *Delirus & amens dicatur merit. Hor. Seneca.*
d *Ovid. Met.*
e *Plutarch. Amatorio eſt amor inſanus.*
f *Epiſt. 39.*
g *Sylvæ nuptialis l. 1. num. 11 Omnes mulieres utplurimum ſtultæ.*
h *Ariſtotle.*
i *Dolere ſe dixit quod tum vita egrederetur.*
k *Lib. 1. num. 11 ſapientia & divitiæ vix ſimul poſſideri poſſunt.*
l *They get their wiſdom by eating Piecruſt ſome.*
m *χρήματα τοῖς ξυνετοῖς γίνεται ἀφεσυνη. Opes quidem mortalibus ſunt amentia. Theognis.*
n *Fortuna nimium quem fovet, ſtultum facit.*
o *Job. 28.*
p *Mag. moral. lib. 2. & lib. 1. ſat. 4.*

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

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

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

Inſanit veteres ſtatuas Damaſippus emendo,

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

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

Covetous men amongſt others, are moſt mad, [x] they have all the Symptoms of melancholy, fear, ſadneſſe, ſuſpition, &c. as ſhall be proved in his proper place,

Danda eſt Hellebori multo pars maxima avaris.

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

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

q *Hor. ſer. 1. ſat. 4*

r *Inſana gula, inſanæ obſtructiones, inſanum venandi ſtudium diſcordia demens. Virg. Æn.*

f *Heliodorus Carthaginenſis ad extremum orbis ſarcophago teſtamento me hic juſſi condier, & ut viderem an quis inſanior ad me viſendii uſq; ad hæc loca penetraret. Ortelius in Gad.*

t If it be his work, which *Gaſper Veretus* ſuſpects.

u *Livy. Ingentes virtutes ingentia vitia.*

x *Hor. Quiſquis ambitione mala aut argenti pallet amore, Quiſquis luxuria, triſtiq; ſuperſtitione. Per.*

y *Cronica Slavonica ad annum 1257. de cujus pecunia jam incredibilia dixerunt.*

z A fool and his money are ſoon parted.

a *O at de imag. mobiioſus & audax navigat Anticyras.*

b *Navis ſtulta, quæ continuo movetur, nautæ ſtulti qui ſe periculis exponunt, aqua inſana quæ ſic fremit, &c. aër jactatur, &c. qui mari ſe committit ſtolidum unum terra fugiens, 40. mari invenit. Gaſpar Ens Moroſ.*

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

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

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

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

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

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

Lipsius saith of himself, that he was [q] *humani generis quidem pædagogus voce & stylo,* a grand Signior, a Master, a Tutor of us all, and for 13 years he brags, how he sowed wisdom in the Low countries, as *Ammonius* the philosopher sometimes did in *Alexandria,* [r] *cum humanitate literas & sapientiam cum prudentia: antistes sapientiæ,* he shall be *Sapientũ Octavus.* The Pope is more then a man, as [f] his parats often make him, a demigod, and besides his holinesse cannot erre, *in Cathedrâ* belike: and yet some of them have been Magicians, Hereticks, Atheists, children, and as *Platina* saith of *Iohn 22. Et si vir literatus, multa stoliditatem & lævitatem præ se ferentia egit, stolidi & socordis vir ingenii,* a scholar sufficient, yet many things he did foolishly, lightly. I can say no more then in particular, but in general terms to the rest, they are all mad, their wits are evaporated, and as *Arioſto* faigns *l.* 34. kept in jars above the Moon.

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

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

[u] *Quum*

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

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

h *Turrens Hebus epig. 102. l. 8.*

i *Hor.*

k *Fratres sancti. Roseæ crucis.*

l *An sint, quales sint, unde nomen illud asciverint.*

m *Turri Babel.*

n *Omnium artium & scientiarum instaurator.*

o *Divinus ille vir author notarum. in epist. Rog. Bacon. ed. Hambur. 1608*

p *Sapientiæ desponsati.*

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

r *In ep. ad Balthas. Moretum.*

s *Rejectiuncula ad Patavium. Felinus cum reliquis.*

t *Magnum virum sequi est sapere,* some think; others *despere. Catul.*

* *Plaut. Menec.*

[u] *Quum furor haud dubius, quum sit manifesta phrenesis,*
Quo minus insanus, ——

u *In Sat.* 14.

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

x Or to send for a cook to the Anticyræ to make Hellebor pottage, settle brain pottage.

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

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

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

z *Petronius in Catalect.*

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

And although for the abovenamed reasons, I had a just cause to undertake this subject, to point at these particular species of dotage, that so men might acknowledg their imperfections, and seek to reform what is amiss; yet I have a more serious intent at this time; and to omit al impertinent digressions, to say no more of such as are improperly melancholy, or metaphorically mad, lightly mad, or in disposition, as stupid, angry, drunken, silly, sottish, sullen, proud, vain-glorious, ridiculous, beastly, peevish, obstinate, impudent, extravagant, dry, doting, dull, desperate, harebrain, &c. mad, frantick, fooliſh, hetoroclites, which no new [a] *Hospitall* can hold, no physick help: my purpose and endeavor is, in the following discourse to anatomize this humor of melancholy, through all his parts and species, as it is an habit, or an ordinary disease, and that philosophically, medicinally, to shew the causes, symptoms, and several cures of it, that it may be the better avoyded. Moved thereunto for the generality of it, and to do good, it being a disease so frequent, as [b] *Mercurialis* observes, *in these our dayes; so often happening*, saith [c] *Laurentius, in our miserable times*, as few there are that feel not the smart of it. Of the same minde is *Ælian Montalius*, [d] *Melancton*, and others; [e] *Julius Cæsar Claudinus* cals it the *fountain of all other diseases, and so common in this crased age of ours, that scarce one of a thousand is free from it:* and that Splenetick Hypocondriacal winde especially, which proceeds from the spleen and short ribs. Being then it is a disease so grievous, so common, I know not wherein to do a more generall service, and spend my time better, then to prescribe means how to prevent and cure so universall a malady, an Epidemical disease, that so often, so much crucifies the body and minde.

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

b *Hæc affectio nostris temporibus frequentissima.*

c *Cap. 15. de Mel.*

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

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

If I have overshot my self in this which hath been hitherto said, or that it is which I am sure some will object, too phantastical, *too light and comicall for a Divine, too satyrical for one of my profession*, I will presume to answer with [f] *Erasmus*, in like case, Tis not I, but *Democritus*, *Democritus*

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

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

g *Dixero si quid fortè jocosius, hoc mihi juris*
Cum veniâ dabis——— g *Hor. Sat. 4. l. 1.*

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

———*Licuit, semperque licebit,*
Parcere personis, dicere de vitiis.
It lawful was of old, and still will be,
To speak of vice, but let the name go free:

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

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

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

l *Nec cibus ipse juvat morsu fraudatus aceti.*

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

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

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

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

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

k *Hor.*

l *Mart. l. 7. 22.*

m *Ut lubet feriat, abstergant hos ictus Democriti pharmacos.*

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

o *Ter. prol. Eunuch.*

No,

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

o *Ariost. l. 39. Staf. 58.*

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

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

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

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

q *Annal. 15.*

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

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

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

* *Quod Probus Persii ἐυγενεὸς virginali verecundiâ Persium fuisse dicit, ego, &c.*

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

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

t *Prol. quer. Plaut.*

Lectori malè feriato.

TU vero caveſis edico quiſquis es, ne temere ſugilles Authorem hujuſce operis, aut cavillator irrideas. Imo ne vel ex aliorum cenſura tacite obloquaris (vis dicam verbo) nequid naſutulus inepte improbes, aut falſo fingas. Nam ſi talis revera ſit, qualem præ ſe fert *Junior Democritus*, ſeniori *Democrito* ſaltem affinis, aut ejus Genium vel tantillum ſapiat; actum de te, cenſorem æque ac delatorem [a] aget econtra (*petulanti ſplene cum ſit*) ſufflabit te in jocos, comminuet in ſales, addo etiam, & *deo riſui* te ſacrificabit.

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

[c] *Abderitanæ pectora plebis habes.*

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

a *Si me commórit, melius non tangere clamo.* Hor.

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

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

THE SYNOPSIS OF THE FIRST PARTITION.

In diseases consider *Sect.* 1. *Memb.* 1.

- Their Causes. *Subs.* 1.
  - Impulsive; { sinne, concupiscence, &c.
  - Instrumentall; { intemperance, all second causes, &c.
- Or
- Definition, Member, Division, *Subsect.* 2.
- Or
- Of the body 300. which are
  - Epidemicall; as Plague, Plica, &c.
  - Or
  - Particular; as Gout, Dropsie, &c,
- Or
- of the head or minde. *Subs.* 3.
  - In disposition; as all preturbations, evil affection, &c.
  - Or
  - Habits, as *Subs.* 4.
    - Dotage.
    - Phrensie.
    - Madnesse.
    - Extasie.
    - Lycanthropia,
    - Chorus sancti Viti.
    - Hydrophobia.
    - Possession or obsession of Devils.
    - Melancholy. See ϒ

ϒ Melancholy: in which consider

- Its Æquivocations, in Disposition, Improper, &c. *Subsect.* 5.
- *Memb.* 2. To its explication, a digression of anatomy, in which observe parts of *Subs.* 1.
  - Body hath parts *Subs.* 1.
    - contained as
      - Humours, 4. Bloud, Phlegme, &c.
      - Spirits; vitall, naturall, animall.
    - or
    - containing
      - Similar; spermatical, or flesh, bones, nerves, &c.
      - Dissimular; braine, heart, liver, &c. *Subs.* 4.
  - Or
  - Soule and his faculties, as
    - Vegetall. *Subs.* 5.
    - Sensible. *Subs.* 6, 7, 8.
    - Rationall. *Subsect.* 9, 10, 11.
- *Memb.* 3.
- Its definition, name, difference, *Sub.* 1.
- The part and parties, affected, affection, &c. *Sub.* 2.
- The matter of melancholy, natural, unnaturall, &c. *Sub.* 4.
- Species, or kindes, which are
  - Proper to parts, as
    - Of the head alone, Hypocondriacall, or windy melancholy. Of the whole Body
    - with their severall causes, symptomes, prognosticks, cures.
  - Or
  - Indefinite; as Love melancholy, the subject of the third partition.
- Its Causes in generall. *Sect.* 2. A.
- Its Symptomes or signes. *Sect.* 3. B.
- Its Prognosticks or indications. *Sect.* 4. 4.
- Its Cures; the subject of the second Partition.

A *Sect.* 2. Causes of Melancholy are neither

General, as *Memb.* 1.

Super-naturall
- As from God immediately, or by second causes, *Sub.* 1.
- Or from the devil immediately, with a digression of the nature of spirits and devils, *Sub.* 2.
- Or mediately by Magicians, Witches, *Sub.* 3.

Or

Natural

Primary as stars, proved by Aphorisms, signs from Physiognomy, Metoposcopy, Cheiromancy, *Subs.* 4.

or

Secundary, as

Congenite, inward from
- Old age, temperament, *Sub.* 5.
- Parents, it being an hereditary disease, *Sub.* 6.

Or

Outward, or adventitious, which are

Evident, outward, remote, adventitious, as,

Not necessary, as *M.* 4. *S.* 2.
- Necessary, see ☿
  - Nurses, *Sub.* 1.
  - Education, *Sub.* 2.
  - Terrors, affrights, *Sub.* 3.
  - Scoffs, calumnies, bitter jests, *Sub.* 4.
  - Loss of liberty, servitude, imprisonment, *Sub.* 5.
  - Poverty and want, *Sub.* 6.
  - An heap of other accidents, death of friends, losse, &c. *Sub.* 7.

Or

Contingent inward, antecedent, neerest. *Memb.* 5. *Sect.* 2.
- In which the body works on the mind, and this malady is caused by precedent diseases; as agues, pox, &c. or temperature innate, *Sub.* 1.
- Or by particular parts distempered, as brain, heart, spleen, liver, Mesentery, Pylorus, stomack, &c. *Sub.* 2.

Particular to the three species. See II

II Particular causes *Sect.* 2. *Memb.* 5.

Of head-Melancholy are. *Sub.* 3.

Inward
- Innate humor, or from distemperature adust.
- A hot braine, corrupted bloud in the braine.
- Excesse of Venery, or defect.
- Agues, or some precedent disease.
- Fumes arising from the stomack, &c.

Or

Outward
- Heat of the Sunne immoderate.
- A blow on the head.
- Overmuch use of hot wines, spices, garlick, onions, hot baths, overmuch waking, &c.
- Idlenesse, solitarinesse, or overmuch study. vehement labour, &c.
- Passions, perturbations, &c.

Of hypocondriacall, or windie melancholy are,

Inward
- Default of spleen, belly, bowels, stomack, mesentery, miseriack veines, liver, &c.

Or

Outward
- Months, or hemrods stopt, or any other ordinary evacuation.
- Those six non-naturall things abused.

Over all the body are, *Subs.* 5.

Inward
- Liver distempered, stopped, over-hot, apt to ingender melancholy, temperature innate.

Or

Outward
- Bad diet, suppression of hemrods, &c. and such evacuations, passions, cares, &c. those six non-naturall things abused.

Necessary

- Diet offending in *Sub.* 3.
  - Substance
    - Bread; course and black, &c.
    - Drink; thick, thin, sowr, &c.
    - Water unclean, milk, oyl, vineger, wine, spices, &c.
    - Flesh
      - Parts; heads, feet, entrals, fat, bacon, blood, &c.
      - Kindes: Beef, Pork, Venison, Hares, Goats, Pigeons, Peacocks, Fen-fowl, &c.
    - Herbs, Fish, &c,
      - Of fish; all shell-fish, hard and slimy fish, &c.
      - Of herbs; pulse, cabbage, mellons, garlick, onions, &c.
      - All roots, raw fruits, hard and windy meats.
  - Quality, as in
    - Preparing, dressing, sharp sauces, salt meats, indurate, sowced, fried, broyled, or made-dishes &c.
  - Quantity
    - Disorder in eating, immoderate eating, or at unseasonable times, & *Subsec.* 2.
    - Custom; delight, appetite, altered, &c. *Subs.* 3.
- Necessary causes, as those six non-natural things which are, *Sect.* 2. *Memb.* 2
  - Retention and evacuation, *Subs.* 4.
    - Costiveness, hot baths, sweating, issues stopped, Venus in excesse, or in defect; phlebotomy, purging, &c.
  - Aire; hot, cold, tempestuous, dark, thick, foggy, moorish, &c. *Subs.* 5.
  - Exercise, *Sub.* 6.
    - Unseasonable, excessive or defective of body or minde, solitarinesse, idleness, a life out of action, &c.
  - Sleep and waking, unseasonable, inordinate, overmuch, overlittle, &c. *Subs.* 7.
  - *Memb.* 3. *Sect.* 2. Passions and perturbations of the minde, *Subs.* 2. With a digression of the force of imagination. *Su.* 2. and division of passions into *Sub.* 3.
    - Irascible
      - Sorrow, cause and symptome, *Sub.* 4. Fear, cause and symptome, *Sub.* 5. Shame, repulse, disgrace, &c. *Sub.* 6. Envy and malice, *Sub.* 7. Emulation, hatred, faction, desire of revenge, *Sub.* 8. Anger a cause, *Sub.* 9. Discontents, cares, miseries, &c. *Sub.* 10.
    - Or
    - concupiscible
      - Vehement desires, ambition, *Sub.* 11. Covetousnes, φιλαργυρίαν, *Sub.* 12. Love of pleasures, gaming in excess, &c. *Sub.* 13. Desire of praise, pride, vain-glory, &c. *Sub.* 14. Love of learning, study in excesse, with a digression of the misery of Scholars, and why the Muses are melancholy *Sub.* 15.

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

- General, as of *Memb.* 1.
  - Body, as ill digestion, crudity, winde, dry brains, hard belly, thick blood, much waking, heavinesse and palpitation of heart, leaping in many places, &c. *Sub.* 1.
  - or
  - Minde
    - Common to all or most
      - Fear and sorrow without a just cause, suspition, jealousie, discontent, solitarinesse, irksomnesse, continual cogitations, restlesse thoughts, vain imaginations, &c. *Subs.* 2.
    - Particular to private persons, according to *Su.* 3. 4.
      - Or
        - Celestial influences, as ♄ ♃ ♂ &c. parts of the body, heart, brain, liver, spleen, stomack, &c.
        - Humours
          - Sanguine are merry still, laughing, pleasant, meditating on playes, women, musick, &c.
          - Phlegmatick, slothful, dull, heavie, &c.
          - Cholerick, furious, impatient, subject to hear and see strange apparitions, &c.
          - Black, solitary, sad, they think they are bewitcht, dead, &c
        - Or mixt of these four humors adust, or not adust, infinitely varied.
      - Their several customs, conditions, inclinations, discipline, &c.
        - Ambitious thinks himself a King, a Lord; covetous runs on his money, lascivious on his mistris; religious, hath revelations, visions, is a Prophet, or troubled in minde, a scholar on his book, &c.
      - Continuance of time, as the humor is intended or remitted, &c.
        - Pleasant at first, hardly discerned, afterwards harsh and intolerable, if inveterate.
        - Hence some make three degrees,
          1. *Falsa cogitatio.*
          2. *Cogitata loqui.*
          3. *Exequi loquutum.*
        - By fits, or continuate, as the object varies, pleasing or displeasing.
  - Simple, or as it is mixt with other diseases, Apoplexies, Gout, *Caninus appetitus, &c.* so the symptomes are various.

B Particular symptomes to the three distinct species. *Sect* 3. *Memb.* 2.

- Head-melancholy. *Sub.* 1.
  - In body: Headach, binding, heavineſſe, vertigo, lightneſſe, ſinging of the ears, much waking, fixed eyes, high colour, red eyes, hard belly, dry body, no great ſign of melancholy in the other parts.
  - Or
  - In mind: Continual fear, ſorrow, ſuſpition, diſcontent, ſuperfluous cares, ſolicitude, anxiety, perpetual cogitation of ſuch toyes they are poſſeſſed with, thoughts like dreams, &c.
- Hypocondriacal or windie melancholy. *Sub.* 2.
  - In body: Winde, rumbling in the guts, belly-ake, heat in the bowels, convulſions, crudities, ſhort winde, ſowr and ſharp belchings, cold ſweat, pain in the left ſide, ſuffocation, palpitation, heavineſſe of the heart, ſinging in the ears, much ſpittle, and moiſt, &c.
  - Or
  - In mind: Fearful, ſad, ſuſpicious, diſcontent, anxiety, &c. Laſcivious by reaſon of much winde, troubleſome dreams, affected by fits, &c.
- Over all the body. *Sub.* 3.
  - In body: Black, moſt part lean, broad veins, groſſe, thick blood, their hemrods commonly ſtopped, &c.
  - Or
  - In mind: Fearful, ſad, ſolitary, hate light, averſe from company, fearful dreams, &c.
- Symptoms of Nuns, Maids, and widows melancholy, in body and minde, &c.
- A reaſon of theſe ſymptome. *Memb.* 3.
  - Why they are ſo fearful, ſad, ſuſpitious without a cauſe, why ſolitary, why melancholy men are witty, why they ſuppoſe they hear and ſee ſtrange voices, viſions, apparitions.
  - Why they propheſie, and ſpeak ſtrange languages, whence comes their crudity, rumbling, convulſions, cold ſweat, heavineſſe of heart, palpitation, cardiaca, fearful dreams, much waking, prodigious phantaſies.

C Prognoſticks of melancholy. *Sect.* 4.

- Tending to good, as
  - Morphew, Scabs, Itch, Breaking out, &c.
  - Black Jandiſe.
  - If the Hemrods voluntarily open.
  - If varices appear.
- Tending to evil, as
  - Leanneſſe, drineſſe, hollow-eyed, &c.
  - Inveterate melancholy is incurable.
  - If cold, it degenerates often into Epilepſie, Apoplexy, dotage, or into blindneſſe.
  - If hot, into madneſſe, deſpair, and violent death.
- Corollaries and queſtions.
  - The grievouſneſſe of this above all other diſeaſes.
  - The diſeaſes of the minde are more grievous then thoſe of the body.
  - Whether it be lawful in this caſe of melancholy, for for a man to offer violence to himſelf. *Neg.*
  - How a melancholy or mad man offering violence to himſelf, is to be cenſured.

THE FIRST PARTITION.

THE FIRST { SECTION. MEMBER. SUBSECTION.

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

MAN, the most excellent and noble creature of the World, *the principal and mighty work of God, wonder of Nature*, as *Zoroastes* cals him; *audacis naturæ miraculum, the* [a] *marvail of marvails*, as *Plato*; *the* [b] *Abridgment and Epitome of the World, as Pliny*; *Microcosmus*, a little world, a model of the world, [c] Soveraign Lord of the Earth, Viceroy of the World, sole Commander and Governor of all the Creatures in it: to whose Empire they are subject in particular, and yield obedience; far surpassing all the rest, not in body only, but in soul; [d] *Imaginis Imago*, [e] created to Gods own [f] *Image*, to that immortal and incorporeal substance, with all the faculties and powers belonging unto it; was at first pure, divine, perfect, happy, [g] *Created after God in true holinesse and righteousnesse*; *Deo congruens*, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorifie him, to do his will,

Vt diis consimiles parturiat deos.

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

Mans excellency.

a *Magnum miraculum.*
b *Mundi epitome, naturæ delitiæ.*
c *Finis rerum omnium, cui sublunaria serviunt. Scalig. exercit. 365. sec. 3. Vales. de sacr. Phil. c. 5.*
d *Ut in numismate Cæsaris imago, sic in homine Dei.*
e Gen. 1.
f *Imago mundi in corpore, Dei in anima. Exemplumque dei quisq; est in imagine parva.*
g Eph. 4. 24.
h *Palanterius.*
i Psal. 49. 20.

Mans fall and misery.

2

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

k *Lasciviâ superat equum, impudentiâ canem, astu vulpem, furore leonem. Chrys. 23. Gen.*

l Gen. 3. 13.

m Ecclus. 4. 1. 2, 3, 4, 5, 8. A description of melancholy.

The impulsive cause of these miseries in man, this privation or destruction of Gods image, the cause of death & diseases, of al temporal and eternal punishments, was the sin of our first parent *Adam*,[n] in eating of the forbidden fruit, by the devils instigation and allurement. His disobedience, pride, ambition, intemperance, incredulity, curiosity; from whence proceeded original sin, and that general corruption of mankind, as from a fountain flowed all bad inclinations, and actual transgressions, which cause our several calamities inflicted upon us for our sins. And this belike is that which our fabulous Poets have shadowed unto us in the tale of [o] *Pandora's* box, which being opened through her curiosity, filled the world full of all manner of diseases. It is not curiosity alone, but those other crying sins of ours, which pull these several plagues & miseries upon our heads. For *Vbi peccatum, ibi procella*, as [p] *Chrysostom* well observes. [q] *Fools by reason of their transgression, and because of their iniquities are afflicted.* [r] *Fear cometh lik sudden desolation, and destruction like a whirlwinde, affliction and anguish*, because they did not fear God,[s] *Are you shaken with wars?* as *Cyprian* well urgeth to *Demetrius*, *are you molested with dearth and famine? is your health crushed with raging diseases? is mankinde generally tormented with Epidemicall maladies? tis all for your sins*, *Hag.* 1, 9, 10. *Amos* 1. *Ier.* 7. God is angry, punisheth, and threatneth, because of their obstinacy and stubbornnesse, they will not turn unto him, *If the earth be barren then for want of rain, if dry and squalid, it yield no fruit, if your fountains be dried up, your wine, corn, and oyl blasted, if the air be corrupted, and men troubled with diseases, tis by reason of their sins*: which like the blood of *Abel* cry loud to heaven for vengeance, *Lam.* 5. 15. *That we have sinned, therefore our hearts are heavy*, *Isa.* 59. 11, 12. *We roar like Bears, and mourn like Doves, and want health, &c. for our sins and trespasses.* But this we cannot endure to hear, or to take notice of, *Ier.* 2. 30. *We are smitten in vain, & receive no correction; and cap.* 5. 3. *Thou hast stricken them, but they have not sorrowed, they have refused to receive correction, they have not returned. Peestilence he hath sent, but they have not turned to him*, *Amos* 4.[u] *Herod* could not abide *John Baptist*, nor [x] *Domitian* endure *Apollonius* to tell the causes of the plague at *Ephesus*, his injustice, incest, adultery, and the like.

n Gen. 3. 17.

o *Illa cadens tegmen manibus decussit, & unà Perniciem immisit miseris mortalibus atram. Hesiod. 1. oper.*

p *Hom. 5. ad pop. Antioch.*

q Psal. 107. 17

r Pro. 1. 27.

s *Quòd autem crebrius bella cõcutiant, quòd sterilitas & fames sollicitudinem cumulent, quòd sævientibus morbis valitudo frangitur, quòd humanum genus luis populatione vastatur; ob peccatum omnia. Cypr.*

t *Si raro desuper pluvia descendat, si terra situ pulveris squalleat, si vix jejunas & pallidas herbas sterilis gleba producat, si turbo vineam debilitet, &c. Cypr.*

u Mat. 14. 3.

x *Philostratus lib. 8. vit. Apollonii: Injustitiam ejus & sceleratas naptias, & cætera quæ præter rationem fecerat, morborum causas dixit.*

To punish therefore this blindnesse and obstinacy of ours, as a concomitant cause, & principal agent, is Gods just judgement, in bringing these calamities upon us, to chastise us, I say for our sinnes, and to satisfie Gods wrath. For the law requires obedience or punishment, as you may read at large, *Deut.28.15. If they will not obey the Lord, and keep his Commandments and ordinances, then all these curses shall come upon them.* [y] *Cursed in the towne and in the field, &c.* [z] *Cursed in the fruit of the body, &c.* [a] *The Lord shall send thee trouble and shame, because of thy wickednesse.* And a little after, [b] *The Lord shall smite thee with the botch of Egypt, and with emrods, and scab, and itch, and thou canst not be healed.* [c] *With madnesse, blindnesse, and astonishing of heart.* This *Paul* seconds, *Rom.2.9. Tribulation and anguish on the soul of every man that doth evil.* Or else these chastisements are inflicted upon us for our humiliation, to exercise and try our patience here in this life to bring us home, to make us to know God our selves, to informe and teach us wisdome. [d] *Therefore is my people gone into captivity, because they had no knowledge, therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them.* He is desirous of our salvation, [e] *Nostræ salutis avidus*, saith *Lemnius*, and for that cause puls us by the eare many times, to put us in minde of our duties: *That they which erred might have understanding,* (as *Isay* speakes 29.21.) *and so to be reformed. I am afflicted, and at the point of death,* so *David* confesseth of himself, *Psal.88.15.v.9. Mine eyes are sorrowfull through mine affliction:* And that made him turne unto God. Great *Alexander* in the midst of all his prosperity, by a company of parasites deified, and now made a God, when he saw one of his wounds bleed, remembred that he was but a man, and remitted of his pride. *In morbo recolligit se animus*, as [f] *Pliny* well perceived, *In sickenesse the minde reflects upon it self, with judgement survayes it selfe, and abhorres its former courses*; insomuch that he concludes to his friend *Marius*, [g] *that it were the period of all Philosophy, if we could so continue sound, or perform but a part of that which we promised to doe, being sick. Who so is wise then, will consider these things,* as *David* did (*Psal.144. verse last*) And whatsoever fortune befall him, make use of it. If he be in sorrow, need, sickenesse, or any other adversity, seriously to recount with himself, why this or that malady, misery, this or that incurable disease is inflicted upon him; it may be for his good, [h] *sic expedit*, as *Peter* said of his daughters ague. Bodily sickenesse is for his soules health, *periisset nisi periisset*, had he not been visited, he had utterly perished; for [i] *the Lord correcteth him whom he loveth, even as a father doth his childe in whom he delighteth.* If he be safe and sound on the other side, and free from all manner of infirmity; [k] *& cui*

Gratia, forma, valetudo contingat abundè
Et mundus victus, non deficiente crumenâ.
And that he have grace, beauty, favour, health,
A cleanly diet, and abound in wealth.

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

Now the instrumental causes of these our infirmities, are as diverse, as the infir-

3

y 16. z 18. a 20. b Verse 17. c 28.

Deus quos diligit, castigat.

dIsa.5.13. Verse 15.

e *Nostræ salutis avidus continenter aures vellicat, ac calamitate subinde nos exercet. Levinus Lemn.l.2.c.29. de occult nat. mir.*

* *Vexatio dat intellectum.* *Esay 28.19.*

f Lib.7. *Cum judicio, mores & facta recognoscit & se instituetur. Dum fero languorem, fero religionis amorem: Expers languoris non sum memor hujus amoris.*

g *Summum esse totius Philosophiæ, ut tales esse perseveremus, quales nos futuros esse infirmi profitemur.*

h *Petrarch.*

i Prov.3.12.

k *Hor.Epist. lib.1.4.*

l Deut 8.11, *Qui stat videat ne cadat.*

* *Quanto maioribus beneficiis a Deo cumulatur, tanto obligatiorem se debitorem fateri.*

4 infirmities themselves; Stars, heavens, elements, &c. And all those creatures which God hath made, are armed against sinners. They were indeed once good in themselves, & that they are now many of them pernicious unto us, is not in their nature, but our corruption, which hath caused it. For from the fall of our first parent *Adam*, they have been changed, the earth accursed, the influence of Stars altered, the four Elements, Beasts, Birds, Plants, are now ready to offend us. *The principall things for the use of man, are Water, Fire, Iron, Salt, Meale, Wheat, Hony, Milk, Oile, Wine, Clothing, good to the godly, to the sinners turned to evil,* Ecclus. 39. 26. *Fire, and Haile, and Famine, and Dearth, all these are created for vengeance,* Ecclus. 39. 29. The Heavens threaten us with their Comets, Stars, Planets, with their great conjunctions, Eclipses, Oppositions, Quartiles, and such unfriendly Aspects. The Air with his Meteors, Thunder and Lightning, intemperate heat & cold, mighty windes, tempests, unseasonable weather; from which proceed dearth, famine, plague, and all sorts of Epidemical diseases, consuming infinite myriads of men. At *Cayro* in Egypt, every third year, (as it is related by [m] *Boterus*, and others) 300000. dye of the plague; and 200000. in *Constantinople*, every fift or seventh at the utmost. How doth the Earth terrifie and oppresse us with terrible Earthquakes, which are most frequent in [n] *China, Japan*, and those Easterne Climes, swallowing up sometimes six Cities at once? How doth the water rage with his inundations, irruptions, flinging down Townes, Cities, Villages, Bridges, &c. besides shipwracks; whole Ilands are sometimes suddenly over-whelmed with all their inhabitants in [o] *Zeland, Holland*, and many parts of the Continent drowned, as the [p] Lake *Erno* in Ireland? [q] *Nihilque præter arcium cadavera Patenti cernimus freto.* In the Fennes of *Freesland* 1230 by reason of tempests, [r] the Sea drowned *multa hominum millia, & jumenta sine numero,* all the country almost, men and cattle in it. How doth the Fire rage, that mercilesse Element, consuming in an instant whole Cities? What towne of any antiquity or note, hath not been once, again and again, by the fury of this mercilesse element, defaced, ruinated, and left desolate? In a word,

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

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

Instrumental causes of our infirmities.

m *Boterus de Inst. urbium.*

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

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

p *Giraldus Cambrens.*

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

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

s *Buchanan. Baptist.*

Homo homini lupus, homo homini dæmon

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

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

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

Sometimes by the Devils help, as Magicians, [r] Witches: sometimes by impostures, mixtures, poysons, stratagems, single combats, wars, we hack and hew, as if we were *ad internecionem nati*, like *Cadmus* souldiers borne to consume one another. 'Tis an ordinary thing to read of a hundred and two hundred thousand men slaine in a battle. Besides all manner of tortures, brasen bulls, rackes, wheeles, strappadoes, gunnes, engines, &c. [f] *Ad unum corpus humanum supplicia plura, quam membra*: We have invented more torturing instruments, then there be severall members in a mans body, as *Cyprian* well observes. To come nearer yet, our own parents by their offences, indiscretion and intemperance, are our mortall enemies. [t] *The Fathers have eaten sowre grapes, and the childrens teeth are set on edge.* They cause our griefe many times, and put upon us hereditary diseases, inevitable infirmities: They torment us, and we are ready to injure our posterity; [r] *Miscent aconita novercæ.* [f] *Lib.2.Epist.2. ad Donatum.* [t] Ezech.18.2.

——[u] *mox daturi progeniem vitiosiorem*, and the latter end of the world, as [x] *Paul* foretold, is still like to be worst. We are thus bad by nature, bad by kinde, but farre worse by art, every man the greatest enemy unto himself. We study many times to undo our selves, abusing those good gifts which God hath bestowed upon us, Health, Wealth, Strength, Wit, Learning, Art, Memory to our own destruction, [y] *Perditio tua ex te.* As [z] *Iudas Maccabeus* killed *Apollonius* with his owne weapons, we arme our selves to our own overthrows; and use Reason, Art, Judgement, all that should help us, as so many instruments to undo us. *Hector* gave *Ajax* a sword, which so long as he fought against enemies, served for his help and defence; but after he began to hurt harmlesse creatures with it, turned to his own hurtlesse bowels. Those excellent meanes, God hath bestowed on us, well imployed, cannot but much availe us; but if otherwise perverted, they ruine & confound us: and so by reason of our indiscretion and weakness, they commonly do: we have too many instances. This *S. Austin* acknowledgeth of himself in his humble confessions, *promptnesse of Wit, Memory, Eloquence, they were Gods good gifts, but he did not use them to his glory.* If you will particularly know how, and by what meanes, consult Physicians, & they will tell you, that it is in offending in some of those six non-natural things, of wch I shall after[a] dilate more at large; they are the causes of our infirmities, our surfetting, and drunkenness, our immoderate insatiable lust, and prodigious [u] *Hor.l.3.Od.6* [x] 2 Tim.3.2. [y] Ezec.18.31. [z] 2 Macc.3.12 [a] Part.1.Sec.2 Memb.2.

6

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

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

c *Homer. Iliad.*

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

Subsec. 2.

The { Definition / Number / Division } of Diseases.

What a Disease is, almost every Physician defines. [e] *Fernelius* calleth it an *Affection of the body, contrary to Nature.* [f] *Fuschius* and *Crato* an *hinderance, hurt, or alteration of any action of the body, or part of it.* [g] *Tholosanus, a dissolution of that league which is between body and soule, and a perturbation of it: as health the perfection, and makes to the preservation of it.* [h] *Labeo* in *Agellius, an ill habit of the body, opposite to nature, hindering the use of it.* Others otherwise, all to this effect. How many diseases there are, is a question not yet determined; [i] *Pliny* reckons up 300. from the crown of the head, to the sole of the foot: elsewhere he saith, *morborum infinita multitudo*, their number is infinite. Howsoever it was in those times, it boots not; in our daies I am sure the number is much augmented:

——*macies, & nova febrium
Terris incubuit cohors.*

For besides many Epidemical diseases unheard of, and altogether unknown to *Galen* and *Hippocrates*, as *Scorbutum, Small pox, Plica, Sweating sickness, Morbus Gallicus, &c.* We have many proper and peculiar almost to every part. No man amongst us so sound, of so good a constitution, that hath not some impediment of Body or Minde. *Quisque suos patimur manes*, we have all our infirmities, first or last, more or lesse. There will be peradventure in an age, or one of a thousand, like *Zenophilus* the Musician in [k] *Pliny*, that may happely live 105. yeares without any manner of impediment; A *Pollio Romulus*, that can pre-

e *Fern. Path. l.1.c.1. Morbus est affectus contra naturam corpori insidēs.*

f *Fusch. Instit. l.3. Sect.1.c.3. à quo primum vitiatur actio.*

g *Dissolutio fœderis in corpore, ut sanitas est consummatio.*

h *Lib.4 cap.2. Morbus est habitus contra naturam qui usū ejus, &c.*

Number of diseases.

i *Cap.11. lib.7.*

* *Horat.*

No man free from some disease or other.

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

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

Πλείη μὲν γὰ κακῶν, πλείη δ' ἁλὸς· αὐτὰρ ἀνθρώποισιν ἐπ' ἠμὲρ, ἠδ' ἐπὶ νυκτὶ
Αὐτόματοι φοιτῶσι.——

Th' earth's full of maladies, and full the sea,
Which set upon us both by night and day.

7

m *Intus mulso, foras oleo.*

n *Exemplis genitur. præfixis Ephemer. cap. de infirmitat.*

o *Qui, quoad pueritiæ ultimam memoriam recordari potest non meminit se ægrotum decubuisse.*

p *Lib. de vita longa.*

r *Oper. & dies.*

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

Division of Diseases.

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

Subsec. 3.

Division of the diseases of the Head.

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

t *Præfat. de morbis capitis. In capite ut variæ habitant partes, ita variæ querelæ ibi eveniunt.*

u Of which reade *Heurnius*, *Montaltus*, *Hildesheim*, *Quercetan*, *Iason Pratensis*, &c.

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

x *Cap. 2. de melanchol.*

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

Subsec. 4.

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

Delirium Dotage.

z *Cap. 4. de mol.*

a *Art. med. c. 7.*

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

Phrenſie

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

Madneſſe.

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

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

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

Lycanthropia, which *Avicenna* calls *Cucubuth*, others *Lupinam insaniam*, or Wolf-madness, when men run howling about graves and fields in the night, and will not be perswaded but that they are Wolves, or some such beasts. [g] *Ætius* and [h] *Paulus* call it a kinde of *Melancholy*; but I should rather refer it to *Madness*, as most do. Some make a doubt of it whether there be any such disease. [i] *Donat ab Altomari* saith, that he saw two of them in his time: [k] *Wierus* tells a story of such a one at *Padua* 1541. that would not believe to the contrary, but that he was a Wolf. He hath another instance of a Spaniard, who thought himself a Beare: [l] *Forrestus* confirms as much by many examples; one amongst the rest of which he was an eye-witness, at *Alcmaer* in *Holland*, a poor Husbandman that stil hunted about graves, & kept in Churchyards, of a pale, black, ugly, & fearful look. Such belike or little better, where King *Prætus* [m] daughters, that thought themselves kine. And *Nebuchadnezzar* in *Daniel*, as some interpreters hold, was only troubled with this kinde of Madness. This disease perhaps gave occasion to that bold assertion of [n] *Pliny*, *some men were turned into wolves in his time, and from wolves to men again*: and to that fable of *Pausanias*, of a man that was ten years a Wolf, & afterwards turned to his former shape: to [o] *Ovids* tale of *Lycaon*, *&c.* He that is desirous to hear of this Disease, or more examples, let him read *Austin* in his 18. book *de Civitate Dei*, *cap. 5. Mizaldus cent. 5. 77. Sckenkius lib. 1. Hildesheim spicel. 2. de Mania. Forestus lib. 10. de morbis cerebri. Olaus Magnus, Vincentius Bellavicensis*,

9

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

Lycanthropia.

g *Lib. 6. cap. 11.*
h *Lia. 3. cap. 16.*
i *Cap. 9. Art. med.*
k *De præstig. Dæmonum. l. 3. cap. 21.*
l *Observat. lib. 10 de morbis cerebri, cap. 15.*
m *Hippocrates lib. de insania.*
n *Lib. 8. cap. 22 homines interdum lupos fieri; & contra.*
o *Met. lib. 1.*

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

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

q *Cap. 9. art. Hydrophobia.*

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

r *Lib. 3. Cap. 9.*

s *Lib. 7. de Venenis.*

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

u *Spicel. 2.*

x *Sckenkius 7. lib. de Venen.*

y *Lib. de Hydrophobia.*

z *Observat. lib. 10. 25.*

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

Chorus sancti Viti.

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

b *Eventu ut plurimum rem ipsam comprobante.*

in

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

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

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

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

[d] *Cap.* 3. *de mentis alienat.*

[e] *Cap.* 4. *de mel.*

* PART 3.

Subsec. 5.

Melancholy in disposition, improperly so called, Æquivocations.

MElancholy, the subject of our present Discourse, is either in Disposition, or Habit. In Disposition, is that transitory *Melancholy* wch goes and comes upon every smal occasion of sorrow, need, sickness, trouble, fear, grief, passion, or perturbation of the minde, any manner of care, discontent, or thought, which causeth anguish, dulnes, heavines and vexation of spirit, any wayes opposite to pleasure, mirth, joy, delight, causing frowardnes in us, or a dislike. In which equivocal & improper sense, we cal him melancholy, that is dull, sad, sowre, lumpish, ill disposed, solitary, any way moved, or displeased. And from these Melancholy Dispositions, [f] no man living is free, no *Stoick*, none so wise, none so happy, none so patient, so generous, so godly, so divine that can vindicate himself; so well composed, but more or les, some time or other he feeles the smart of it. Melancholy in this sense is the character of Mortality. * *Man that is borne of a woman, is of short continuance, and full of trouble. Zeno, Cato, Socrates* himself, whom [g] *Ælian*, so highly commends for a moderate temper, that *nothing could disturb him, but going out, and coming in, still Socrates kept the same serenity of countenance, what misery soever befell him,* (if we may believe *Plato* his Disciple) was much tormented with it. *Q. Metellus*; in whom [h] *Valerius* gives instance of all happines, *the most fortunate man then living, borne in that most flourishing city of Rome, of noble parentage, a proper man of person, well qualified, healthful, rich, honourable, a Senatour, a Consul, happy in his wife, happy in his children, &c.* yet this man was not void of Melancloly, he had his share of sorrow. [i] *Polycrates Samius*, that flung his ring into the sea, because he would participate of discontent

[f] *De quo homine securitas, de quo certũ gaudium? quocunq; se convertit, in terrenis rebus amaritudinem animi inveniet. Aug. in psal.* 8.5

* Job 1. 14.

[g] *Omni tempore Socratẽ eodem vultu videri, sive domũ rediret, sive domo egrederetur.*

[h] *Lib.* 7. *cap.* 1. *Natus in florẽtissima totius orbis civitate, nobilissimis parentibus, corporis vires habuit & rarissimas animi dotes, uxorem conspicuam, pudicam, fælices liberos, consulare decus, sequentes triumphos, &c.*

[i] *Ælian.*

12 with others, and had it miraculously restored to him again shortly after, by a fish taken as he angled, was not free from Melancholy dispositons. No man can cure himself;the very gods had bitter pangs,& frequent passions, as their own [k] Poets put upon them.In general, [l] *as the heaven, so is our life, sometimes fair, sometimes overcast, tempestuous, and serene; as in a rose, flowers and prickles; in the year it self, a temperate summer sometimes, a hard winter, a drowth, and then again pleasant showers: so is our life intermixt with joyes, hopes, feares, sorrowes, calumnies: Invicem cedunt dolor & voluptas*, there is a succession of pleasure and paine.

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

Even in the midst of laughing there is sorrow, (as [n] *Solomon* holds:) even in the midst of all our feasting and jollity,as [o] *Austin* infers in his *Com. on the* 41. *Psal.*there is grief and discontent. *Inter delitias semper aliquid sævi nos strangulat*, for a pinte of hony thou shalt here likely find a gallon of gaul, for a dram of pleasure a pound of pain,for an inch of mirth an ell of mone; as Ivie doth an Oke, these miseries encompass our life. And 'tis most absurd & ridiculous, for any mortal man to look for a perpetual tenor of happiness in his life. Nothing so prosperous & pleasant, but it hath [p] some bitterness in it, some complaining,some grudging;'tis all γλυκύπικρον, a mixt passion, and like a Chequer table black and white, men, families, cities, have their falls & wanes,now trines, sextiles, then quartiles and oppositions. We are not here as those Angels;celestial powers and Bodies,Sunne and Moone, to finish our course without all offence,with such constancy, to continue for so many ages:but subject to infirmities,miseries,interrupt, tossed and tumbled up and down, carried about with every small blast, often molested and disquieted upon each slender occasion, [p] uncertain, brittle,and so is all that we trust unto. [r] *And he that knows not this,& is not armed to endure it,is not fit to live in this world* (as one condoles our time)*he knows not the condition of it, where with a reciprocalty, pleasure and paine are still united,and succeed one another in a ring.Exi è mundo*,get thee gone hence if thou canst not brook it;There is no way to avoid it,but to arme thy self with patience,with magnanimity,to [s] oppose thy self unto it, to suffer affliction as a good souldier of *Christ*; as [t] *Paul* adviseth constantly to bear it. But forasmuch as so few can embrace this good counsel of his,or use it aright,but rather as so many bruit beasts,give a way to their pasion, voluntary subject & precipitate themselves into a Labyrinth of cares,woes, miseries, & suffer their souls to be overcome by them,cannot arme themselves with that patience as they ought to do, it falleth out oftentimes that these *Dispositions* become *Habits*, and *many Affects contemned* (as [u] *Seneca* notes) *make a disease.Even as one Distillation, not yet grown to custome, makes a cough, but continual and inveterate causeth a consumption of the lungs:* so do these our melancholy provocations: and according as the humor it self is intended,or remitted in men,as their temperature of body,or Ratio-

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

nal

nal soul is better able to make resistance;so are they more or less affected. 13
For that which is but a flea-biting to one,causeth insufferable torment to another; & which one by his singular moderation, and well composed carriage can happily overcome, a second is no whit able to sustaine; but upon every small occasion of misconceived abuse, injury, grief,disgrace, loss,cross,rumor,&c.(if solitary,or idle) yeelds so far to passion, that his complexion is altered, his digestion hindred, his sleepe gone, his spirits obscured, and his heart heavy, his Hypocondries misaffected; winde, crudity, on a sudden overtake him, and he himself overcome with *Melancholy*. As it is with a man imprisoned for debt,if once in the goale, every Creditor will bring his action against him, and there likely hold him: If any discontent seize upon a patient,in an instant all other perturbations (for —*quâ data porta ruunt*) will set upon him, and then like a lame dog or broken winged goose he droops and pines away,and is brought at last to that ill habit or malady of melancholy it self. So that as the Philosophers make [x] eight degrees of heat and cold:we may make 88. of *Melancholy*,as the parts affected are diversly seized with it,or have been plunged more or less into this infernal gulf, or waded deeper into it. But all these *Melancholy* fits, howsoever pleasing at first, or displeasing, violent & tyrannizing over those whom they seize on for the time;yet these fits I say, or men affected, are but improperly so called, because they continue not, but come and go, as by some objects they are moved. This *Melancholy* of which we are to treat, is an habit, *morbus sonticus*, or *Chronicus*, a Chronick or continuate disease,a setled humor,as [y] *Aurelianus*,and [z] others call it, not errant,but fixed;and as it was long increasing,so now being (pleasant,or painful) grown to an habit, it will hardly be removed.

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

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

Sect. 1.
Meme. 1.
Subsec. 4.
Digression of Anatomy.

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

* Psal.139.13.

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

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

Subsec. 2.

Division of the Body, Humours, Spirits.

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

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

Humors.

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

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

Bloud.

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

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

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

Melan-

Melancholy, cold and dry, thick, black, and sowre, begotten of the more 15
fæculent part of nourishment, and purged from the spleen, is a bridle to Melancholy.
the other two hot humours, *Bloud* and *Choler*, preserving them in the Bloud, and nourishing the bones. These four humors have some analogy with the four Elements, and to the four ages in man.

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

Spirit is a most subtile vapour, which is expressed from the *Bloud*, & the Spirits.
instrument of the soule, to perform all his actions; a common tye or *medium* betwixt the body and the soul, as some will have it; or as [a] *Paracelsus*, a fourth soul of it self. *Melanthon* holds the fountain of these spirits to be the *Heart*, begotten there; and afterward convayed to the Brain, they take another nature to them. Of these spirits there be three kinds, according to the three principall parts, *Brain*, *Heart*, *Liver*; *Natural*, *Vital*, *Animal*. The *Natural* are begotten in the *Liver*, and thence dispersed through the Veins, to perform those natural actions. The *Vital Spirits* are made in the Heart of the *Natural*, which by the Arteries are transported to all the other parts: if these *Spirits* cease, then life ceaseth, as in a *Syncope* or Swouning. The *Animal spirits* formed of the *Vital*, brought up to the Brain, and diffused by the Nerves, to the subordinate Members, give sense and motion to them all.

[a] *Spiritalis anima.*

Subsec. 3.

Similar parts.

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

[m] *Laurentius cap. 20. lib. 1. Anat.*

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

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

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

Nerves or sinews, are Membranes without, and full of marrow within, they proceed from the Brain, & carry the Animal spirits for sense & motion. Of these some be harder, some softer; the softer serve the senses, and there be 7. pair of them. The first be the Optick *Nerves*, by which we see; the second move the eyes; the third pair serve for the tongue to taste;

the

16 the fourth pair for the taste in the Palat; the fift belong to the Ears; the sixt pair is most ample, and runs almost over all the Bowels; the seventh pair moves the Tongue. The harder sinews serve for the motion of the inner parts, proceeding from the Marrow in the back, of whom there be thirty combinations; seven of the Neck, twelve of the Breast, &c.

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

n In these they observe the beating of the pulse.

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

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

o *Cujus est pars simularis a vi cutifica ut interiora muniat. Capivac. Anat. pag. 252.*

Subsec. 4.

Disimilar parts.

Disimilar parts, are those which we call *Organical*, or *Instrumental*, and they be *Inward*, or *Outward*. The chiefest outward parts are situate forward or backward. *Forward*, the crown and foretop of the head, skull, face, forehead, temples, chin, eyes, ears, nose, &c. neck, brest, chest, upper and lower part of the belly, hypocondries, navel, groyn, flank, &c. *Backward*, the hinder part of the head, back, shoulders, sides, loyns, hipbones, *os sacrum*, buttocks; &c. Or joynts, arms, hands, feet, legs, thighs, knees, &c. Or common to both, which because they are obvious and well known, I have carelesly repeated, *eaque præcipua & grandiora tantùm : quod reliquum, ex libris de animâ, qui volet, accipiat.*

Inward Organical parts which cannot be seen, are divers in number, and have several names, functions, & divisions; but that of [p] *Laurentius* is most notable, into *Noble*, or *Ignoble* parts. Of the *Noble* there be three principal parts, to wch all the rest belong, and whom they serve, *Brain*, *Heart*, *Liver*, According to whose site, three Region s, or a threefold division is made of the whole body. As first of the *Head*, in which the animal Organs are contained,

p *Anat. lib. 1. c. 19. Celebris est & per vulgata partium divisio in principes & ignobiles partes.*

tained,and brain it self,which by his nerves give sense and motion to the rest, and is (as it were) a privy Counsellor, and Chancellor to the *Heart*. The second Region is the Chest, or middle *Belly*, in which the *Heart* as King keeps his court,and by his Arteries communicates life to the whole body. The third Region is the lower *Belly*, in which the Liver resides as a *Legat à latere*, with the rest of those naturall Organs, serving for concoction, nourishment, expelling of excrements. This lower Region is distinguished from the upper by the *Midriffe*, or *Diaphragma*, and is subdivided again by [q] some into three concavities, or Regions, upper, middle, and lower. The upper of the Hypocondries, in whose right side is the *Liver*,the left the *Spleen*:From which is denominated *Hypocondriacal Melancholy*. The second of the Navel and Flanks, divided from the first by the *Rim*. The last of the water-course, which is again subdivided into three other parts.The *Arabians* make two parts of this Region,*Epigastrium*, and *Hypogastrium*; upper, or lower. *Epigastrium* they call *Mirach*, from whence comes *Mirachialis Melancholia*, sometimes mentioned of them. Of these several Regions I will treat in brief apart: and first of the third Region, in which the natural Organs are contained.

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

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

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

The lower Region. Natural Organs.

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

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

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

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

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

Veines;the left two Arteries,besides those two common anfractuous ears, wch serve them both;the one to hold bloud,the other aire,for several uses. The *Lungs* is a thin spungy part,like an Oxe hoof, (saith [u] *Fernelius*) the Town-Clark, or Cryer ([x] one termes it) the instrument of voice, as an Orator to a King;annexed to the heart,to expres their thoughts by voice. That it is the instrument of voice,is manifest,in that no creature can speak, or utter any voice, wch wanteth these lights. It is besides the instrument of respiration,or breathing; & its office is to cool the *heart*, by sending ayre unto it,by the *Venosal Artery*,which veine comes to the lungs by that *aspera arteria*, wch consists of many gristles, membranes, nerves,taking in ayre at the nose and mouth,and by it likewise,exhales the fumes of the *Heart*.

u *Physio.l.*1.c.8.

x *Vt orator regi: sic pulmo vocis instrumentum administratur cordi, &c. Melancth.*

In the upper *Region* serving the animal faculties,the chief Organ is the *Brain*,which is a soft,marrowish,& white substance,ingendred of the purest part of seed and spirits,included by many skins,and seated within the skull or brain pan,and it is the most noble Organ under heaven,the dwelling house and seat of the Soul,the habitation of wisdom,memory,judgement,reason, & in which man is most like unto God:and therefore nature hath covered it with a skull of hard bone, and two skins or membranes, whereof the one is called *dura mater*,or *meninx*,the other *pia mater*. The *dura mater* is next to the skul,above the other,which includes & protects the brain. When this is taken away, the *pia mater* is to be seen,a thin membrane,the next and immediate cover of the brain,and not covering only, but entring into it. The *Brain* it self is divided into two parts,the *fore* and *hinder part*;the *fore part* is much bigger then the other,which is called the *little brain* in respect of it. This *fore part* hath many concavities distinguished by certain ventricles, which are the receptacles of the spirits, brought hither by the arteries from the heart,and are there refined to a more heavenly nature,to performe the actions of the soul. Of these ventricles there be three,*Right*,*Left*,& *Middle*. The *Right* & *Left* answer to their site, and beget animal spirits; if they be any way hurt, sense and motion ceaseth. These ventricles moreover,are held to be the seat of the common sense. The *Middle ventricle*,is a common concourse,& cavity of them both; and hath two passages;the one to receive *Pituita*,& the other extends it self to the fourth creek:in this they place *Imagination* and *Cogitation*, and so the three ventricles of the fore part of the *Brain* are used. The fourth Creek behind the head, is common to the *Cerebel* or little brain, and marrow of the back-bone, the last, and most solid of all the rest,which receives the animal spirits from the other ventricles, & conveys them to the marrow in the back,and is the place where they say the memory is seated.

Subsec. 2.

Of the Soul and her Faculties.

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

y *De anim.c.*1.

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

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

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

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

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sture by heat; his opposite is *Semiustulation.* Besides these three several operations of *Digestion*, there is a fourfold order of concoction: *Mastication*, or chewing in the mouth; *Chilification* of this so chewed meat in the stomack; the third is in the *Liver*, to turne this *Chylus* into bloud, called *Sanguification*; the last is *Assimulation*, which is in every part. *Expusion* is a power of *Nutrition*, by which it expels all superfluous excrements, and reliques of meat and drink, by the guts, bladder, pores; as by purging, vomiting, spitting, sweating, urine, haires, nailes, &c.

Order of concoction fourfold.

Expulsion.

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

Augmentation.

Stat sua cuique dies, breve & irreparabile tempus
Omnibus est vitæ, ——

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

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

Generation.

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

Life and death concomitants of the Vegetal faculties.

m *Vita consistit in calido & humido.*

Subsec. 6.

Of the sensible Soul.

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

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

Sight.

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

o *Satur.7.c.14*
p *In phædon.*
q *Lac.cap.8.de opif. Dei*
r *De pract. Philos.4.*

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

Hearing.

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

Smelling

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

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

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

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

Subsec. 7.

Of the Inward Senses.

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

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

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

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

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

Affections of the senses, sleep, and waking. u *Exercit.* 280. The affections of these senses, are *Sleepe* and *Waking*, common to all sensible creatures. *Sleep is a rest or binding of the outward Senses, and of the common sense, for the preservation of Body and Soul*, (as u *Scaliger* defines it) For when the common sense resteth, the outward senses rest also. The Phantasie alone is free, and his commander, Reason: as appeares by those imaginarie Dreames, which are of divers kinds, *Natural*, *Divine*, *Dæmoniacall &c.* which vary according to humors, diet, actions, objects, &c. of which, *Artemidorus*, *Cardanus*, and *Sambucus*, with their several Interpretators, have written great volumes. This ligation of senses, proceeds from an inhibition of spirits, the way being stopped by which they should come; this stopping is caused of vapours arising out of the stomack, filling the Nerves, by which the spirits should be conveyed. When these vapours are spent, the passage is open, and the spirits performe their accustomed duties; so that *Waking is the action and motion of the Senses, which the Spirits dispersed over all parts, cause.*

Subsec. 8.

Of the Moving faculty.

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

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

y *Velcurio.*

dignation. All affections and perturbations arise out of these two fountaines, which although the *Stoickes* make light of, we hold natural, and not to be resisted. The good affections are caused by some object of the same nature; And if present, they procure joy, which dilates the heart, & preserves the body: if absent, they cause Hope, Love, Desire, and Concupiscence. The *Bad* are *Simple* or *mixt*: *Simple* for some bad object present, as sorrow, which contracts the Heart, macerates the Soule, subverts the good estate of the Body, hindering all the operations of it, causing Melancholy, and many times death it self: or future, as Fear. Out of these two arise those mixt affections and passions of Anger, which is a desire of revenge; Hatred, which is inveterate anger; Zeal, which is offended with him who hurts that he loves; and ἐπιχαιρεκακία, a compound affection of Joy and Hate, when we rejoyce at other mens mischief, and are grieved at their prosperity; Pride, Self-love, Emulation, Envie, Shame, &c. of which elsewhere. 25

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

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

Subsec. 9.

Of the Rational Soul.

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

a *Velcurio. Iucundum & anceps subjectum.*

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

c *Lib. an mores sequentur, &c.*

d Read *Æneas Gazeus* dial. of the immortality of the Soul.

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

* *Ovid met, 15.*

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

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

e *In Gallo. Idem.*

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

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

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

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

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

(*Præterea*

(*Prætereà gigni pariter cum corpore, & unà*
Crescere sentimus, pariterque senescere mentem) 27

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

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

Et redit in nihilum, quod fuit ante nihil.

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

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

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

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

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

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

Subsec. 10.

Of the Vnderstanding.

k *Melanchon.*

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

l *Nihil in intellectu, quod non prius fuerat in sensu.*

Velcurio.

m The pure part of the conscience.

them I will onely point at, as more necessary to my following discourse. 29

Synteresis, or the purer part of the conscience is an innate habit, and doth signifie *a conservation of the knowledge of the law of God and Nature, to know good or evil*: And (as our Divines hold) it is rather in the *understanding*, then in the *will*. This makes the *major* proposition in a practicke *Syllogisme*. The *Dictamen rationis* is that which doth admonish us to doe good or evil, and is the *minor* in the *Syllogisme*. The *Conscience* is that which approves good or evill, justifying or condemning our actions, and is the conclusion of the *Syllogisme*: as in that familiar example of *Regulus* the *Roman*, taken prisoner by the *Carthaginians*, and suffered to goe to *Rome*, on that condition he should returne againe, or pay so much for his ransome. The *Synteresis* proposeth the question; his word, oath, promise, is to be religiously kept, although to his enemy, and that by the law of nature. [n] *Doe not that to another, which thou wouldest not have done to thy self. Dictamen* applies it to him, and dictates this or the like: *Regulus*, thou wouldst not another man should falsifie his oath, or break promise with thee: *Conscience* concludes, therefore *Regulus*, thou dost well to performe thy promise, and oughtest to keepe thine oath. More of this in *Religious Melancholy*.

[n] *Quod tibi fieri non vis, alteri ne feceris.*

Subsec. II.

Of the will.

Will, is the other power of the *rationall soule*, [o] *which covets or avoids such things as have been before judged, and apprehended by the understanding*. If good, it approves; if evill, it abhorres it: so that his object is either good or evill. *Aristotle* cals this our *rationall Appetite*; for as in the *Sensitive* we are moved to good or bad by our *Appetite*, ruled & directed by Sense; so in this we are carried by *Reason*. Besides, the *Sensitive Appetite* hath a particular object, good or bad: this an universall, immateriall; That respects onely things delectable and pleasant, this honest. Againe, they differ in liberty. The *Sensuall appetite* seeing an object, if it be a convenient good, cannot but desire it; if evill, avoid it: but this is free in his essence, [p] *much now depraved, obscured, and falne from his first perfection; yet in some of his operations still free*, as to goe, walke, move at his pleasure, and to choose whether it will do, or not do, steale, or not steale. Otherwise in vaine were Laws, Deliberations, Exhortations, Councels, Precepts, Rewards, Promises, Threats and Punishments: and God should be the author of sin. But in [q] spiritual things we will no good, prone to evil (except we be regenerate, and led by the Spirit) we are egged on by our natural concupiscence, and there is ἀταξία, a confusion in our powers, [r] *our whole will is averse from God and his law*, not in natural things only, as to eat and drink, lust, to which we are led headlong by our temperature and inordinate appetite,

[o] *Res ab intellectu monstratas recipit, vel rejicit; approbat, vel improbat, Philip. Ignoti nulla cupido.*

[p] *Melanchthon. Operationes plerumq; feræ, etsi libera sit illa in essentia sua.*

[q] *In civilibus libera, sed non in spiritualibus Osiander.*

[r] *Tota voluntas aversa à Deo; Omnis homo mendax.*

[s] *Nec nos obniti contra, nec tendere tantùm*
Sufficimus, ——— [s] *Virg.*

we cannot resist, our concupiscence is originally bad, our heart evil, the seat of our affections, captivates and enforceth our will. So that in voluntary

30 things we are averse from God and goodness, bad by nature, by [t] ignorance worse, by Art, Discipline, Custom, we get many bad habits: suffering them to domineer and tyrannize over us; and the devil is still ready at hand with his evil suggestions, to tempt our depraved will to some ill disposed action, to precipitate us to destruction, except our *Will* be swayed and counterpoised again with some divine precepts, and good motions of the spirit, which many times restrain, hinder and check us, when we are in the full career of our dissolute courses. So *David* corrected himself, when he had *Saul* at a vantage. Revenge and Malice were as two violent oppugners on the one side; but Honesty, Religion, Fear of God, with-held him on the other.

[t] *Vel propter ignorantiam, quod bonis studiis non sit instructa mens ut debuit, aut divinis præceptis exculta.*

The actions of the *Will* are *Velle* and *Nolle*, to will and nill: which two words comprehend all, and they are good or bad, accordingly as they are directed: and some of them freely performed by himself; although the *Stoicks* absolutely deny it, and will have all things inevitably done by *Destiny*, imposing a fatal necessity upon us, which we may not resist; yet we say that our will is free in respect of us, and things contingent, howsoever in respect of Gods determinate counsel, they are inevitable and necessary. Some other actions of the *will* are performed by the inferiour powers, which obey him, as the *Sensitive* and *Moving Appetite*; as to open our eyes, to go hither and thither, not to touch a book, to speak fair or foule: but this *Appetite* is many times rebellious in us, and will not be contained within the lists of sobriety and temperance. It was (as I said) once well agreeing with reason, and there was an excellent consent and harmony betwixt them, but that is now dissolved, they often jar, *Reason* is overborne by *Passion*:

Fertur equis auriga, nec audit currus habenas,

as so many wilde horses run away with a chariot, and will not be curbed. We know many times what is good, but will not do it, as she said,

[u] *Trahit invitum nova vis, aliudque cupido,*
Mens aliud suadet. ——— u *Medea Ovid.*

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

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

We cannot resist, but as *Phædra* confessed to her Nurse, [x]*quæ loqueris, vera sunt, sed furor suggerit sequi pejora*: she said well and true, she did acknowledge it, but headstrong passion and fury made her to do that which was opposite. So *David* knew the filthiness of his fact, what a lothsome, foule, crying sin adultery was, yet notwithstanding he would commit murther, and take away another mans wife, enforced against Reason, Religion, to follow his Appetite. x *Seneca. Hipp.*

Those *natural* and *vegetal* powers are not commanded by *Will* at all; for *who can adde one cubit to his stature?* These other may, but are not: and thence come all those headstrong passions, violent perturbations of the Minde; and many times vitious habits, customs, feral diseases; because we give so much way to our *Appetite*, and follow our inclination, like so many beasts. The principal *Habits* are two in number, *Vertue* and *Vice*, whose peculiar definitions, descriptions, differences, and kinds, are handled at large in the *Ethicks*, and are indeed the subject of *Moral Philosophy*.

Memb. 3.
Subsec. 1

Definition of Melancholy, Name, Difference.

HAving thus briefly anatomized the body and soul of man, as a preparative to the rest; I may now freely proceed to treat of my intended object, to most mens capacity; and after many ambages, perspiciously define what this *Melancholy* is, shew his *Name*, and *Differences*. The *Name* is imposed from the matter, and Disease denominated from the materiall cause: as *Bruel* observes, Μελανχολία, *quasi* Μελαινα χόλη, from brack Choler. And whether it be a cause or an effect, a Disease, or symptome, let *Donatus Altomarus*; and *Salvianus* decide, I will not contend about it. It hath severall Descriptions, Notations, and Definitions. [y] *Fracastorius* in his second book of intellect, calls those *Melancholy, whom abundance of that same depraved humor of black Choler hath so misaffected, that they become mad thence, and dote in most things, or in all, belonging to election, will, or other manifest operations of the understanding.* [z] *Melanelius* out of *Galen*, *Ruffus*, *Ætius*, describe it to be *a bad and peevish disease, which makes men degenerate into beasts: Galen, a privation or infection of the middle cell of the Head, &c.* defining it from the part affected, which [a] *Hercules de Saxoniâ* approves, *lib. 1. cap. 16.* calling it *a deprivation of the principal function: Fuschius lib. 1. cap. 23, Arnoldus Breviar. lib. 1. cap. 18. Guianerius*, and others: *By reason of black Choler*, *Paulus* addes. *Halyabbas* simply calls it *a commotion of the minde. Aretæus*, [b] *a perpetual anguish of the soul fastned on one thing, without an ague*; which definition of his, *Mercurialis de affect. cap. lib. 1. cap. 10.* taxeth: but *Ælianus Montaltus* defends, *lib. de morb. cap. 1. de Melan* for sufficient and good. The common sort define it to be *a kinde of dotage without a fever, having for his ordinary companions, fear, and sadness, without any apparent occasion.* So doth *Laurentius cap. 4. Piso, lib. 1. cap. 43. Donatus Altomarus, cap. 7. art. medic. Iacchinus in com. in lib. 9. Rhasis ad Almansor cap. 15. Valesius exerc. 17. Fuschius institut. 3. sec. 1. c. 11. &c.* which common definition, howsoever approved by most, [c] *Hercules de Saxonia* will not allow of, nor *David Crusius*, *Theat. morb. Herm. l. b. 2. cap. 6.* he holds it unsufficient: as [d] *rather shewing what it is not, then what it is:* as omitting the specifical difference, the Phantasie and Brain: but I descend to particulars. The *summum genus* is *Dotage*, or *Anguish of the minde*, saith *Aretæus*, *of a principall parts*; *Hercules de Saxonia* addes, to distinguish it from Cramp and Palsie, and such diseases as belong to the outward sense and motions [*depraved*]* to distinguish it from Folly and Madness (which *Montaltus* makes *angor animi*, to separate) in which those functions are not depraved, but rather abolished; [*without an ague*] is added by all, to sever it from *Phrensie*, and that *Melancholy* which is in a pestilent Fever. (*Fear* and *Sorrow*) make it differ from *Madness*: [*without a cause*] is lastly inserted, to specific it from all other ordinary passions of [*Fear* and *Sorrow*.] We properly call that *Dotage*, as [e] *Laurentius* interprets it, *when some one principal facultie of the minde, as imagination, or reason is corrupted, as all melancholy persons*

y *Melancholicos vocamus, quos exuperantia vel pravitas Melancholiæ ita male habet, ut inde insaniant vel in omnibus, vel in pluribus iisq; manifestis sive ad rectam rationem, voluntatē pertinent, vel electionem, vel intellectus operationes*

z *Pessimum & pertinacissimū morbum qui homines in bruta degenerare cogit*

a *Panth. Med.*

b *Angor animi in una contentione, defixus. absq; febre*

c *Cap. 16 l. 1.*

d *Eorum definitio morbus quid non sit potius quam quid sit, explicat.*

* *Animæ functiones imminuitur in fatuitate, tolluntur in mania, depravantur solum in melancholia. Herc. de Sax. cap. 1. tract. de Melanch.*

e *Cap. 4. de mel.*

32 *sons have.* It is without a fever, becauſe the humor is moſt part cold and dry, contrary to putrefaction. *Fear* and *Sorrow* are the true Characters, and inſeparable companions of moſt *Melancholy*, not all, as *Her. de Saxonia, Tract. poſthumo de Melancholia, cap.* 2. well excepts; for to ſome it is moſt pleaſant, as to ſuch as laugh moſt part; ſome are bold again, and free from all manner of fear and grief, as hereafter ſhall be declared.

Subsec. 2.

Of the part affected. Affection. Parties affected.

SOme difference I finde amongſt Writers, about the principal part affected in this diſeaſe, whether it be the *Brain*, or *Heart*, or ſome other Member. Moſt are of opinion that it is the *Brain*: for being a kinde of *Dotage*, it cannot otherwiſe be, but that the *Brain* muſt be affected, as a ſimilar part, be it by * *conſent* or *eſſence*, not in his ventricles, or any obſtructions in them, for then it would be an Apoplexie, or Epilepſie, as [f] *Laurentius* well obſerves, but in a cold dry diſtemperature of it in his ſubſtance, which is corrupt and become too cold, or too dry, or elſe too hot, as in mad-men, and ſuch as are inclined to it: and this [g] *Hippocrates* confirmes. *Galen*, *Arabians*, and moſt of our new Writers. *Marcus de Oddis* (in a conſultation of his, quoted by [h] *Hildeſheim*) and five others there cited are of the contrary part, becauſe fear and ſorrow, which are paſſions, be ſeated in the Heart. But this objection is ſufficiently anſwered by [i] *Montaltus*, who doth not deny that the heart is affected (as [k] *Melanelius*, proves out of *Galen*) by reaſon of his vicinity; and ſo is the *midriffe* and many other parts. They do *compati*, & have a fellow-feeling by the Law of nature: but for as much as this malady is cauſed by precedent *Imagination*, with the *Appetite*, to whom ſpirits obey, and are ſubject to thoſe principal parts: the *Brain* muſt needs primarily be miſaffected, as the ſeat of *Reaſon*; and then the *Heart*, as the ſeat of *Affection*. [l] *Cappivaccius*, and *Mercurialis* have copiouſly diſcuſſed this queſtion, and both conclude the ſubject is the inner *Brain*, and from thence it is communicated to the *Heart*, and other inferior parts, which ſympathize and are much troubled, eſpecially when it comes by conſent, and is cauſed by reaſon of the *Stomack*, or *myrache*, as the *Arabians* terme it, whole body, Liver, or [m] Spleen, which are ſeldom free, *Pylorus*, *Meſeraick veines*, *&c.* For our body is like a Clock, if one wheele be amiſſe, all the reſt are diſordered, the whole fabrick ſuffers: with ſuch admirable art and harmony is a man compoſed, ſuch excellent proportion, as *Lodovicus Vives* in his *Fable of man* hath elegantly declared.

As many doubts almoſt ariſe about the [n] *Affection*: whether it be *Imagination* or *Reaſon* alone, or both. *Hercules de Saxonia* proves it out of *Galen*, *Ætius*, and *Altomarus*, that the ſole fault is in [o] *Imagination*. *Bruel* is of the ſame minde: *Montaltus* in his 2. *cap.* of *Melancholy*, confutes this tenent of theirs, and illuſtrates the contrary by many examples: as of him that thought himſelf a ſhel-fiſh; of a Nun, and of a deſperate Monk that would not be perſwaded but that he was damned; *reaſon* was in fault as well as *Imagination*, which did not correct this error; they make away themſelves often-

* *Per conſenſum ſive per eſſentiam.*
f *Cap.4.de mel.*
g *Sec.7.de mor. vulgar.lib.6.*
h *Spicel.de melancholia.*
i *Cap.3 de mel. pars affecta cerebrum ſive per conſenſum, ſive per cerebrum contingat, et procerum auctoritate & ratione ſtabilitur.*
k *Lib de Mel. Cor vero vicinitatis ratione unà afficitur, acceptum tranſverſum ac ſtomachus cum dorſali ſpina, &c.*
l *Lib.1.cap.10. Subjectum eſt cerebrum interius.*
m *Rarò quiſquam tumorem effugit lienis, qui hoc morbo afficitur. Piſo. Quis affectus.*
n *See Donat. ab Altomar.*
o *Facultas imaginandi, non cogitandi, nec memorandi læſa hic.*

oftentimes, and suppose many absurd & ridiculous things. Why doth not *Reason* detect the Fallacy, settle and perswade, if she be free? [p] *Avicenna* therefore holds both corrupt, to whom most *Arabians* subscribe. The same is maintained by [q] *Areteus, Gorgonius, Guiancrius, &c.* To end the controversie, no man doubts of *Imagination*, but that it is hurt and misaffected here; for the other I determine with [r] *Albertinus Bottonus* a Dr of *Padua*; that it is first in *Imagination, and afterwards in reason; if the disease be inveterate, or as it is more or less of continuance*: but by accident, as* *Herc. de Saxonia* adds; *faith, opinion, discourse, ratiocination, are all accidentally depraved by the default of imagination.*

To the part affected, I may here add the parties, which shal be more opportunely spoken of elsewhere, now only signified. Such as have the *Moone, Saturne, Mercury* misaffected in their genitures, such as live in over-cold, or over-hot Climes: such as are born of *melancholy* parents: as offend in those six non-natural things, are black, or of an high sanguine complexion, [t] that have little heads, that have a hot heart, moist Brain; hot Liver and cold stomack, have been long sick: such as are solitary by nature, great Students, given to much contemplation, lead a life out of action, or most subject to *melancholy*. Of sexes both, but men more often; yet [u] women misaffected, are far more violent, and grievously troubled. Of seasons of the year, the *Autumne* is most melancholy. Of peculiar times; old age, from which natural Melancholy is almost an inseparable accident; but this artificial Malady is more frequent in such as are of a [x] middle age. Some assigne 40 years, *Gariopontus* 30. *Iubertus* excepts neither young nor old from this adventitious. *Daniel Sennertus* involves all of all sorts, out of common experience, *in omnibus omnino Corporibus cujuscunq; constitutionis dominatur.* *Ætius* and *Aretius*, ascribe into the number *not only* [z] *discontented, passionate, and miserable persons, swarthy, black; but such as are most merry and pleasant, scoffers, and high coloured. Generall*, saith *Rhasis*, [a] *the finest wits, and most generous spirits, are before other obnoxious to it*; I cannot except any complexion, any condition, sexe, or age, but [b] fools and *Stoicks*, which according to [c] *Synesius*, are never troubled with any maner of passion, but as *Anacreons cicada, sine sanguine & dolore, similes ferè diis sunt.* *Erasmus* vindicates fools from this Melancholy Catalogue, becaus they have most part moist braines, and light hearts, [d] *they are free from ambition, envy, shame and fear, they are neither troubled in conscience, nor macerated with cares, to which our whole life is most subject.*

p *Lib 3. Fen. 1. Tract. 4. cap. 8.*
q *Lib. 3 cap. 5.*
r *Lib. Med. cap. 19 part. 2. Trac. 15 cap. 2.*
* *Heldesheim spicel. 2. de Melanc. fol. 207. et fol. 127. Quandoq; etiam Rationalis si affectus inveteratus sit.*
* *Lib. posthumo de Melanc. edit. 1620 deprivatur fides, discursus, opinio &c. per vitium Imaginationes. ex Accidenti.*
Parties affected.
t *Qui parvum caput habent, insensati plerique sunt.* Arist. in physiognomia.
u *Areteus lib. 3. cap. 5.*
x *Qui propè statum sunt. Aret. Mediis convenit ætatibus Piso.*
y *De quartano.*
z *Primus ad Melancholiam non tam mœstus sed et hilares, jocosi, cachinnantes, irrisores, et, qui plerumq; prærubri sunt.*
* *Lib. 1. part 2. cap. 11.*
a *Qui sunt subtilis ingenii, et multæ perspicacitatis de facili incidunt in Melancholiam lib. 1. cont. Tract 9.* b *Nunquam sanitate mentis excidit, aut dolore capitur. Erasm. c. In laud. calvit.* d *Vacant conscientiæ carnificinæ, nec pudefiunt, nec verentur, nec dilacerantur millibus curarum, quibus tota vita abnoxia est.*

Subsec.

Of the matter of Melancholy.

OF the Matter of *Melancholy*, there is much question betwixt *Avicen & Galen*, as you may read in [e] *Cardans* Contradictions, [f] *Valesius* controversies, *Montanus, Prosper Calenus, Capivaccius.* [g] *Bright*, [h] *Ficinus*, that have written either whole Tracts, or copiously of it, in their several Treatises of this subject. [i] *What this humor is, or whence it proceeds, how it is ingendred in the body, neither* Galen, *nor any old Writer hath sufficiently discussed, as* Jacchinus *thinks*: the Neotericks cannot agree. *Mon-*

e *Lib. 1. tract. 3. contradic. 18.*
f *Lib. 1. cont. 21*
g *Bright ca. 16.*
h *Lib. 1. cap. 6. de sanit. tuenda*
i *Quisve aut qualis sit humor aut quæ istius differentiæ, et quomodo gignantur in corpore, scrutandum, hâc enim re multi veterum laboraverunt, nec facile accipere ex Galeno sententiam ob loquendi varietatem. Leon. Iacch. com. in 9. Rhasis cap 15. cap. 16. in 9. Rhasis.*

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

This material *Melancholy* is either *simple*, or *mixt*; offending in *Quantity* or *quality*, varying according to his place, where it setleth, as Brain, Spleen, Meseriack veins, Heart, Womb, & Stomack: or differing according to the mixture of those natural humors amongst themselves, or four unnatural adust humors, as they are diversly tempered and mingled. If natural *melancholy* abound in the body, which is cold & dry, *so that it be more* [k] *than the Body is wel able to bear, it must needs be distempered*, saith *Faventius*, & *diseased*: & so the other, if it be depraved, whether it arise from that other *Melancholy* of *Choler* adust, or from *Blood*, produceth the like effects, and is, as *Montaltus* contends, if it come by adustion of humors, most part hot and dry. Some difference I find, whether this *melãcholy* matter may be ingendred of all four humors, about the colour and temper of it. *Galen* holds it may be ingendred of three alone, excluding *Flegme*, or *Pituita*, whose true assertion, [l] *Valesius* and *Menardus* stifly maintain, and so doth [m] *Fuchsius*, *Montaltus*, [n] *Montanus* How (say they) can white become black? But *Hercules de Saxonia l. post. de mela. c.* 8. & *Cardan* are of the opposite part (it may be ingendred of Flegme, *etsi rarò contingat*, though it seldom come to pass) so is [p] *Guianerius* and *Laurentius c.* 1. with *Melanct.* in his Book *de Anima*, and Chap. of humors; he cals it *Asininam*, dul, swinish *Melancholy*, and saith that he was an eye witnes of it: so is [q] *Wecker*. From *melancholy* adust ariseth one kind, from *Choler* another, which is most brutish: another from *Flegme*, which is dul; and the last from *Blood*, which is best. Of these some are cold and dry, others hot and dry, [r] varying according to their mixtures, as they are intended, & remitted. And indeed as *Rodericus à Fons. cons.* 12. *l.* determines, ichores & those serous matters being thickned become flegme, and flegme degenerates into choler, choler adust becomes *æruginosa melancholia*, as vinegar out of purest wine putrified or by exhalation of purer spirits is so made, and becomes sowre and sharp; and from the sharpnes of this humor proceed much waking, troublesome thoughts & dreams, &c. so that I conclude as before. If the humor be cold, it is saith [t] *Favẽtinus*, *a cause of dotage, & produceth milder symptoms: if hot, they are rash, raving mad, or inclining to it.* If the brain be hot, the animal spirits are hot, much madnes follows with violent actions: if cold, fatuity & sottishnes, [u] *Capivaccius.* "*The colour of this mixture varies likewise according to the mixture, be it hot or cold, 'tis sometimes black, sometimes not, Altomarus.* The same [x] *Melanelius* proves out of *Galen*: and *Hippocrates* in his book of *Melancholy* (if at least it be his) giving instance in a burning coal, *which when it is hot, shines; when it is cold, looks black, and so doth the humor.* This diversity of Melancholy matter, produceth diversity of effects. If it be within the [y] body, and not putrified, it causeth black Jaundise; if putrified, a Quartan Ague; if it break out to the skin, Leprosie; if to parts, severall Maladies, as scurvie, &c. If it trouble the mind; as it is diversly mixt, it produceth several kinds of Madnes and Dotage: of which in their place.

Sub.

* *Tract. postum. de Melan. edit. Venetiis* 1620. *cap.* 7 & 8. *Ab intemperie calida, humida, &c.*

k *Secundũ magis aut minus si in corpore fuerit, ad intemperiẽ plusquam corpus salubriter ferre poterit: inde corpus morbosum efficitur.*

l *Lib.* 1. *controvers. cap.* 21.

m *Lib.* 1. *sect.* 4. *cap.* 4.

n *Concil.* 26.

o *Lib.* 2. *contradic. cap.* 11.

p *De feb. tract. diff.* 2 *cap.* 1 *non est negandum ex hac fieri Melancholicos.*

q *In Syntax.*

r *Varie aduritur & miscetur, unde variæ amentium species. Melanct.*

s *Humor frigidus delirii causa, furoris calidus &c.*

t *Lib.* 1. *cap.* 10. *de affect. cap.*

u *Nigrescit hic humor, aliquando supercalefactus, aliquando super frigefactus, ca.* 7.

x *Humor hic niger aliquando præter modum calefactus, & alias refrigeratus evadit: nam recentibus ei quid simile accidit, qui durante flamma pellucidissime candent, eã extincta prorsus nigrescunt. Hippocrates.*

y *Guianerius diff.* 2 *cap.* 7.

Subsec. 4.

Of the species or kindes of Melancholy.

WHen the matter is divers and confused, how should it otherwise be, but that the species should be divers and confused? Many new and old writers have spoken confusedly of it, confounding *Melancholy* and *Madness*, as [z] *Heurnius*, *Guianerius*, *Gordonius*, *Salustius*, *Salvianus*, *Iason Pratensis*, *Savanarola*, that will have *Madness* no other then *Melancholy* in extent, differing (as I have said) in degrees. Some make two distinct species, as *Ruffus Ephesius* an old writer, *Constantinus Africanus*, *Aretæus*, [a] *Aurelianus*, *Paulus Ægineta*: others acknowledge a multitude of kindes, and leave them indefinite, as *Ætius* in his *Tetrabiblos*, [c] *Avicenna lib.3.Fen.1. Tract.4.cap.18. Arculanus cap.16.in 9. Rasis. Montanus med. part.1.* [d] *If naturall Melancholy be adust, it maketh one kinde; if blood, another; if choler, a third, differing from the first; and so many severall opinions there are about the kindes, as there be men themselves.* * *Hercules de Saxonia* sets down two kindes, *materiall and immateriall; one from spirits alone, the other from humors and spirits. Savanarola Rub.11. Tract.6.cap.1. de ægritud. capitis*, will have the kindes to be infinite; one from the *myrach*, called *myrachialis* of the *Arabians*; another *stomachalis*, from the *stomack*; another from the *liver*, *heart*, *wombe*, *hemrods*, : [e] *one beginning, another consummate. Melancthon* seconds him, [f] *as the humor is diversly adust and mixt, so are the species divers*: but what these men speak of species, I think ought to be understood of symptomes, and so doth [g] *Arculanus* interpret himself: infinite species, *id est*, symptomes: and in that sense, as *Io. Gorrheus* acknowledgeth in his medicinal definitions, the species are infinite, but they may be reduced to three kindes, by reason of their seat; *Head*, *Body*, and *Hypocondries*. This threefold division is approved by *Hippocrates* in his book of Melancholy, (if it be his, which some suspect) by *Galen lib.3.de loc.affectis cap.6.* by *Alexander lib.1. cap.16. Rasis lib.1.Continent. Tract.9.lib.1.cap.16. Avicenna*, and most of our new writers. *Th.Erastus* makes two kindes; one perpetual, which is *Head melancholy*; the other interrupt, which comes and goes by fits, which he subdivides into the other two kindes, so that all comes to the same pass. Some again make four or five kindes with *Rodericus à Castro de morbis mulier.lib.2.cap.3.* and *Lod. Mercatus*, who in his second book *de mulier. affect. cap.4.* will have that melancholy of Nuns, Widowes, and more ancient maids, to be a peculiar species of Melancholy differing from the rest: some will reduce Enthusiasts, extaticall and dæmoniacall persons to this rank, adding [h] *Love melancholy* to the first, and *Lycanthropia*. The most received division is into three kindes. The first proceeds from the sole fault of the *Brain*, and is called *Head melancholy*: the second sympathecically proceeds from the *whole body*, when the whole temperature is Melancholy: The third ariseth from the Bowels, Liver, Spleen, or Membrane, called *Mesenterium* named *Hypocondriacal, or windy Melancholy*, which [i] *Laurentius* subdivides into three parts, from those three Members, *Hepatick*, *Splenatick*, *Meseriack*. *Love melancholy*, which *Avicenna* calls *Ilishi*: and *Lycanthropia*,

z *Non est Mania, nisi extensa melancholia.*
a *Cap.6.lib.1.*
b *2.Ser.2.cap.9 Morbus hic est omnifarius.*
c *Species indefinitæ sunt.*
d *Si aduratur naturalis melancholia, alia fit species, si sanguis alia, si flava bilis alia, diversa à primis: maxima est inter has differentia, & tot Doctorum sententiæ, quot ipsi numero sunt.*
* *Tract.de mel. cap.7.*
e *Quædam incipiens quædam consummata.*
f *Cap.de humor. lib.de anima. variè aduritur & miscetur ipsa melancholia, unde variæ amentium species.*
g *Cap.16. in 9. Rasis.*
h *Laurentius cap.4. de mel.*
i *Cap.13.*

36 which he cals *Cucubuthe*, are commonly included in head Melancholy: but of this last, which *Gerardus de Solo* cals *Amoreos*, and most *Knight melancholy*, with that of *Religious melancholy*, *Virginum, & Viduarum*, maintained by *Rod. a Castro* and *Mercatus*, and the other kinds of *Love melancholy*, I will speak apart by themselves in my third Partition. The three precedent species are the subject of my present discourse, which I will anatomize, and treat of, through all their causes, symtomes, cures, together, and apart; that every man that is in any measure affected with this malady, may know how to examine it in himself, and apply remedies unto it.

It is a hard matter, I confess, to distinguish these three species one from the other, to express their several causes, symptoms, cures, being that they are so often confounded amongst themselves, having such affinity, that they can scarce be discerned by the most accurate Physicians; & so often intermixt with other diseases, that the best experienced have been plunged. *Montanus consil.* 26. names a patient that had this disease of Melancholy & *Caninus Appetitus* both together: And *consil.* 23. with *Vertigo*. [l] *Iulius Cæsar Claudinus* with Stone, Gout, Jandice. *Trincavellius* with an Ague, Jandice, *Caninus Appetitus, &c.* [m] *Paulus Regoline*, a great Doctor in his time, consulted in this case, was so confounded with a confusion of symptomes, that he knew not to what kinde of Melancholy to refer it. [n] *Trincavellius, Fallopius*, and *Francanzanus*, famous doctors in *Italy*, all three conferred with about one party, at the same time, gave three different opinions. And in another place, *Trincavellius* being demanded what he thought of a melancholy young man, to whom he was sent for, ingenuously confessed, that he was indeed melancholy, but he knew not to what kinde to reduce it. In his 17. consultation, there is the like disagreement about a melancholy Monke. Those symptomes, which others ascribe to misaffected parts and humors, * *Herc. de Saxonia* attributes wholly to distempered spirits, & those immaterial, as I have said. Sometimes they cannot well discerne this Disease from others. In *Reinerus Solinanders* counsels, *Sect. consil.* 5. he and D^r. *Brande* both agreed, that the patients disease was hypocondriacal melancholy. D^r. *Matholdus* said it was *Astma*, and nothing else. [o] *Solinander* and *Guarionius*, lately sent for to the melancholy Duke of *Cleve*, with others, could not define what species it was, or agree amongst themselves. The species are so confounded, as in *Cæsar Claudinus* his 44. consultation for a *Polonian* Count, in his judgment [p] *he laboured of head melancholy, and that which proceeds from the whole temperature both at once*. I could give instance of some that have had all three kindes *semel & simul*, and some successively. So that I conclude of our melancholy species, as * many Politicians do of their pure formes of Commonwealths, Monarchies, Aristocracies, Democracies, are most famous in contemplation, but in practice they are temperate and usually mixt, (so * *Polybius* enformeth us) as the *Lacedæmonian*, the *Roman* of old, *German* now, and many others. What Physicians say of distinct species in their books, it much matters not, since that in their patients bodies they are commonly mixt. In such obscurity therefore, variety and confused mixture of symptomes, causes, how difficult a thing is it to treat of several kindes apart; to make any certainty or distinction among so many casualties, distracti-

l 480. & 116. *consult. consil.* 12.

m *Hildisheim. spicel.* 2. *fol.* 166.

n *Trincavellius tom.* 2. *consil.* 15. & 16.

* *cap.* 13 *tract. postb. de melan.*

o *Guarion. cons. med.* 2.

p *Laboravit per essentiam, & à toto corpore.*

* *Machiavel, &c. Smithus de rep. Angl. cap.* 8. *lib.* 1. *Buscoldus discurr. polit. disc. curs.* 5. *cap.* 7. *Arist. l.* 3. *polit. cap. ult. Keckerm. alii, &c.*

* *Lib.* 6.

ons,

ons, when seldome two men shall be like affected *per omnia?* 'Tis hard, I confess, yet nevertheless I wil adventure through the midst of these perplexities, & led by the clue or thread of the best writers, extricate my self out of a labyrinth of doubts and errors, and so proceed to the Causes. 37

SECT. II.

MEMB. I. SUBSEC. I.

Causes of Melancholy. God a cause.

IT *is in vain to speak of cures, or think of remedies, untill such time as we have considered of the causes, so* [q] *Galen* prescribes *Glauco:* and the common experience of others confirms, that those cures must be unperfect, lame, and to no purpose, wherein the causes have not first been searched, as [r] *Prosper Calenius* well observes in his tract *de atrâ bile* to Cardinal *Cæsius.* Insomuch that [s] *Fernelius puts a kinde of necessity in the knowledg of the causes, and without which it is impossible to cure or prevent any manner of disease.* Empericks may ease, and sometimes help, but not throughly root out: *sublatâ causâ tollitur effectus,* as the saying is, if the cause be removed, the effect is likewise vanquished. It is a most difficult thing (I confess) to be able to discern these causes whence they are, and in such [t] variety to say what the beginning was. [u] He is happy that can performe it aright. I will adventure to gueſs as neer as I can, and rip them all up, from the first to the last, *generall* and *particular,* to every *species,* that so they may the better be descried.

Generall causes, are either *supernaturall,* or *naturall. Supernatural are from God and his angels,* or *by Gods permission from the devil* and his ministers. That God himself is a cause for the punishment of sin, and satisfaction of his Justice, many examples & testimonies of holy Scriptures make evident unto us, *Ps.* 107. 17. *Foolish men are plagued for their offence, and by reason of their wickedness. Gehazi* was strucken with leprosie, 2 *Reg.* 5. 27. *Iehoram* with dysentery and flux, and great diseases of the bowels, 2 *Chron.* 21. 15. *David* plagued for numbring his people, 1 *Par.* 21. *Sodom* and *Gomorrah* swallowed up. And this disease is peculiarly specified, *Psalme* 127. 12. *He brought down their heart through heavinesse. Deut.* 28. 28. *He stroke them with madnesse, blindnesse, and astonishment of heart.* [x] *An evil spirit was sent by the Lord upon Saul, to vex him.* [y] *Nebuchadnezzar* did eat grass like an oxe, and his *heart was made like the beasts of the field.* Heathen stories are full of such punishments. *Lycurgus,* because he cut down the Vines in the country, was by *Bacchus* driven into madness: so was *Pentheus* and his mother *Agave* for neglecting their sacrifice. [z] *Censor Fulvius* ran mad for untiling *Iuno's* Temple, to cover a new one of his own, which he had dedicated to *Fortune,* [a] *and was confounded to death, with grief and sorrow of heart.* When *Xerxes* would have spoiled * *Apollo's* Temple at *Delphos,* of those infinite riches it possessed, a terrible thunder came from Heaven and struck 4000. men dead, the rest ran mad. [b] A little after, the like happened to *Brennus,* lightning, thunder, Earthquakes, upon such a sacrilegious occasion. If

[q] *Primo artis curativæ.*
[r] *Nostri primũ sit propositi affectionum causas indagare; res ipsa hortari videtur, nam alioqui earum curatio, manca et inutilis esset.*
[s] *Path. lib. 1. cap. 11. Rerum cognoscere causas, medicis imprimis necessarium, sine qua nec morbum curare, nec præcavere licet.*
[t] *Tanta enim morbi varietas ac differentia ut non facile dignoscatur, unde initium morbus sumpserit. Melanchius è Galeno.*
[u] *Felix qui potuit rerum cognoscere causas.*
[x] 1 Sam. 16. 14
[y] Dan. 5. 21.
[z] *Lactant. instit. lib. 2. cap. 8.*
[a] *Mente captus, & summo animi mœrore consumptus.*
* *Munster. cosmog. lib. 4. cap. 43. de cœlo fulminebantur, tanquã insani de saxis præcipitati &c.*
[b] *Livius lib. 38.*

38 we may believe our Pontificiall Writers, they will relate unto us many strange and prodigious punishments in this kinde, inflicted by their Saints. How[b] *Clodoveus* sometime King of *France*, the son of *Dogebert*, lost his wits for uncovering the body of S. *Denis*: and how a[c] sacrilegious *Frenchman*, that would have stolne away a silver image of S. *John*, at *Birgburge*, became frantick on a suddain, raging, and tyrannizing over his own flesh: Of a[d] Lord of *Rhadnor*, that coming from hunting late at night, put his dogs into S. *Avans* Church, (*Llan Avan* they called it) and rising betimes next morning, as hunters use to do, found all his Dogs mad, himself being suddenly strucken blinde. Of *Tyridates* an[e] *Armenian* King, for violating some holy Nuns, that was punished in like sort, with loss of his wits. But Poets and Papists may go together for fabulous tales; let them free their own credits: Howsoever they faine of their *Nemesis*, and of their *Saints*, or by the devils means may be deluded; we finde it true, that *ultor à tergo Deus*, [f] *He is God the avenger*, as *David* stiles him; and that it is our crying sins that pull this and many other maladies on our own heads. That he can by his Angels, which are his Ministers, strike and heal (saith [g] *Dionysius*) whom he will; that he can plague us by his Creatures, Sun, Moone, and Stars, which he useth as his instruments, as a Husbandman (saith *Zanchius*) doth an Hatchet: Hail, Snow, Windes, &c.

[h] *Et conjurati veniunt in classica venti:*

as in *Ioshuas* time, as in *Pharaohs* reign in *Egypt*; they are but as so many executioners of his justice. He can make the proudest spirits stoop, and cry out with *Iulian* the Apostate, *Vicisti Galilæe*: or with *Apollo's* Priest in [i] *Chrysostome, O cælum! ô terra! unde hostis hic?* What an enemy is this? And pray with *David*, acknowledging his power, *I am weakned and sore broken, I roar for the grief of mine heart, mine heart panteth, &c. Psal.* 38. 8. *O Lord rebuke me not in thine anger, neither chastise me in thy wrath, Ps.* 38. 1. *Make me to hear joy and gladness, that the bones which thou hast broken, may rejoyce, Psal.* 51. 8. *& verse* 12. *Restore to me the joy of thy salvation, and stablish me with thy free spirit.* For these causes belike [k] *Hippocrates* would have a Physician take special notice whether the disease come not from a divine supernatural cause, or whether it follow the course of Nature. But this is farther discussed by *Fran: Valesius de sacr. philos. cap.* 8. [l] *Fernelius*, and [m] *l. Cæsar Claudinus*, to whom I refer you, how this place of *Hippocrates* is to be understood. *Paracelsus* is of opinion, that such spiritual diseases (for so he cals them) are spiritually to be cured, and not otherwise. Ordinary means in such cases will not avail: *Non est reluctandum cum Deo.* When that monster-taming *Hercules* overcame all in the *Olympicks*, *Iupiter* at last in an unknown shape wrestled with him; the victory was uncertain, till at length *Iupiter* descryed himself, and *Hercules* yielded. No striving with supreme powers.

Nil juvat immensos Cratero promittere montes,

Physicians and Physick can do no good, * *we must submit our selves under the mighty hand of God*, acknowledg our offences, call to him for mercy. If he strike us, *una eademque manus vulnus opemque feret*, as it is with them that are wounded with the spear of *Achilles*, he alone must help; otherwise our diseases are incurable, and we not to be relieved.

b *Gaguin. l. 3. c. 4. quod Dionysii corpus discooperuerat, in insaniã incidit.*
c *Idem lib. 9.*
d *Giraldus Cambrensis lib. 1. c. 1. Itinerar. Cambriæ.*
e *Delrio tom. 3. lib. 6. sect 3. quæst. 3.*
f *Psal. 44. 1.*
g *Lib. 8. cap. de Hierar.*
h *Claudian.*
i *De Babilâ Martyre.*
k *Lib. cap. 5. prog.*
l *Lib 1. de Abditis rerum causis.*
m *Respons. med. 12. resp.*
* *1 Pet. 5. 6.*

Subsec. 2.

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

HOw far the power of Spirits and Devils doth extend, and whether they can cause this, or any other Disease, is a serious question, and worthy to be considered: for the better understanding of which, I will make a brief digression of the nature of Spirits. And although the question be very obscure, according to [n] *Postellus, full of controversie and ambiguity*: beyond the reach of humane capacity, *fateor excedere vires intentionis meæ*, saith * *Austin*, I confess I am not able to understand it, *finitum de infinito non potest statuere*, we can sooner determine with *Tully de nat. deorum*, *quid non sint*, *quam quid sint*, our subtle Schoolmen, *Cardans*, *Scaligers*, profound *Thomists*, *Fracastoriana & Ferneliana acies*, are weak, dry, obscure, defective in these mysteries, and all our quickest wits, as an owles eyes at the Suns light, wax dull, and are not sufficient to apprehend them, yet as in the rest, I will adventure to say something to this point. In former times, as we reade *Acts* 23. the *Sadduces* denied that there were any such Spirits, Devils, or Angels. So did *Galen* the Physitian, the *Peripateticks*, even *Aristotle himself*, as *Pomponatius* stoutly maintains, and *Scaliger* in some sort grants. Though *Dandinus* the Jesuit, *com. in lib.* 2. *de animâ*, stifly denies it; *substantiæ separatæ* and intelligences, are the same which Christians call Angels, and Platonists Devils, for they name all the Spirits, *dæmones*, be they good or bad Angels, as *Julius Pollux Onomasticon, lib.* 1. *cap.* 1. observes. *Epicures* and *Atheists* are of the same minde in generall, because they never saw them. *Plato, Plotinus, Porphyrius, Iamblicus, Proclus*, insisting in the steps of *Trismegistus*, *Pythagoras* and *Socrates*, make no doubt of it: Nor *Stoicks*, but that there are such spirits, though much erring from the truth. Concerning the first beginning of them, the [o] *Thalmudists* say that *Adam* had a wife called *Lilis*, before he marryed *Eve*, and of her he begat nothing but Devils. The *Turks* [p] *Alcoran* is altogether as absurd and ridiculous in this point: but the Scripture informs us *Christians*, how *Lucifer* the chief of them with his associates, [q] fell from heaven for his pride, and ambition; created of God, placed in heaven, and sometimes an Angel of light, now cast down into the lower aeriall sublunary parts, or into Hell, and *delivered into chains of darkness* (2 Pet. 2. 4.) *to be kept unto damnation*. There is a foolish opinion which some hold, that they are the souls of men departed, good and more noble were deified, the baser groveled on the ground

n *Lib.* 1. *c.* 7. *de orbis concordia.*

* *In nulla re major fuit altercatio, major obscuritas, minor opinionum concordia, quàm de dæmonibus & substantiis separatis.*

* *Lib.* 3. *de Trinit. cap.* 1.

o *Pererius in Genesin. lib.* 4. *in cap.* 3. *v.* 23.

p *See Strozzius Cicogna omnifariæ. Mag. lib.* 2. *c.* 15. *Io. Ambanus, Bredenbachius.*

q *Angelus per superbiam separatus à Deo, qui in veritate non stetit. Austin.*

40 ground, or in the lower parts: and were devils, the which with *Tertullian*, *Porphyrius* the Philosopher, *M. Tyrius ser.* 27. maintaines. *These spirits*, he * saith, *which we call Angels and Devils, are nought but souls of men departed, which either through love and pity of their friends yet living, help and assist them, or else persecute their enemies, whom they hated*, as *Dido* threatned to persecute *Æneas*:

[a] *Nihil aliud sunt Dæmones quã nudæ animæ quæ corpore deposito priorem miserati vitam, cognatis succurrunt commoti misericordia, &c.*

Omnibus umbra locis adero: dabis improbe pœnas.

They are (as others suppose) appointed by those higher Powers to keep men from their nativity, and to protect, or punish them as they see cause: and are called *boni* and *mali Genii* by the *Romans*. *Heroes*, *Lares*, if good, *Lemures* or *Larvæ* if bad, by the *Stoicks*, governours of Countries, Men, Cities, saith * *Apuleius*, *Deos appellant qui ex hominum numero juste ac prudenter vitæ curriculo gubernato, pro numine, postea ab hominibus præditi fanis & cæremoniis vulgò admittuntur, ut in* Ægypto *Osyris*, *&c. Præstites*, *Capella* calls them, *which protected particular men as well as Princes*, *Socrates* had his *Dæmonium Saturninum & ignium*, which of all spirits is best, *ad sublimes cogitationes animum erigentem*, as the Platonists suppose; *Plotinus* his; and we Christians our assisting Angel, as *Andreas Victorellus*, a copious writer of this subject, *Lodovicus de La-Cerda* the Jesuit in his *Voluminous* Tract *de Angelo Custode*, *Zanchius*, and some Divines think. But this absurd Tenent of *Tyreus*, *Proclus* confutes at large in his book *de Animâ & dæmone*.

[a] *De Deo Socratis.*

[r] *Psellus* a Christian, and sometimes Tutor (saith *Cuspinian*) to *Michael Parapinatius*, Emperour of *Greece*, a great observer of the nature of Devils, holds they are [f] corporeall, and have *aeriall bodies, that they are mortall, live and dye*, (which *Martianus Capella* likewise maintaines, but our Christian Philosophers explode) *that* [t] *they are nourished and have excrements, that they feele paine if they be hurt* (which *Cardan* confirmes, and *Scaliger* justly laughs him to scorne for; *Si pascantur aere, cur non pugnant ob puriorem aera? &c.*) *or stroken*: and if their bodyes be cut, with admirable celerity they come together again. *Austin in Gen. lib. 3. lib. arbit.* approves as much, *mutata casu corpora in deteriorem qualitatem aëris spissioris*, so doth *Hierome*, *Comment. in epist. ad Ephes. cap. 3. Origen*, *Tertullian*, *Lactantius*, and many ancient Fathers of the Church: That in their fall their bodyes were changed into a more aerial and gross substance. *Bodine lib. 4. Theatri Naturæ*, and *David Crusius Hermeticæ Philosophiæ lib. 1. cap. 4.* by several arguments proves Angels and Spirits to be Corporeal: *quicquid continetur in loco Corporeum est*: *At spiritus continetur in loco.* ergo. *Si Spiritus sunt quanti, erunt Corporei*: *At sunt quanti*, ergo. *Sunt finiti*, ergo *quanti, &c. Bodine* goes farther yet, and will have these, *Animæ separatæ genii*, Spirits, Angels, Devils, and so likewise soules of men departed, if Corporeal (which he most eagerly contends) to be of some shape, and that absolutely round, like Sun and Moone, because that is the most perfect forme, *quæ nihil habet asperitatis, nihil angulis incisum, nihil anfractibus involutum, nihil eminens, sed inter corpora perfecta est perfectissimum*,

[r] He lived 500 years since.

[f] *Apuleius: spiritus animalia sunt animo passibilia, mente rationalia, corpore aeria, tempore sempiterna.*

[t] *Nutriuntur. et excrementa habent quod pulsata doleant solido percussa corpore.*

4. Lib. 4. Theol. nat. fol. 535.

fectißimum; therefore al ſpirits are corporeal he concludes, & in their proper ſhapes round. That they can aſſume other aerial bodies, all manner of ſhapes at their pleaſures, appear in what likeneſs they wil themſelves, that they are moſt ſwift in motion, can paſs many miles in an inſtant, & ſo likewiſe [u] transform bodies of others into what ſhape they pleaſe, and with admirable celerity remove them from place to place; (as the Angel did *Habacuck* to *Daniel*, and as *Philip* the *Deacon* was carried away by the Spirit, when he had baptized the *Eunuch*; ſo did *Pythagoras* and *Apollonius* remove themſelves and others, with many ſuch feats) that they can repreſent caſtles in the ayre, pallaces, armies, ſpectrums, prodigies, and ſuch ſtrange objects to mortal mens eyes, *cauſe ſmels, ſavors, &c. deceive all the ſenſes; moſt Writers of this ſubject credibly believe; and that they can foretell future events, and do many ſtrange miracles. *Junos* image ſpake to *Camillus*, and *Fortunes* ſtatue to the *Romane* matrons, with many ſuch. *Zanchius*, *Bodine*, *Spondanus* and others are of opinion that they cauſe a true Metamorphoſis, as *Nabuchadnezar* was really tranſlated into a beaſt, *Lots* wife into a pillar of Salt; *Vlyſſes* companions into Hogs and Dogs, by *Circes* charmes; Turn themſelves and others, as they do Witches into Cats, Dogs, Hares, Crowes, &c. *Strozzius Cicogna* hath many examples *lib. 3. omnif. mag. cap. 4. & 5.* which he there confutes, as *Auſtin* likewiſe doth *de civ. Dei lib. 18.* That they can be ſeen when and in what ſhape, and to whom they will, ſaith *Pſellus*, *Tametſi nil tale viderim, nec optem videre*, though he himſelf never ſaw them nor deſired it; and uſe ſometimes carnal copulation (as elſewhere I ſhall [x] prove more at large) with women and men. Many will not believe they can be ſeene, and if any man ſhall ſay, ſweare, and ſtifly maintain, though he be diſcreet and wiſe, judicious and learned, that he hath ſeen them, they accompt him a timorous foole, a melancholy dizard, a weak fellow, a dreamer, a ſick or a mad man, they contemn him, laugh him to ſcorne, and yet *Marcus* of his credit told *Pſellus* that he had often ſeen them. And *Leo Suavius*, a Frenchman, *c. 8. in Commentar. l. 1. Paracelſi de vita longâ*, out of ſome *Platoniſts* will have the ayre to be as full of them as ſnow falling in the skies, and that they may be ſeen, and withal ſets down the means how men may ſee them; *Si irreverberatis oculis ſole ſplendente verſus cælum continuaverint obtutus. &c.* and ſaith moreover he tryed it, *præmiſſorum feci experimentum*, & it was true, that the *Platoniſts* ſaid. *Paracelſus* confeſſeth that he ſaw them divers times, and conferred with them, & ſo doth *Alexander ab* [y] *Alexandro*, *that he ſo found it by experience, when as before he doubted of it.* Many deny it, ſaith *Lavater de ſpectris*, *part. 1. c. 2. & part. 2. c. 11. becauſe they never ſaw them themſelves*; But as he reports at large all over his book, eſpecially *c. 19, part. 1.* they are often ſeen and heard, & familiarly converſe with men, as *Lod. Vives* aſſureth us, innumerable Records, Hiſtories, and teſtimonies evince in all ages, times, places, and [z] all travellers beſides; in the Weſt *Indies* and our Northerne climes, *Nihil familiarius quam in agris & urbibus ſpiritus videre, audire qui vetent, jubeant, &c. Hieronimus vita Pauli, Baſil ſer. 40. Nicephorus, Euſebius, Socrates, Sozomenus*, *Iacobus Boiſſardus* in his tract *de ſpirituum apparitionibus*, *Petrus Loyerus l. de ſpectris*, *Wierus l. 1.* have infinite varity of ſuch examples of apparitions of ſpirits, for him to read that farther doubts, to his ample ſatisfaction. One alone I

u *Cyprianus in Epiſt. montes etiam et animaliatranferri poſſunt*: as the devill did Chriſt to the top of the Pinacle: and Witches are often tranſlated. See more in *Strozzius Cicogna. lib. 3 cap. 4. omnif. mag. Per aera ſubducere & in ſublime corpora ferre poſſunt*, *Bvarmanus. Percuſſi dolent et uruntur in conſpicuos cineres, Agrippa, lib. 3. cap. de occul. Philoſ.*

* *Agrippa. de occult. Philoſ. lib. 3. cap. 18.*

x *Part. 3. ſect. 2. Mem. 1. Subs. 1. Love Melancholy.*

y *Genial. dierũ. Ita ſibi viſum et compertum quum prius an eſſent ambigeret Fidem ſuam liberet.*

z *Li. 1. de verit. Fidei. Benzo. &c.*

* *Lib. de Divinatione et magiâ.*

42 will briefly insert. A noble man in *Germany* was sent Embassador to the King of *Sueden* (for his name, the time, and such circumstances, I refer you to *Bo ssardus* mine [a]Author) after he had done his business, he sailed to *Livonia*, on set purpose to see those familiar spirits, which are there said to be conversant with men, and do their drudgery works. Amongst other matters, one of them told him where his wife was, in what roome, in what cloathes, what doing, & brought him a Ring from her, which at his return *non sine omnium admiratione*, he found to be true; and so believed that ever after, which before he doubted of. *Cardan l. 19. de subtil.* relates of his father *Facius Cardan*, that after the accustomed solemnities, *An.* 1491. 13. *August*, he conjured up 7. Devils in Greek apparel, about 40. years of age, some ruddy of complexion, and some pale, as he thought; he asked them many questions, and they made ready answer, that they were aerial Devils, that they lived and died as men did, save that they were far longer liv'd, (7. or 800.[b] yeares) they did as much excel men in dignity, as we do juments, and were as far excelled again of those that were above them; our *governors and keepers they are moreover, which * *Plato* in *Critias* delivered of old, and subordinate to one another, *Vt enim homo homini, sic dæmon dæmoni dominatur*, they rule themselves as well as us, and the spirits of the meaner sort had commonly such offices, as we make horse-keepers, neat-heards, & the basest of us, overseers of our cattle; and that we can no more apprehend their natures and functions, then an horse a mans. They knew all things, but might not reveal them to men; & ruled and domineered over us, as we do over our horses; the best Kings amongst us, & the most generous spirits, were not comparable to the basest of them. Sometimes they did instruct men, & communicate their skil, reward & cherish, and sometimes again terrific & punish, to keep them in awe, as they thought fit. *Nihil magis cupientes* (saith *Lysius*, *Phis. Stoicorum: quam adorationem hominũ.* The same Author *Cardan* in his *Hyperchen*, out of the doctrine of *Stoicks*, wil have some of these *Genii* (for so he cals them) to be [a]desirous of mens company, very affable, and familiar with them, as Dogs are; others again to abhor as serpents, and care not for them. The same belike *Tritemius* cals *Ignios & sublunares, qui nunquam demergunt ad inferiora, aut vix ullum habent in terris commercium:* [b]*Generally they far excel men in worth, as a man the meanest worme*; though some of them are *inferior to those of their own rank in worth, as the black guard in a Princes Court, and to men again, as some degenerate, base, rational creatures, are excelled of brute beasts.*

That they are mortal, besides these testimonies of *Cardan*, *Martianus*, *&c.* many other Divines & Philosophers hold, *post prolixum tempus moriuntur omnes*; The [c] *Platonists* and some *Rabbines*, *Porphyrius* and *Plutarch*, as appeares by that relation of *Thamus*: [d] *The great God Pan is dead: Apollo Pythius* ceased; & so the rest. S. *Hierome* in the life of *Paul* the Ermite tels a story how one of them appeared to S. *Antony* in the wilderness, and told him as much. [e] *Paracelsus* of our late Writers stifly maintaines that they are mortal, live and die, as other creatures do. *Zozimus l. 2.* farther adds, that religion and policy dies and alters with them, The [f] Gentiles gods, he saith, were expelled by *Constantine*, & together with them, *Imperii Romani majestas, & fortuna interiit, & profligata est*; The Fortune & Majesty of the Roman Empire, decayed and vanished, as that Heathen in * *Minutius* formerly

a *Cap. 8. Transportavit in Livoniam cupiditate videndi, &c.*

b *Sic Hesiodus de Nymphis vivere dicit. 10 ætates phœnicum vel 9. 7. 10*

* *Custodes hominum & provinciarum, &c tanto meliores hominibus, quanto hi brutis animantibus*

* *Præsides, Pastores, Gubernatores hominum, et illi animalium.*

a *Natura familiares ut canes hominibus, nuti aversantur & abhorrent.*

b *Ab homine plus distant quã homo ab ignobilissimo verme, & tamen quidam ex his ab hominibus superantur ut homines à feris, &c.*

c *Cibo & potu uti & venere eum hominibus ac tandem mori, Cicogna. 1. part. lib. 2. c. 3.*

d *Plutarch. de defect. oraculorum.*

e *Lib. de Zilphis & Pygmeis.*

f *Dii gentium à Constantio profligati sunt, &c*

* *Octavian. dial. Iudæorum deum fuisse Romanorum numinibus una cum gente captivum.*

ly bragged when the *Iews* were overcome by the *Romans*, the *Iews* god was likewise captivated by that of *Rome*, and *Rabsakeh* to the *Israelites*, no god should deliver them out of the hands of the *Assyrians*. But these paradoxes of their power, corporeity, mortality, taking of shapes, transposing bodies, and carnal copulations, are sufficiently confuted by *Zanch. c.* 10. *l.* 4. *Pererius* in his comment, and *Tostatus* questions on the 6. of *Gen. Th. Aquin. S. Austin, Wierus, Th. Erastus, Delrio, Tom.* 2. *l.* 2. *quæst.* 29. *Sebastian Michaelis, cap* 2. *de spiritibus, D. Reinolds Lect.* 47. They may deceive the eyes of men, yet not take true bodies, or make a reall metamorphosis: but as *Cicogna* proves at large, they are [g] *Illusoriæ & præstigiatrices transformationes, omnif. mag. lib.* 4. *cap.* 4. meere illusions and cozenings, like that tale of *Pasetis obulus in Suidas*, or that of *Autolicus*, *Mercuries* son that dwelt in *Pernassus*, who got so much treasure by cozenage and stealth. His father *Mercury*, because he could leave him no wealth, taught him many fine tricks to get meanes, *for he could drive away mens cattel, and if any pursued him, turne them into what shapes he would, and so did mightily inrich himself, *hoc astu maximam prædam est adsequuntus*. This no doubt is as true as the rest; yet thus much in general, *Thomas, Durand*, and others grant that they have understanding far beyond men, can probably conjecture, and [h] foretel many things; they can cause and cure most diseases, deceive our senses, they have excellent s ill in all Arts and Sciences: and that the most illiterate Divel is *Quovis homine scientior*, as [i] *Cicogna* maintaines out of others. They know the vertues of Hearbs, Plants, stones, Minerals, &c. of all Creatures, Birds, Beasts, the four Elements, Stars, Planets, can aptly apply and make use of them as they see good, perceiving the causes of all Meteors, and the like: *Dant se coloribus* (as * *Austin* hath it) *accommodant se figuris, adhærent sonis, subjiciunt se odoribus, infundunt se saporibus, omnes sensus etiam ipsam intelligentiam dæmones fallunt*, they deceive all our senses, even our understanding it self at once. [k] They can produce miraculous alterations in the ayre, and most wonderful effects, conquer armies, give victories, help, further, hurt, cross and alter humane attempts and projects (*Dei permissu*) as they see good themselves. * When *Charls* the great intended to make a channel betwixt the *Rhene* and *Danubius*, look what his workmen did in the day, these spirits flung down in the night, *Vt conatu Rex desisteret, pervicere*. Such feats can they do. But that which *Bodine l.* 4. *Theat. nat.* thinks, (following *Tyrius* belike and the Platonists) they can tell the secrets of a mans heart, *aut cogitationes hominum*, is most false; his reasons are weak, and sufficiently confuted by *Zanch. lib.* 4. *cap.* 9. *Hierom. lib.* 2. *com. in Mat. ad cap.* 15. *Athanasius quæst.* 27. *ad Antiochum Principem*, and others.

As for those orders of good & bad Devils, which the Platonists hold, is altogether erroneous, and those Ethnicks *boni* and *mali Genii*, are to be exploded: these heathen writers agree not in this point among themselves, as *Dandinus* notes, *An sint* * *mali non conveniunt*, some wil have all spirits good or bad to us by a mistake, as if an Oxe or Horse could discourse, he would say the Butcher was his enemy because he killed him, the Grasier his friend because he fed him: an Hunter preserves and yet kils his game, and is hated nevertheless of his game; *nec piscatorem piscis amare potest, &c.* But *Iamblicus, Psellus, Plutarch*, & most Platonists acknowledg bad, *& ab eorum*

o *Omnia spiritibus plena, & ex eorum concordia & discordia omnes boni & mali effectus promanant, omnia humana reguntur: paradoxa veterum de quo Cicogna. omnif. mag. l.* 2. *c.* 3.

* *Oves quas abacturus erat in quascunq; formas vertebat Pausanias, Hyginus.*

h *Austin in l.* 2. *de Gen. ad literam cap.* 17.

i *Partim quia subtilioris sensus acumine, partim scientia calidiore vigent et experientia propter magnam longitudinem vitæ, partim ab Angelis discunt, &c.*

i *Lib.* 3. *omnif. mag. cap.* 3.

* *L.* 18. *quæst.*

k *Quum tanti sit et tam profunda spiritum scientia, mirum non est tot tantasq; res visu admirabiles ab ipsis patrari, & quidem rerum naturalium ope quas multo melius intelligunt, multoq; peritius suis locis et temporibus applicare norunt, quam homo, Cicogna* Orders.

* *Aventinus, quicquid interdiu exhauriebatur, noctu explebatur. Inde pavefacti curatores, &c.*

44 *maleficiis cavendum*, for they are enemies of man-kinde, & this *Plato* learned in Ægypt, that they quarelled with *Iupiter*, and were driven by him down to hell. That which [h] *Apuleius*, *Xenophon*, and *Plato* contend of *Socrates Dæmonium*, is most absurd: That w^ch *Plotinus* of his, that he had likewise *Deum pro Dæmonio*: and that which *Porphiry* concludes, of them all in general, if they be neglected in their sacrifice they are angry; nay more, as *Cardan* in his *Hipperchen* will, they feed on mens souls, *Elementa sunt plantis elementum, animalibus plantæ, hominibus animalia, erunt & homines aliis, non autem diis, nimis enim remota est eorum natura à nostrâ, quapropter dæmonibus*: and so belike that we have so many battels fought in all ages, countries, is to make them a feast, and their sole delight: but to return to that I said before, if displeased they fret and chafe, (for they feed belike on the souls of beasts, as we do on their bodies) and send many plagues amongst us; but if pleased, then they do much good; is as vain as the rest and confuted by *Austin l. 9 c. 8. de Civ. Dei. Euseb. l. 4. præpar. Evang. c. 6.* & others. Yet thus much I finde, that our School-men & other [i] Divines make nine kinds of bad Spirits, as *Dionysius* hath done of Angels, In the first rank are those false gods of the Gentiles, which were adored heretofore in several Idols, and gave Oracles at *Delphos*, and elsewhere; whose Prince is *Beelzebub*. The second rank it of Lyars, and Æquivocators, as *Apollo*, *Pythius*, and the like. The third are those vessels of anger, inventers of all mischief; as that *Theutus* in *Plato*; *Esay* cals them [k] vessels of fury; their Prince is *Belial*. The fourth are malicious revenging Devils; & their Prince is *Asmodæus*. The fift kinde are cozeners, such as belong to Magicians and Witches; their Prince is *Satan*. The sixt are those aerial devils that [l] corrupt the aire and cause plagues, thunders, fires, &c; spoken of in the *Apocalyps*, and *Paul* to the *Ephesians* names them the Princes of the ayre; *Mereſin* is their Prince. The seventh is a destroyer, Captain of the Furies, causing warres, tumults, combustions, uproares, mentioned in the *Apocalyps*; and called *Abaddon*. The eight is that accusing or calumniating Devil, whom the Greeks call Διάβολος, that drives men to despaire. The ninth are those tempters in several kinds, and their Prince is *Mammon*. *Psellus* makes six kinds, yet none above the Moon: *Wierus* in his *Pseudomonarchiâ Dæmonis*, out of an old book, makes many more divisions and subordinations, with their several names, numbers, offices, &c. but *Gazæus* cited by [m] *Lipsius* will have all places full of Angels, Spirits, and Devils, above and beneath the Moon, ætherial and aerial, which *Austin* cites out of *Varro l. 7. de Civ. Dei c. 6. The cœlestial Devils above, and aerial beneath*, or as some will, gods above, *Semidei* or half gods beneath, *Lares*, *Heroes*, *Genii*, which clime higher, if they lived well, as the *Stoicks* held; but grovel on the ground as they were baser in their lives, nearer to the earth: and are *Manes*, *Lemures*, *Lamiæ*, &c. [o] They will have no place void but all full of Spirits, Devils, or some other inhabitants: *Plenum Cœlum, aer, aqua, terra, & omnia sub terrâ*, saith [p] *Gazæus*; though *Anthony Rusca* in his book *de Inferno*, *lib. 5. cap. 7.* would confine them to the middle Region, yet they wil have them every where, Not so much as an haire breadth empty in heaven, earth, or waters, above or under the earth. The air is not so full of flies in summer, as it is at all times of invisible devils: this [q] *Paracelsus* stiffely maintaines, and that they have every one their several *Chaos*, others will have infinite worlds,

* *In lib. 2. de Anima text. 29 Homerus discriminatim omnes spiritus dæmones vocat.*

h *De Deo Socratis adest mihi divina sorte Dæmenium quoddam à prima pueritia me sequutum, sæpe dissuadet, impellit nonnunquam instar ovis, Plato.* * *A Jove ad Inferos pulsi, &c.*

i *Agrippa lib. 3 de occul. ph. c. 18. Zanch. Pic. Borus, Pererius Cicogna. l. 3. cap. 1.*

k *Vasa iræ. c. 13.*

l *Quibus datum est nocere terræ & mari, &c.*

m *Physiol. Stoicorum è Senec. lib. 1. cap. 28.*

n *Usque ad lunam animas esse æthereas vocarique heroas, lares, genios.*

o *Mart. Capella.*

p *Nihil vacuum ab his ubi vel capillum in aere vel aqua jaceas.*

q *Lib. de Zilp.*

worlds,and each world his peculiar Spirits,Gods,Angels, and Devils to governe and punish it. 45

Singula nonnulli credunt quoque sydera posse*
Dici orbes, terramque appellant sydus opacum,
Cui minimus divum præsit ——

* *Palingenius.*

[r] *Gregorius Tholosanus* makes seven kindes of ætherial Spirits or Angels, according to the number of the seven Planets,Saturnine,Jovial,Martial, of which *Cardan* discourseth *lib.*20.*de subtil.* he cals them *substantias primas, Olympicos dæmones Tritemius, qui præsunt Zodiaco, &c.* and will have them to be good Angels above, Devils beneath the Moon, their several names and offices he there sets down,and which *Dionysius* of Angels,will have several spirits for several countries, men, offices,&c.which live about them,& as so many assisting powers cause their operations,wil have in a word, innumerable, as many of them as there be Stars in the Skies. * *Marcilius Ficinus* seems to second this opinion, out of *Plato*, or from himself,I know not, (still ruling their inferiours, as they do those under them again,all subordinate,and the nearest to the earth rule us,whom we subdivide into good and bad angels, call Gods or Devils,as they help or hurt us,and so adore, love or hate) but it is most likely from *Plato*, for he relying wholly on *Socrates, quem mori potius quam mentiri voluisse scribit,* out of *Socrates* authority alone,made nine kindes of them:wh[ch] opinion belike *Socrates* took from *Pythagoras*, & he from *Trismegistus*,he from *Zoroastes*,first God,secondly Ideæ,3.Intelligences,4.Arch-Angels,5.Angels, 6. Devils,7.Heroes, 8. Principalities,9.Princes : of which some were absolutely good,as Gods,some bad,some indifferent *inter deos & homines*, as heroes and *dæmones*,which ruled men,and were called *genii*,or as* *Proclus* and *Iamblicus* will, the middle betwixt God and men, Principalities and Princes,which commanded & swayed Kings & countries;and had several places in the Spheares perhaps,for as every spheare is higher, so hath it more excellent inhabitants : which belike is that *Galilæus à Galileo* and *Kepler* aimes at in his *nuncio Syderio*,when he will have [t] *Saturnine* and *Iovial* inhabitants: And which *Tycho Brahe* doth in some sort touch or insinuate in one of his Epistles: but these things * *Zanchius* justly explodes, *cap.*3.*lib.*4.*P.Martyr.in* 4. *Sam.*28.

[r] *Lib.*7.*cap.*34. *et* 5.*Syntax. art.mirab.*

* *Comment in dial. Plat. de amore cap.* 5. *Ut sphæra quælibet super nos, ita præstantiores habent habitatores suæ sphæræ consortes,ut habet nostra.*

* *Lib.de.Amicâ et dæmone med. inter deos & homines,dica ad nos & nostra æqualiter ad deos ferunt.*

[t] *Saturninas & Joviales accolas.*

* *In loca detrusi sunt infra cælestes orbes in aerem scilicet & infra ubi Judicio generali reservantur.*

So that according to these men the number of ætherial Spirits must needs be infinite: For if that be true that some of our Mathematicians say : if a stone could fall from the starry heaven, or eight Spear, and should pass every houre an hundred miles, it would be 65 yeares, or more, before it would come to ground, by reason of the great distance of heaven from earth, which contains as some say 170 Millions 803 miles, besides those other heavens, whether they be Crystalline or watery which *Maginus* addes, which peradventure holds as much more, how many such spirits may it containe? And yet for all this [u] *Thomas*, *Albertus*, and most hold that there be far more Angels then Devils.

[u] *q.*36.*art.*9.

But be they more or less, *Quod supra nos nihil ad nos.* Howsoever as *Martianus* foolishly supposeth, *Ætherii Dæmones non curant res humanas*, they care not for us, do not attend our actions, or looke for us, those ætheriall spirits have other worlds to raigne in belike or business to follow. We are onely now to speak in brief of these sublunary Spirits or Devils : for the rest,

Sublunary devils, and their kindes.

46 rest, our Divines determine that the Devil had no power over stars, or heavens; [x] *Carminibus cælo possunt deducere lunam. &c.* Those are poetical fictions, and that they can [y] *sistere aquam fluviis, & vertere sydera retro, &c.* as *Canidia* in *Horace*, 'tis all false. [z] They are confined until the day of judgement, to this sublunary world, and can work no farther then the four Elements, and as God permits them. Wherefore of these sublunary Devils, though others divide them otherwise according to their several places and offices, *Psellus* makes six kinds, fiery, aerial, terrestial, Watery, and subterranean Devils, besides those Fairies, Satyrs, Nymphs, &c.

Fiery spirits or devils are such as commonly work by blazing Stars, Firedrakes, or *Ignes fatui*; which lead men often *in flumina, aut præcipitia*, saith *Bodine, lib. 2. Theat. naturæ fol. 221. Quos inquit arcere si volunt viatores, clara voce Deum appellare aut pronam facie terram contingente adorare oportet, & hoc Amuletum majoribus nostris acceptum ferre debemus, &c.* likewise they counterfeit Suns and Moons, Stars oftentimes, and sit on Ship Masts; *In navigiorum summitatibus visuntur*; and are called *Dioscuri*, as *Eusebius l. contra Philosophos c.* 48. informeth us, out of the authority of *Zenophanes*; or little Clouds, *ad motum nescio quem volantes*; which never appear, saith *Cardan*, but they signify some mischief or other to come unto men, though some again will have them to pretend good, and victory to that side they come towards in Sea-fights, St. *Elmes* fires they commonly call them, & they do likely appear after a Sea storme; *Radzivilius* the *Polonian* Duke cals this apparition, *Sancti Germani sydus*; and saith moreover that he saw the same after in a storme, as he was sayling, 1582, from *Alexandria* to *Rhodes*. Our Stories are full of such apparations in all kinds. Some think they keep their residence in that *Hecla*, a mountain in *Island*, *Ætua* in *Sicely*, *Lypera*, *Vesuvius*, *&c.* These Devils were worshiped heretofore by that superstitious Πυρομαντεία, and the like.

Aerial Spirits or Devils, are such as keep quarter most part in the [a] aire, cause many tempests, thunder, and lightnings, tear Oakes, fire Steeples, Houses, strike men and beasts, make it raine stones, as in *Livies* time, wool, Frogs, &c. Counterfeit Armies in the air, strange noyses, swords, &c. as at *Vienna*, before the coming of the *Turks*, and many times in *Rome*, as *Schetzius l. de spect. c. 1. part. 1. Lavater de spect. part. 1. c. 17. Iulius Obsequens*, an old *Roman*, in his book of prodigies, *ab urb. cond.* 505. [b] *Machiavel* hath illustrated by many examples, and *Iosephus* in his book *de bello Iudaico*, before the destruction of *Ieruslem*. All which *Guil. Postellus* in his first book *c.* 7. *de orbis concordiâ* useth as an effectual argument (as indeed it is) to perswade them that will not believe there be Spirits or Devils. They cause whirlewindes on a sudden, and tempestuous stormes; which though our Meteorologists generally refer to natural causes, yet I am of *Bodines* minde *Theat. Nat. l. 2.* they are more often caused by those aerial devils, in their several quarters; for *Tempestatibus se ingerunt*, saith * *Rich, Argentine*; as when a desperate man makes away himself, which by hanging or drowning they frequently do, as *Kornmannus* observes, *de mirac. mort. part. 7. c. 76 tripudium agentes*, dancing & rejoycing at the death of a sinner. These can corrupt the Aire, and cause plagues, sickness, stormes, shipwracks, fires, inundations. At *Mons Draconis* in *Italy*, there is a most memorable exam-

ple

x *Virg. 8. Eg.*

y *Æn. 4.*

z *Austin: hoc dixi, ne quis existimet habitare ibi mala dæmonia ubi Solem et Lunam & Stellas Deus ordinavit, et alibi nemo arbitraretur Dæmonem cælis habitare cum Angelis suis unde lapsum credimus. Idem Zanch. l. 4. c. 3. de Angel. malis. Pererius in Gen. cap. 6. lib. 8. in ver. 2.*

* *Perigran. Hierosol.*

a *Domus divuntur, muros dejiciunt, immiscent se turbimbus & procellis & pulverem instar columnæ evehunt. Cicogna l. 5. c. 5.*

b *Quest. in Liv.*

* *De præstigiis dæmonum. c. 16 Convulsi culmina videmus, prosterni fata, &c.*

ple in [c] *Iovianus Pontanus*: And nothing so familiar (if we may believe those relations of *Saxo Grammaticus*, *Olaus Magnus*, *Damianus A. Goes*) as for Witches & Sorcerers, in *Lapland*, *Lituania*, and all over *Scandia*, to sell windes to Marriners, and cause tempests, which *Marcus Paulus* the Venetian relates likewise of the *Tartars*. These kinde of Devils are much [d] delighted in Sacrifices, (saith *Porphiry*) held all the world in awe, and had several names, Idols, Sacrifices, in *Rome*, *Greece*, *Ægypt*, and at this day tyrannize over, and deceive those Ethnicks, and Indians, being adored and worshipped for [e] gods. For the Gentiles gods were Devils (as * *Trismegistus* confesseth in his *Asclepius*) and he himself could make them come to their Images by Magick spels: and are now as much *respected by our Papists* (saith [f] *Pictorius*) *under the name of Saints*. These are they which *Cardan* thinks, desire so much carnal copulation with Witches, (*Incubi* and *Succubi* transform bodies, and are so very cold, if they be touched; and that serve Magicians, His father had one of them (as he is not ashamed to relate [g]) an aerial devil bound to him for twenty and eight years. As *Agrippa's* dog had a devil tyed to his coller; some think that *Paracelsus* (or else *Erastus* belies him) had one confined to his sword pummel; others wear them in Rings, &c. *Iannes* and *Iambres* did many things of old by their help; *Simon Magus*, *Cinops*, *Apollonius Tianeus*; *Iamblicus*, and *Tritemius* of late, that shewed *Maximilian* the Emperor his wife, after she was dead; *Et verrucam in collo ejus* (saith [h] *Godelman*) so much as the Wart in her neck. *Delrio lib.* 2. hath divers examples of their feats: *Cicogna lib.* 3. *cap.* 3. and *Wierus* in his book *de præstig. dæmonum*. *Boissardus de magis & veneficis*.

[c] *De bello Neapolitano, lib.* 5.

[d] *Suffitibus gaudent. Idem just. Mart. Apol pro Christianis.*

[e] *In Dei imitationem*, saith *Eusebius*.

* *Dii gentium Dæmonia &c. ego in eorum statuas pellexi.*

[f] *Et nunc sub divorum nomine colluntur à Pontificiis.*

[g] *Lib.* 11. *de rerum var.*

[h] *Lib.* 3. *cap.* 3. *de magis & veneficis*, &c. *Nereides.*

Water-devils are those *Nayades* or water Nymphs which have been heretofore conversant about waters and rivers. The water (as *Paracelsus* thinks) is their Chaos, wherein they live; some call them *Fairies*, and say that *Habundia* is their Queen; these cause Inundations, many times shipwracks, and deceive men divers wayes, as *Succuba*, or otherwise, appearing most part (saith *Tritemius*) in womens shapes. [i] *Paracelsus* hath several stories of them that have lived and been married to mortal men, and so continued for certain years with them, and after upon some dislike, have forsaken them. Such a one as *Ægeria*, with whom *Numa* was so familiar, *Diana*, *Ceres*, *&c.* [k] *Olaus Magnus* hath a long narration of one *Hotherus* a King of *Sweden*, that having lost his company, as he was hunting one day, met with these water Nymphs or Fairies, and was feasted by them; and *Hector Boethius*, or *Mackbeth*, and *Banco*, two Scottish Lords, that as they were wandring in the Woods, had their Fortunes told them by three strange women. To these heretofore they did use to Sacrifice, by that ὑδρομαντεία, or divination by waters.

[i] *Lib. de Zilphis*

[k] *Lib.* 3.

Terrestrial devils, are those [l] *Lares*, *Genii*, *Faunes*, *Satyrs*, * Wood-nymphs Foliots, Fairies, *Robin Goodfellowes*, *Trulli*, *&c.* which as they are most conversant with men, so they do them most harme. Some think it was they alone that kept the Heathen people in awe of old, and had so many Idols and Temples erected to them. Of this range was *Dagon* amongst the Philistines, *Bell* amongst the Babylonians, *Astartes* amongst the Sydonians, *Baal* amongst the Samaritans, *Isis* and *Osyris* amongst the Ægyptians, &c. some put our * Fairies into this rank, which have been in former times ado-

[l] *Pro salute hominum excubare se simulant, sed in eorum pernitiem omnia moliuntur. Aust.*

* *Dryades, Oriades, Hamadryades*

* *Elvas Olaus voc at lib.* 3.

red

48 red with much superstition, with sweeping their houses, and setting of a pail of cleane water, good victuals, and the like, and then they should not be pinched, but finde money in their shooes, and be fortunate in their enterprizes. These are they that dance on Heathes and Greens, as [m] *Lavater* thinks with *Tritemius*, and as [n] *Olaus Magnus* addes, leave that green circle, which we commonly finde in plain fields, which others hold to proceed from a Meteor falling, or some accidental rankness of the ground, so Nature sports her self, they are sometimes seen by old women and children. *Hierom. Pauli.* in his description to the City of *Bercino* in *Spain*, relates how they have been familiary seen near that town, about fountaines and hils; *Nonnunquam* (saith *Tritemius*) *in sua latibula montium simpliciores homines ducant, stupenda mirantibus ostentes miracula, nolarum sonitus, spectacula, &c.* *Giraldus Cambrensis* gives instance in a Monk of *Wales* that was so deluded. [o] *Paracelsus* reckons up many places in *Germany*, where they do usually walk in little coates some two foot long. A bigger kinde there is of them, called with us *Hobgoblins*, & *Robin Goodfellows*, that would in those superstitious times, grinde corne for a mess of milk, cut wood, or do any maner of drudgery work. They would mend old Irons in those *Æolian* Iles of *Lypara*, in former ager, and have been often seen and heard. [p] *Thoiosanus* cals them *Trullos* and *Getulos*, and saith, that in his dayes they were common in many places of *France*. *Dithmarus Bleskenius* in his description of *Island*, reports for a certainty, that almost in every family they have yet some such familiar spirits; & *Fœlix Malleolus* in his book *de crudel. dæmon.* affirmes as much, that these *Trolli*, or *Telchines*, are very common in *Norwey*, and [q] *seen to do drudgery work*; to draw water, saith *Wierus lib. 1. cap.* 22. dress meat, or any such thing. Another sort of these there are, which frequent forlorn [r] houses, which the Italians call *Foliots*, most part innoxious, * *Cardan* holds; *They will make strange noyses in the night, howle some times pittifully, and then laugh again, cause great flame and sudden lights, fling stones, rattle chaines, shave men, open doores, and shut them, fling down platters, stooles, chests, sometime appear in the likness of Hares, Crowes, black Dogs, &c.* of which reade [t] *Pet. Thyræus* the Jesuite in his Tract, *de locis infestis, part 1. & cap. 4.* who will have them to be Devils, or the souls of damned men that seek revenge, or else souls out of Purgatory that seek ease; for such examples peruse [t] *Sigismundus Scheretzius lib. de spectris, part. 1 c. 1.* which he saith he took out of *Luther* most part; there be many instances. [u] *Plinius secundus* remembers such a house at *Athens*, which *Athenodorus* the Philosopher hired, which no man durst inhabit for fear of Devils. *Austin de Civ. Dei. lib. 22. cap. 8.* relates as much of *Hesperius* the Tribunes house at *Zubeda* near their City of *Hippos*, vexed with evil spirits, to his great hinderance, *Cum afflictione animalium & servorum suorum.* Many such instances are to be read in *Niderius Formicar. lib. 5. cap. 12. 3. &c.* Whether I may call these *Zim* and *Ophim*, which *Isay cap. 13. 21.* speakes of, I make a doubt. See more of these in the said *Scheretz. lib. 1. de spect. cap. 4.* he is full of examples. These kinde of Devils many times appear to men, and affright them out of their wits, sometimes walking at [x] noone day, sometimes at nights, counterfeiting dead mens Ghosts, as that of *Caligula*, which (saith *Suetonius*) was seen to walk in *Lavinia's* garden, where his body was buried, spirits haunted, and the house where

[m] *Part 1. cap. 19.*
[n] *Lib. 3. cap. 11* *Elvarumchoreas Olaus lib. 3. vocat saltum adeo profundè in terras imprimunt, ut locus insigni deinceps virore orbicularis sit, et gramen non pereat.*
[o] *Lib. de Zulph. et Pigmæis Olaus lib. 3.*
[p] *Lib. 7. cap. 14.* *qui et in familitio viris et fœminis inserviunt, conclavia scopis purgant, patinas mundant, ligna portant, equos curant, &c.*
[q] *Ad ministeria utuntur.*
[r] Where treasure is hid (as some thinke) or some murder, or such like villany committed.
* *Lib. 16. de rerum varietat.*
[s] *Vel spiritus sunt hujusmodi damnatorum, vel è purgatorio, vel ipsi dæmones, c. 4.*
[t] *Quidam lemures domestici instrumentis noctu ludunt: patinas, ollas, cantharas, et alia vasa dejiciunt, et quidam voces emittunt, ejulant, risum emittunt, &c. ut canes nigri, feles, variis formis, &c.*
[u] *Epist. lib. 7.*
[x] *Meridionales Dæmones Cicogna* cals them or *Alastores l. 3. cap. 2.*

where he dyed, [y] *Nulla nox sine terrore transacta, donec incendio consumpta*; every night this happened, there was no quietness, til the house was burned. About *Hecla* in *Island* Ghosts commonly walk, *animas mortuorum simulantes*, saith *Ioh. Anan. lib. 3. de nat. dæm. Olaus lib. 2. cap. 2. Natal. Tallopid. lib. de apparit. spir. Kornmannus de mirac. mort. part. 1. cap. 44.* such sights are frequently seen *circa Sepulchra & Monasteria*, saith *Lavat. lib. 1. cap. 19.* in Monasteries, and about Church-yards, *loca paludinosa, ampla ædificia, solitaria, & cæde hominum notata, &c. Thyreus* adds, *ubi gravius peccatum est commissum, impii, pauperum oppressores & nequiter insignes habitant.* These spirits often foretell mens deaths, by several signes, as knocking, groanings, &c. *though *Rich. Argentine c. 18. de præstigiis dæmonum*, will ascribe these prædictions to good Angels, out of the authority of *Ficinus* and others; *prodigia in obitu principum sæpius contingunt, &c.* as in the *Laterane* Church in * *Rome*, the Popes deaths are foretold by *Sylvesters* tombe. Near *Rupes nova* in *Finland*, in the Kingdome of *Sweden*, there is a *Lake*, in which, before the Governor of the Castle dies, a *spectrum*, in the habit of *Arion* with his Harp appears, and makes excellent musick, like those blocks in *Cheshire*, which (they say) presage death to the Master of the family; or that [z] Oake in *Lanthadran* Park in *Cornwall*, which foreshewes as much. Many families in *Europe* are so put in minde of their last, by such predictions, and many men are forewarned (if we may believe *Paracelsus*) by familiar spirits, in divers shapes, as Cocks, Crowes, Owles, which often hover about sick mens chambers, *vel quia morientium fœditatem sentiunt*, as [a] *Baracellus* conjectures, *& ideo super tectum infirmorum crocitant*, because they smell a Coarse; or for that (as [b] *Bernardinus de Bustis* thinketh) God permits the Devil to appear in the forme of Crows, and such like creatures, to scare such as live wickedly here on earth. A little before *Tullies* death (saith *Plutarch*) the Crowes made a mighty noyse about him, *tumultuosè perstrepentes*, they pulled the pillow from under his head. *Rob. Gaguinus hist. Franc. lib. 8.* telleth such another wonderfull story at the death of *Iohannes de Monteforti* a French Lord, Anno 1345. *tanta Corvorum multitudo ædibus morientis insedit, quantam esse in Gallia nemo judicasset.* Such prodigies are very frequent in Authors. See more of these in the said *Lavater, Thyreus de locis infestis, part. 3. cap. 58. Pictorius, Delrio, Cicogna, lib. 3. cap. 9.* Negromancers take upon them, to raise and lay them at their pleasures: And so likewise those which *Mizaldus* cals *Ambulones*, that walk about midnight on great Heaths and desart places, which (saith [c] *Lavater*) *draw men out of the way, and lead them all night a by-way, or quite bar them of their way*; these have several names in several places; we commonly call them *Pucks*. In the Desarts of *Lop* in *Asia*, such illusions of walking spirits are often perceived, as you may read in *M. Paulus* the *Venetian* his travels; If one lose his company by chance, these devils will call him by his name, and counterfeit voyces of his companions to seduce him. *Hieronym. Pauli* in his book of the hils of *Spaine*, relates of a great [d] mount in *Cantabria*, where such *spectrums* are to be seen; *Lavater* and *Cicogna* have variety of examples of spirits & walking devils in this kinde. Sometimes they sit by the high way side, to give men fals, and make their horses stumble and start as they ride, (if you will believe the relation of

y *Sueton. c. 69. in Caligula.*

* *Strozius Cicogna lib. 3. mag. cap. 5.*

* *Idem. c. 18.*

z *M. Cary.* Survey of Cornwall, *lib. 2. folio* 140

a *Horto Geniali folio.* 137.

b *Part. 1. c. 19. Abducunt eos à recta via, & viam iter facientibus intercludunt.*

c *Lib. 1. cap. 44. Dæmonum cernuntur & audiuntur ibi frequentes illusiones, unde viatoribus cavendū ne se dissocient, aut à tergo maneant, voces enim fingunt sociorum, ut à recto itinere abducant, &c.*

d *Mons sterilis & nivosus, ubi intempesta nocte umbræ apparent.*

50 that holy man *Ketellus* in * *Nubrigenſis*, that had an eſpeciall grace to ſee Devils, *Gratiam divinitus collatam*, & talk with them, *Et impavidus cum ſpiritibus ſermonem miſcere*, without offence, & if a man curſe or ſpur his horſe for ſtumbling, they do heartily rejoyce at it; with many ſuch pretty feats.

Subterranean Devils are as common as the reſt, & do as much harme. *Olaus Magnus, lib. 6. cap. 19.* makes ſix kindes of them, ſome bigger, ſome leſs. Theſe (ſaith [z] *Munſter*) are commonly ſeen about Mines of metals, and are ſome of them noxious, ſome again do no harme. The mettal-men in many places account it good luck, a ſigne of treaſure, & rich ore when they ſee them. *Georgius Agricola*, in his book *de ſubterraneis animantibus*, *cap.37.* reckons two more notable kindes of them, which he cals [a] *Getuli* and *Cobali*, both *are cloathed after the manner of Metall-men, and will many times imitate their works.* Their office, as *Pictorius* and *Paracelſus* think, is to keep treaſure in the earth, that it be not all at once revealed; and beſides, [b] *Cicogna* averrs, that they are the frequent cauſes of thoſe horrible Earth-quakes, *which often ſwallow up, not onely houſes, but whole Ilands and Cities*; in his third book *cap. 11.* he gives many inſtances.

The laſt are converſant about the Center of the earth to torture the ſouls of damned men to the day of Judgment, their egreſs and regreſs ſome ſuppoſe to be about *Ætna, Hypara, Mons Hecla* in *Iſland, Verſuvius, Terra del Fuego, &c.* becauſe many ſhreeks and fearfull cries are continually heard thereabouts, and familiar apparitions of dead men, Ghoſts and Goblins.

Thus the Devil raigns, and in a thouſand ſeveral ſhapes, *As a roaring Lyon ſtill ſeeks whom he may devour*, 1.Pet.5. by Earth, Sea, Land, Ayre, as yet unconfined, though* ſome will have his proper place the ayre, all that ſpace betwixt us and the Moon, for them that trangreſſed leaſt, and hell for the wickedeſt of them, *Hic velut in carcere ad finem mundi, tunc in locum funeſtiorum trudendi*, as *Auſtin* holds *de Civit. Dei c.22. lib.14 cap. 3. & 23.* but be where he will, he rageth while he may to comfort himſelf, as [c] *Lactantius* thinks, with other mens fals, he labours all he can to bring them into the ſame pit of perdition with him. For [d] *mens miſeries, calamities and ruines, are the Devils banqueting diſhes.* By many temptations and ſeveral Engines, he ſeeks to captivate our ſouls. The Lord of lyes, ſaith [e] *Auſtin, as he was deceived himſelf, he ſeeks to deceive others*, the Ring-leader to all naughtineſs, as he did by *Eve* and *Cain, Sodome*, and *Gomorah*, ſo would he do by all the world. Sometimes he tempts by covetouſneſs, drunkenneſs, pleaſure, pride, &c. erres, dejects, ſaves, kils, protects, and rides ſome men, as they do their horſes. He ſtudies our overthrow, and generally ſeeks our deſtruction; and although he pretend many times humane good, and vindicate himſelf for a god, by curing of ſeveral diſeaſes, *ægris ſanitatem, & cæcis luminis uſum reſtituendo*, as *Auſtin* declares, *lib. 10. de civit. Dei cap. 6.* as *Apollo, Æſculapius, Iſis*, of old have done; divert plagues, aſſiſt them in wars, pretend their happineſs, yet *nihil his impurius, ſceleſtius, nihil hu-*

* *Lib.2.cap 21. Offendicula faciunt tranſeuntibus in via & petulanter ridet cum vel hominem vel jumentum ejus pedes atterere faciant, & maximè ſi homo maledictis & calcaribus ſæviat.*

z *In Coſmogr.*

a *Veſtiti more metallicorum, geſtus & opera eorũ imitãtur.*

b *Immiſſo in terræ carceres vento horribiles terræ motus efficiunt, quibus ſæpe non domus modo & turres, ſed civitates integræ & inſulæ hauſtæ ſunt.*

Their offices, operations, ſtudy.

* *Hierom. in 3. Epheſ. Idem Michaelis c. 4. de ſpiritibus. Idem Thyreus de locis infeſtis.*

c *Lactantius 2. de origine erroris cap. 15. hi maligni ſpiritus per omnem terram vagantur, & ſolatium perditionis ſuæ perdẽdis hominibus operãtur.*

d *Mortalium calamitates epulæ ſunt malorum dæmonũ, Syneſius.*

e *Dominus mendacii à ſeipſo deceptus, alios decipere cupit, adverſarius humani generis, Inventor*

mortis, ſuperbiæ inſtitutor, rãdix malitiæ, ſcelerum caput, princeps omnium vitiorum, fuit inde in Dei contumeliam, hominũ perniciem: de horum conatibus & operationibus lege Epiphaniũ. 2. Tom. lib. 2. Dionyſium. c. 4. Ambroſ. Epiſtol. lib. 10. ep. & 84. Auguſt. de civ. Dei lib. 5. c. 9. lib. 8. cap. 22. lib. 9. 18. lib. 10. 21. Theophil. in 12. Mat. Paſil. ep. 141. Leonem Ser. Theodoret. in 11. Cor. ep. 22. Chryſ. hom. 53. in 12. Gen. Greg. in 1. c. John. Barthol. de prop. l. 2 c 20. Zanch. l. 4. de malis angelis. Perer. in Gen. l. 8. in c. 6. 2 Origen. ſæpe præliis interſunt, itinera & negotia noſtra quæcunq; dirigunt, clandeſtinis ſubſidiis optatos ſæpe præbent ſucceſſus, Pet. Mar. in Sam. &c. Ruſcam de Inferno.

mano

mano generi infestius, nothing so impure, nothing so pernicious, as may wel appear by their tyrannicall, and bloody sacrifices of men to *Saturne* and *Moloch*, which are still in use amongst those Barbarous *Indians*, their severall deceits and cozenings to keep men in obedience, their false Oracles, sacrifices, their superstitious impositions of fasts, penury, &c. Heresies, superstitious observations of meats, times, &c. by which they [f] crucifie the souls of mortal men, as shall be shewed in our Treatise of Religious Melancholy. *Modico adhuc tempore sinitur malignari*, as [g] *Bernard* expresseth it, by Gods permission he rageth a while, hereafter to be confined to hell and darkness, *Which is prepared for him and his Angels*, *Mat.* 25.

[f] *Et velut mancipia circumfert Psellus.*

[g] *Lib. de transmut. Malac. ep.*

How far their power doth extend, it is hard to determine, what the Ancients held of their effects, force and operations, I will briefly shew you: *Plato in Critias*, and after him his followers, gave out that these spirits or Devils, *Were mens governors and keepers, our Lords and masters, as we are of our cattle.* [h] *They govern Provinces & Kingdoms by Oracles, auguries*, dreams, rewards & punishments, propheſies, inspirations, sacrifices, and religious superstitions, varied in as many formes, as there be diversity of spirits, they send wars, plagues, peace, sickness, health, dearth, plenty, [i] *Adstantes hic jam nobis, spectantes & arbitrantes, &c.* as appears by those histories of *Thucidides*, *Livius*, *Dionysius Halicarnassæus*, with many others that are full of their wonderfull stratagems, and were therefore by those *Roman* and *Greek* common-wealths adored and worshipped for gods, with prayers, and sacrifices, &c. [k] In a word, *Nihil magis quærunt quam metum & admirationem hominum*; and as another hath it, *Dici non potest, quam impotenti ardore in homines dominium, & Divinos cultus maligni spiritus affectent.* *Tritemius* in his book *de septem secundis*, assignes names to such Angels, as are Governors of particular Provinces, by what authority I know not, and gives them several jurisdictions. *Asclepiades* a *Grecian*, *Rabbi Achiba* the Jew; *Abraham Avenezra*, and *Rabbi Azariel*, Arabians, (as I finde them cited by [l] *Cicogna*) farther adde, that they are not our Governors only, *Sed ex eorum concordiâ & discordiâ, boni & mali affectus promanant*, but as they agree, so do we and our Princes, or disagree; stand or fall. *Iuno* was a bitter enemy to *Troy*, *Apollo* a good friend, *Iupiter* indifferent, *Æqua Venus Teucris*, *Pallas iniqua fuit*; some are for us still, some against us, *Premente Deo, fert Deus alter opem.* Religion, policy, publike and private quarrels, wars are procured by them, and they are [m] delighted perhaps to see men fight, as men are with Cocks, Buls and Dogs, Bears, &c. plagues, dearths depend on them, our *benè* and *malè esse*, and almost all our other peculiar actions, (for as *Anthony Rusca* contends *lib.* 5. *cap.* 18. every man hath a good and a bad Angell attending of him in particular, all his life long, which *Iamblicus* cals *dæmonem*) preferments, losses, weddings, deaths, rewards & punishments, and as [n] *Proclus* will, all offices whatsoever, *alii genetricem, alii opificem potestatem habent, &c.* & several names they give them according to their offices, as *Lares*, *Indegites*, *Præstites &c.* When the *Arcades* in that battel at *Cheronæa*, which was fought against King *Philip* for the liberty of *Greece*, had deceitfully carried themselves, long after, in the very same place, *Diis Græciæ ultoribus* (saith mine Author) they were miserably slain by *Metellus* the *Roman*: so likewise, in smaller matters, they will

[h] *Custodes sunt hominum, & corum, ut nos animalium: tum & provinciis præpositi regunt auguriis, somniis, oraculis, præmiis, &c.*

[i] *Lypsius Physiol. Stoic. lib. 1. cap. 19.*

[k] *Leo Suavis. idem & Tritemius.*

[l] *Omnif. mag. lib. 2. cap. 23.*

[m] *Ludus deorum sumus.*

[n] *Lib. de anima & dæmone.*

52 will have things fall out, as these *boni* and *mali Genii* favour or dislike us: *Saturni non conveniunt Iovialibus, &c.* He that is *Saturninus*, shal never likely be preferred. [o] That base fellowes are often advanced, undeserving *Gnathoe's*, and vicious parasites, whenas discreet, wise, vertuous, and worthy men are neglected, and unrewarded, they refer to those domineering spirits, or subordinate *Genii*, as they are inclined, or favour men, so they thrive, are ruled and overcome, for as [p] *Libanius* supposeth, in our ordinary conflicts and contentions, *Genius Genio cedit & obtemperat*, one *Genius* yields and is overcome by another. All particular events almost they refer to these private spirits; &(as *Paracelsus* addes) they direct, teach, inspire, and instruct men: Never was any man extraordinarily famous in any Art, action, or great Commander, that had not *familiarem dæmonem*, to inform him, as *Numa*, *Socrates*, and many such, as *Cardan* illustrates, *cap.* 128. *Arcanis prudentiæ civilis*, [q] *Speciali siquidem gratia, se à Deo donari asserunt magi, à Geniis cœlestibus instrui, ab iis doceri.* But these are most erroneus paradoxes, *ineptæ & fabulosæ nugæ*, rejected by our Divines, and Christian Churches. Tis true, they have by Gods permission, power over us, and we finde by experience, that they can [r] hurt not our fields only, cattel, goods, but our bodies and mindes. At *Hammel* in *Saxony*, *An.* 1484. 20. *Iunii*, the Devil in likenes of a pied Piper, carried away 130 Children, that were never after seen. Many times men are [s] affrighted out of their wits, carried away quite, as *Sheretzius* illustrates, *lib.* 1. *c.* 4. and severally molested by his means. *Plotinus* the *Platonist lib.* 14. *adverss. Gnost.* laughs them to scorne, that hold the Devil or Spirits can cause any such diseases. Many think he can work upon the body, but not upon the minde. But experience pronounceth otherwise, that he can work both upon body and minde. *Tertullian* is of this opinion, *c.* 22. [t] *That he can cause both sickness and health*, & that secretly. [u] *Taurellus* adds *by clancular poysons he can infect the bodies, and hinder the operations of the bowels, though we perceive it not, closely creeping into them*, saith [x] *Lipsius*, and so crucifie our souls: *Et nociva melancholia furiosos efficit.* For being a spirituall body, he struggles with our spirits, saith *Rogers*, and suggests (according to [y] *Cardan*, *verba sine voce, species sine visu*, envie, lust, anger, &c.) as he sees men inclined.

The manner how he performes it, *Biarmannus* in his Oration against *Bodine*, sufficiently declares, *He* [z] *begins first with the phantasie, and moves that so strongly, that no reason is able to resist.* Now the *Phantasie* he moves by mediation of humors; although many Physitians are of opinion, that the Devil can alter the minde, and produce this disease of himself. *Quibusdam medicorum visum*, saith [a] *Avicenna*, *quòd Melancholia contingat à dæmonio.* Of the same minde is *Psellus* & *Rhasis* the *Arab. lib.* 1. *Tract.* 9. *Cont.* [b] *That this disease proceeds especially from the Devil, and from him alone.* *Arculanus cap.* 6. *in* 9. *Rhasis*, *Ælianus Montaltus* in his 9 *cap.* *Daniel Sennertus lib.* 1. *part.* 2. *cap.* 11. confirm as much, that the Devil can cause this disease; by reason many times that the parties affected propheste, speak strange language, but *non sine interventu humoris*, not without the humor, as he interprets himself; no more doth *Avicenna*, *si contingat à dæmonio, sufficit nobis ut convertat*

o *Quoties fit, ut Principes novitium aulicum divitiis & dignitatibus pene obruant, & multorum annorum ministrum, qui non semel pro hero periculum subiit, ne renuntiodonent, &c. Idem. Quod Philosophi non remunerentur, cum scurra & ineptus ob insulsum jocum sæpe præmium reportet, inde fit, &c.*

p *Lib. de cruēt. Cadaver.*

q *Boissardus c. 6. magia.*

r *Godelmanus cap. 3. lib. 1. de Magis. idem Zanchius lib. 4. cap. 10. & 11. de malis angelis.*

s *Nociva Melancholia furiosos efficit, & quandoque penitus interficit. G. Picolomineus Idemq; Zanch. cap. 10 lib. 4. si Deus permittat, corpora nostra movere possunt, alterare, quovis morborum & malorum genere afficere, imo & in ipsa penetrare & sævire.*

t *Inducere potest morbos & sanitates.*

u *Viscerum actiones potest inhibere latenter, & venenis nobis ignotis corpus inficere.*

x *Irrepentes corporibus occultò morbos fingunt, mentes terrent, membra distorquent. Lipsius Phil. Stoic. l. 1 c. 19.*

y *De verū var. l. 16. c. 93.*

z *Quum mens immediatè decipi nequit, primū movit phantasiam, & ita obfirmat vanis conceptibus aut ut ne quem facultati æstimativæ rationi locum relinquat. Spiritus malus invadit animā, turbat sensus, in furorem conjicit. Austin. de vit. Beat.*

a *Lib. 3. Fen. 1. Tract. 4. c. 18.*

b *A Dæmone maxime proficisci, & sæpe solo.*

convertat complexionem ad choleram nigram, & sit causa ejus propinqua cholera nigra; the immediate cause is choler adust, which * *Pomponatius* likewise labors to make good: *Galgerandus* of *Mantua* a famous Physitian, so cured a dæmoniacall woman in his time, that spake all languages, by purging black choler, and thereupon belike this humor of Melancholy, is called *Balneum Diaboli*, the devils Bath; the devil spying his opportunity of such humors drives them many times to despair, fury, rage, &c. mingling himself amongst these humors. This is that which *Tertullian* averres, *Corporibus infligunt acerbos casus, animæq; repentinos, membra distorquent, occultè repentes, &c.* and which *Lemnius* goes about to prove, *Immiscent se mali Genii pravis humoribus, atq; atræ bili, &c.* And [r] *Iason Pratensis*, *that the devil being a slender incomprehensible spirit, can easily insinuate and winde himself into humane bodies, and cunningly couched in our bowels, vitiate our healths, terrifie our souls with fearful dreams, and shake our minde with furies.* And in another place, *These unclean spirits setled in our bodies, and now mixt with our melancholy humors, do triumph as it were, and sport themselves as in another Heaven.* Thus he argues, and that they goe in and out of our bodies, as Bees do in a Hive, and so provoke and tempt us as they perceive our temperature inclined of it self, and most apt to be deluded. [s] *Agrippa* and [t] *Lavater* are perswaded, that this humor invites the devil to it, whersoever it is in extremity, and of all other, melancholy persons are most subject to diabolical temptations, and illusions, and most apt to entertain them, and the Devil best able to work upon them. But whether by obsession, or possession, or otherwise, I wil not determine, 'tis a difficult question. *Delrio* the Jesuite, *Tom. 3. lib. 6. Springer* and his colleague, *mall. malef. Pet. Thyreus* the Jesuite, *lib de dæmoniacis, de locis infestis, de Terrificationibus nocturnis, Hieronimus Mengus Flagel. dæm.* and others of that ranke of Pontificiall writers, it seems, by their exorcismes and conjurations approve of it, having forged many stories to that purpose. A Nun did eat a Lettice "*without Grace, or signing it without the signe of the Cross*, and was instantly possessed. *Durand. lib. 6. Rationall. c. 86. num. 8.* relates that he saw a wench possessed in *Bononia* with two devils, by eating an unhallowed Pomegranate, as she did afterwards confess, when she was cured by exorcismes. And therefore our Papists do signe themselves so often with the signe of the Cross, *Ne dæmon ingredi ausit*, and exorcise all manner of meats, as being unclean or accursed otherwise, as *Bellarmine* defends. Many such Stories I finde amongst Pontifical writers, to prove their assertions, let them free their own credits; some few I will recite in this kinde out of most approved Physitians. *Cornelius Gemma lib. 2. de nat. mirac. c. 4.* relates of a young maid, called *Katherine Gualter* a Coupers daughter, *An.* 1571. that had such strange passions and convulsions, three men could not sometimes hold her; she purged a live Eele, which he saw a foot and a half long, and touched himself; but the Eele afterward vanished, she vomited some 24 pounds of fulsome stuffe of all colours, twice a day for 14 dayes; and after that she voided great bals of haire, peeces of wood, Pigeons dung, Parchment, Goose dung, coals; and after them two pound of pure blood, and then again coals and stones, of which some had inscriptions bigger than a walnut, some of them pieces of glass, brass, &c. besides

* *Lib. de incant.*

r *Cap. de mania lib. de morbis cerebri; Dæmones, quum sint tenues & incomprehensibiles spiritus, se insinuare corporibus humanis possunt, & occulte in visceribus operti, valetudinem vitiare, somniis animas terrere & mentes furoribus quatere. Insinuant se melancholicorũ penetralibus, intus ibiq; considunt & delitiantur tanquam in regione clarissimorum fiderum, cogunt q; animum furere.*

s *Lib. 1. cap. 6 occult. Philos.*

t *Part. 1. cap. 1 de spectris.*

" *Sine cruce & sanctificatione sic à dæmone obsessa. dial. Greg. pag. c. 9.*

54 besides paroxysmes of laughing, weeping and extasies, &c. *Et hoc (inquit) cum horrore vidi*, this I saw with horror. They could do no good on her by Physick, but left her to the Clergy. *Marcellus Donatus lib. 2. c. 1. de med. mirab.* hath such another story of a countrey fellow, that had four knives in his belly, *Instar serræ dentatos*, indented like a Saw, every one a span long, and a wreath of hair like a globe, with much baggage of like sort, wonderfull to behold: how it should come into his Guts, he concludes, *Certè non alio quam dæmonis astutiâ & dolo. Langius Epist. med. lib. 1. Epist.* 38. hath many relations to this effect, and so hath *Christopherus à Vega*: *Wierus*, *Skenkius*, *Scribonius*, all agree that they are done by the subtilty and illusion of the Devill. If you shall ask a reason of this, 'tis to exercise our patience; for as * *Tertullian* holds, *Virtus non est virtus, nisi parem habet aliquem, in quo superando vim suam ostendat*, 'tis to trie us and our faith, 'tis for our offences, and for the punishment of our sins, by Gods permission they do it, *Carnifices vindictæ justæ Dei*, as [u] *Tolosanus* stiles them, Executioners of his will; or rather as *David*, *Ps.* 78. *ver.* 49. *He cast upon them the fierceness of his anger, indignation, wrath, and vexation, by sending out of evill Angels:* So did he afflict *Iob*, *Saul*, the Lunaticks and dæmoniacall persons whom Christ cured, *Mat.* 4. 8. *Luke* 4. 11. *Luk* 13. *Mark* 9. *Tobit.* 8. 3. *&c.* This, I say, happeneth for a punishment of sin, for their want of faith, incredulity, weakness, distrust, &c.

* *Penult. de opific. Dei.*

u *Lib.* 28. *cap.* 26. *Tom.* 2.

Subsec. 3.

Of Witches and Magicians, how they cause Melancholy.

YOu have heard what the Devill can do of himself, now you shall hear what he can perform by his instruments, who are many times worse (if it be possible) then he himself, and to satisfie their revenge and lust, cause more mischief, *Multa enim mala non egisset dæmon, nisi provocatus à Sagis*, as [x] *Erastus* thinks; much harme had never been done, had he not been provoked by Witches to it. He had not appeared in *Samuels* shape, if the Witch of *Endor* had let him alone; or represented those Serpents in *Pharo's* presence, had not the Magicians urged him unto it: *Nec morbos vel hominibus, vel brutis infligeret* (*Erastus* maintains) *si Sagæ quiescerent*; Men and cattle might goe free; if the Witches would let him alone. Many deny Witches at all, or if there be any, they can do no harme; of this opinion is *Wierus*, *lib.* 3. *cap.* 53. *de præstig. dæm.* *Austin Lerchemer* a Dutch Writer, *Biarmanus*, *Ewichius*, *Euwaldus*, our Countrey-man *Scot*; with him in *Horace*,

x *De Laniis.*

Somnia, terrores Magicos, miracula, sagas,
Nocturnos Lemures, portentaq; Thessala risu
Excipiunt ——

They laugh at all such Stories; but on the contrary are most Lawyers, Divines, Physitians, Philosophers, *Austin*, *Hemingius*, *Danæus*, *Chytræus*, *Zanchius*,

Zanchius, Aretius, &c. Delrio, Springer, * *Niderius lib. 5. Fornicar. Cuiatius, Bartolus, consil. 6. tom. 1. Bodine dæmonian. lib. 2. cap. 8. Godelman, Damhoderius, &c. Paracelsus, Erastus, Cribanius, Camerarius, &c.* The parties by whom the Devil deals, may be reduced to these two, such as command him in shew at least, as Conjurers, and Magicians, whose detestable and horrid mysteries are contained in their book called * *Arbatell*; *dæmones enim advocati præsto sunt, seq; exorcismis & conjurationibus quasi cogi patiuntur, ut miserum magorum genus in impietate detineant.* Or such as are commanded, as Witches, that deale *ex parte implicitè*, or *explicitè*, as the [y] *King* hath well defined; many subdivisions there are, and many several species of Sorcerers, Witches, Inchanters, Charmers, &c. They have been tolerated heretofore some of them; and Magick hath been publikely professed in former times, in [z] *Salamanca*, * *Cracovia*, and other places, though after censured by several * Universities, and now generally contradicted, though practised by some still, maintained and excused, *Tanquam res secreta quæ non nisi viris magnis & peculiari beneficio de Cælo instructis communicatur* (I use * *Boesartus* his words) and so far approved by some Princes, *Vt nihil ausi aggredi in politicis, in sacris, in consiliis, sine eorum arbitrio*; they consult still with them, and dare indeed do nothing without their advise. *Nero* and *Heliogabalus*, *Maxentius*, and *Iulianus Apostata*, were never so much addicted to Magick of old, as some of our modern Princes and Popes themselves are now adayes. *Erricus* King of *Sweden*, had an * inchanted Cap, by vertue of which, and some magicall murmur or whispering termes he could command spirits, trouble the ayre, and make the winde stand which way he would, insomuch that when there was any great winde or storme, the common people were wont to say, the King now had on his conjuring Cap. But such examples are infinite. That which they can do, is as much almost as the devil himself, who is still ready to satisfie their desires, to oblige them the more unto him. They can cause tempests, stormes, which is familiarly practised by Witches in *Norwey, Island*, as I have proved. They can make friends enemies, and enemies friends by philters; [b] *Turpes amores conciliare*, enforce love, tell any man where his friends are, about what employed, though in the most remote places; and if they will, * *Bring their sweethearts to them by night, upon a Goats back flying in the ayre. Sigismund Scheretzius, part. 1. cap. 9. de spect.* reports confidently, that he conferred with sundry such, that had been so carried many miles, and that he heard Witches themselves confess as much; hurt, and infect men and beasts, Vines, Corne, Cattle, Plants, make Women abortive, not to conceive, * *barren*, men and women unapt and *unable*, married and unmarryed, fifty several wayes, saith *Bodine lib. 2. c. 2.* flie in the ayre, meet when and where they will, as *Cicogna* proves, & *Lavat. de spect. part. 2. c. 17. steale young children out of their cradles*, ministerio dæmonum, *and put deformed in their roomes, which we call Changelings*, saith * *Scheretzius, part. 1. c. 6.* make men victorious, fortunate, eloquent; & therefore in those ancient Monomachies and combats they were searched of old, [c] they had no Magical charmes; they can make [d] stick frees, such as shall endure a Rapiers point, Musket shot, and never be wounded: of which reade more in *Boissardus cap. 6. de Magiâ*, the manner of the adjuration

* *Et quomodo venefici fiant cnarr at.*

* *De quo plura legas in Boissardo lib. 1. de præstig.*

y *Rex Iacobus Dæmonol. l. 1. c. 3.*

z An University in Spaine in old Castile.

* The chief Town in *Poland.*

a *Oxford* and *Paris*, see finem *P. Lumbardi*

* *Præfat. de magis & veneficis. ib.*

* *Rotatum Pileum habebat, quo ventos violentos cieret, aerem turbaret, & in quam partem, &c.*

b *Erastus.*

* *Ministerio hirci nocturni.*

* *Steriles nuptos & inhabiles. vide Petrum de Palude lib. 4. distinct. 34. Paulum Guiclandū.*

* *Infantes matribus suffurantur, aliis suppositivis in locum verorum conjectis.*

c *Milles.*

d *D. Luther, in primum præceptum, & Leon. Varius lib. 1. de Fascino.*

56 juration, and by whom 'tis made, where and how to be used *in expeditionibus bellicis, prœliis, duellis, &c.* with many peculiar instances and examples; they can walk in fiery furnaces, make men feel no pain on the Wrack, *aut alias torturas sentire*; they can stanch blood, [c] represent dead mens shapes, alter and turn themselves and others into severall formes, at their pleasures. * *Agaberta* a famous Witch in *Lapland*, would do as much publickly to all spectators, *Modò Pusilla, modò anus, modò procera ut quercus, modò vacca, avis, coluber, &c.* Now young, now old, high, low, like a Cow, like a Bird, a Snake, and what not? she could represent to others what formes they most desired to see, shew them friends absent, reveal secrets, *maximâ omnium admiratione, &c.* And yet for all this subtilty of theirs, as *Lypsius* well observes, *Physiolog. Stoicor. lib.* 1. *cap.* 17. neither these Magicians nor devils themselves, can take away Gold or Letters out of mine or *Crassus* Chest, *& Clientelis suis largiri*, for they are base, poore, contemptible fellows most part; as * *Bodine* notes, they can do nothing *in Iudicum decreta aut pœnas, in regum Concilia vel arcana, nihil in rem nummariam aut thesauros*, they cannot give money to their Clients, alter Judges decrees, or Councels of Kings, these *minuti Genii* cannot do it, *altiores Genii hoc sibi adservârunt*, the higher powers reserve these things to themselves. Now and then peradventure there may be some more famous Magicians like *Simon Magus*, * *Apollonius Tyaneus, Pasetes, Iamblicus*, * *Odo de stellis*, that for a time can build Castles in the aire, represent armies, &c. as they are [f] said to have done, command wealth and treasure, feed thousands with all variety of meats upon a sudden, protect themselves and their followers from all Princes persecutions, by removing from place to place in an instant, reveal secrets, future events, tell what is done in far Countries, make them appear that dyed long since, &c. and do many such miracles, to the worlds terror, admiration and opinion of Deity to themselves, yet the Devil forsakes them at last, they come to wicked ends, and *rarò aut nunquam* such Impostors are to be found. The vulgar sort of them can work no such feats. But to my purpose, they can, last of all, cure and cause most diseases to such as they love or hate, & this of [g] *Melancholy* amongst the rest. *Paracelsus Tom.* 4. *de morbis amentium, Tract.* 1. in expres words affirmes; *Multi fascinantur in melancholiam*, many are bewitched into melancholy, out of his experience. The same, saith *Danæus lib.* 3. *de sortiariis. Vidi, inquit, qui Melancholicos morbos gravissimos induxerunt*: I have seen those that have caused Melancholy in the most grievous manner, [h] *dryed up womens Paps, cured Gout, Palsie*; *this and Apoplexy, Falling-sickness, which no Physick could help, solo tactu*, by touch alone. *Ruland in his* 3. *Cent. Cura* 91. gives an instance of one *David Helde* a young man, who by eating Cakes which a Witch gave him, *mox delirare cæpit*, began to dote on a sudden, and was instantly mad: *F. H. D. in* [i] *Hildesheim*, consulted about a Melancholy man, thought his disease was partly Magicall, and partly naturall, because he vomited pieces of iron and lead, and spake such Languages, as he had never been taught; but such examples are common in *Scribanius, Hercules de Saxonia*, and others. The means by which they work, are usually Charmes, Images, as that in *Hector Boethius* of King *Duffe*; characters stamped of sundry metals, and at such and such constellations,

c *Lavat. Cicog.*

* *Boissardus de Magis.*

* *Dæmon. lib.* 3. *cap.* 3.

* *Vide Philostratum vita ejus Boissardum de Magis.*
* *Nubrigenses lege lib.* 1. *c.* 19.
* *Vide Suidam de Pasct.*
* *De Cruent. Cadaver.*
f *Erastus. Adolphus Scribanius.*

g *Virg. Æncid.* 4. *Incantatricem describens: Hæc se carminibus promittit solvere mentes Quas velit, ast alis duras immittere curas.*
h *Godelmannus cap.* 7. *lib.* 1. *nutricum mammas præficcant, solo tactu podagram, Apoplexiam, Paralysin & alios morbos, quos medicina curare non poterat.*
i *Factus inde Maniacus, Spic.* 2. *fol.* 147.

conſtellations,

constellations, knots, amulets, words, Philters, &c. which generally make the parties affected, melancholy; as [k] *Monavius* discourseth at large in an Epistle of his to *Acolsius*, giving instance in a *Bohemian* Baron that was so troubled by a Philter taken. Not that there is any power at all in those spels, charmes, characters, and barbarous words; but that the Devil doth use such meanes to delude them. *Vt fideles inde magos* (saith* *Libanius*) *in officio retineat, tum in consortium malefactorum vocet.*

k *Omnia Philtra etsi inter se differant, hoc habent commune, quod hominem efficiant melancholicum epist. 231. Scholtzii.*
* *De cruent. Cadaver.*

Subsect. 4.

Stars a cause. Signes from Physiognomy, Metoposcopy, Chiromancy.

NAtural causes, are either *Primary* and *Vniversal*, or *Secundary*, and more *Particular*. *Primary* causes are the Heavens, Planets, Stars, &c. by their influence (as our Astrologers hold) producing this and such like effects. I will not here stand to discusse *obiter*, whether Stars be causes, or Signes; or to apologize for judicial Astrology. If either *Sextus Empericus*, *Picus Mirandula*, *Sextus ab Heminga*, *Pererius*, *Erastus*, *Chambers*, *&c.* have so far prevailed with any man, that he will attribute no vertue at all to the Heavens, or to Sun, or Moon, more then he doth to their signes at an Inne-keepers post, or tradesmans shop, or generally condemne all such Astrological Aphorismes approved by experience: I refer him to *Bellantius*, *Pirovanus*, *Marascallerus*, *Goclenius*, *Sr Christopher Heidon*, *&c.* If thou shalt aske me what I think; I must answer, *nam & doctis hisce erroribus versatus sum*, they do incline, but not compel; no necessity at all: [m] *agunt non cogunt*: and so gently incline, that a wise man may resist them; *sapiens dominabitur astris*: they rule us, but God rules them. All this (me thinks) [n] *Ioh. de Indagine* hath comprized in brief, *Quæris a me quantum in nobis operantur astra? &c. VVilt thou know how far the Stars work upon us? I say they do but incline, and that so gently, that if we will be ruled by reason, they have no power over us; but if we follow our own nature, and be led by sense, they do as much in us, as in brute beasts, and we are no better.* So that, I hope, I may justly conclude with [o] *Cajetan*, *Cælum is vehiculum divinæ virtutis, &c.* that the heaven is Gods instrument, by mediation of which he governs and disposeth these elementary bodies; or a great book, whose letters are the Stars, (as one cals it) wherein are written many strange things for such as can read, [p] *or an excellent harp, made by an eminent workman, on which, he that can but play, will make most admirable musick.* But to the purpose.

m *Astra regunt homines, & regit astra Deus.*
n *Chirom. lib. Quæris à me quantum operantur astra? dico, in nos nihil astra urgere, sed animos præclives trahere: qui sic tamen liberi sunt, ut si ducem sequantur rationem, nihil efficiant, sin vero naturam, id agere quod in brutis fere.*
o *Cælum vehiculum divinæ virtutis, cujus mediante motu, lumine & influentia, Deus elementaria corpora ordinat & disponit Th. de Vio. Cajetanus in Psa. 104.*
p *Mundus iste quasi lyra ab excellentissimo quodam artifice concinnata, quem qui norit mirabiles eliciet harmonias. J. Dee. Aphorismo 11.*

[q] *Paracelsus* is of opinion, *that a Physitian without the knowledge of Stars, can neither understand the cause or cure of any disease either of this, or Gout, not so much as Tooth-ache; except he see the peculiar geniture and Scheme of the party affected.* And for this proper malady, he will have the principal and primary cause of it proceed from the Heaven, ascribing more to Stars then humors, [r] *& that the constellation alone many times, produceth melancholy, all other causes set apart.* He gives instance in Lunatick persons, that are

q *Medicus sine cœli peritia nihil est, &c. nisi genesim sciverit, ne tantillum poterit. lib. de podag.*
r *Constellatio in causa est: & influentia cœli morbum hunc movet, interdum omnibus aliis amotis. Et alibi. Origo ejus à Cœlo petenda est. Tr. de morbis amentium.*

58 deprived of their wits by the Moones motion; and in another place, referres all to the Ascendent, and will have the true and chief cause of it to be sought from the Stars. Neither is it his opinion only, but of many *Galenists* and Philosophers, though they not so stifly and peremptorily maintain as much. *This variety of Melancholy symptomes, proceeds from the Stars*, saith [s] *Melancthon*: The most generous melancholy, as that of *Augustus*, comes from the conjunction of *Saturne* & *Iupiter* in *Libra*: the bad, as that of *Catilines*, from the meeting of *Saturne* and the *Moon* in *Scorpio*. *Iovianus Pontanus* in his 10. book, and 13. Chap. *de rebus cælestibus*, discourseth to this purpose at large. *Ex atrâ bile varii generantur morbi, &c.* [t] *many diseases proceed from black choler, as it shall be hot or cold; and though it be cold in its own nature, yet it is apt to be heated, as water may be made to boyle, and burn as bad as fire; or made cold as Ice: and thence proceed such variety of symptomes, some mad, some solitary, some laugh, some rage, &c.* The cause of all which intemperance, he wil have chiefly & primarily proceed from the Heavens: [u] *from the position of Mars, Saturne, and Mercury.* His Aphorismes be these, [x] *Mercury in any geniture, if he shall be found in Virgo, or Pisces his opposite signe, and that in the Horoscope, irradiated by those quartile aspects of Saturne or Mars, the childe shall be mad or melancholy.* Again, [y] *He that shall have Saturne or Mars, the one culminating, the other in the 4. house, when he shall be borne, shall be melancholy, of which he shall be cured in time, if Mercury behold them.* [z] *If the Moon be in conjunction or opposition at the birth time with the Sun, Saturne or Mars, or in a quartile aspect with them, (è malo cæli loco, Leovitius* adds) *many diseases are signified, especially the Head and Brain is like to be mis-affected with pernicious humors, to be melancholy, lunatick, or mad,* Cardan adds, *quartâ lunâ natos* Eclipses, Earth-quakes. *Garcæus* and *Leovitius* will have the chief Judgment to be taken from the Lord of the geniture, or when there is an aspect betwixt the *Moon* and *Mercury*, and neither behold the *Horoscope*, or *Saturne* and *Mars* shall be Lord of the present conjunction or opposition in *Sagittary* or *Pisces*, of the *Sun* or *Moon*, such persons are commonly Epileptick, dote, Dæmoniacal, Melancholy: but see more of these Aphorismes in the above-named *Pontanus*. *Garcæus cap.* 23. *de Ind. genitur. Schoner. lib.* 1. *cap.* 8. which he hath gathered out of [a] *Ptolomy*, *Albubater*, and some other *Arabians*, *Iunctine*, *Ranzovius*, *Lindhout*, *Origan*, *&c.* but these men you will reject peradventure, as Astrologers, and therefore partial Judges; then hear the testimony of Physitians, *Galenests* themselves, [b] *Carto* confesseth the influence of Stars to have a great hand to this peculiar disease, so doth *Iason Pratensis*, *Lonicerius præfat. de Apoploxiâ*, *Ficinus*, *Fernelius*, *&c.* [c] *P. Cnemander* acknowledgeth the Stars an universal cause, the particular from parents, and the use of the six non-natural things. *Baptista Port. mag. l.* 1. *c.* 10, 12, 15. will have them causes to every particular *individium*. Instances and examples, to evince the truth of those Aphorisms, are common amongst those Astrologian Treatises. *Cardan* in his 37. geniture, gives instance in *Math. Bolognius. Camerar. hor. natalit. centur.* 7. *genit.* 6, & 7.

s *Lib. de anima cap de humorib. Ea varietas in Melancholia, habet cælestes causas ♂ ♄ et ☿ in ☐ ♂ ♂ et ☾ in ☍.*

t *Ex atra bile varii generantur morbi perinde ut ipse multum calidi aut frigidi in se habuerit, quum utrique suscipiendo quam aptissima sit, tam et si suapte natura frigida sit. Aut non aqua sic afficitur a calore ut ardeat; et a frigiore, ut in glaciem concrescat? et hæc varietas distinctionum, alii flent, rident, &c.*

u *Hanc ad intemperantiam gignendam plurimum confert ♂ et ♄ positus, &c.*

x *Quoties alicujus genitura in ♏ et ♐ adverso signo positus, horoscopum partiliter tenuerit, atq; etiam a ♂ vel ♄ ☐ radio percussus fuerit, natus ab insania vexabitur.*

y *Qui ♄ et ♂ habet, alterum in culmine, alterum imo cælo, cum in lucem venerit, melancholicus erit, à qua sanabitur, si ☽ illos irradiavit.*

z *Hac configuratione natus, Aut Lunaticus, aut mente captus.* a *Ptolomæus centiloquio, & quadripartito tribuit omnium melancholicorum symptoma syderum influentis.* b *Arte Medica, accedunt ad has causas affectiones syderum. Plurimum incitant & provocant influentiæ cælestes. Velcurio lib.* 4. *cap.* 15. c *Hildesheim spicel.* 2. *de mel.*

of

of *Daniel Gare*,and others;but see *Græcus cap.33.Luc.Gauricus.Tract.6.de Azemenis, &c.* the time of this melancloly is, when the significators of any geniture are directed according to Art, as the Hor: Moon, Hylech, &c,to the hostile beames or termes of ♄ and ♂ especially, or any fixed Star of their nature,or if ♄ by his revolution,or *transitus*,shall offend any of those radical promissors in the geniture.

Other signes there are taken from Physiognomy,Metoposcopy,Chiromancy, which because *Ioh. de Indagine*, and *Rotman* the Landgrave of *Hassia* his Mathematician,not longe since in his Chiromancy;*Baptista Porta* in his celestial Physiognomy, have proved to hold great affinity with Astrology,to satisfie the curious,I am the more willing to insert.

The general notions [d]Physiognomers give,be these; *Black colour,argues natural melancholy; so doth leanness, hirsuitness,broad veines,much hair on the browes*, saith [e] *Gratanarolus cap.* 7. and a little Head, out of *Aristotle*, high sanguine,red colour shewes head melancholy; they that stutter and are bald, will be soonest melancholy, (as *Avicenna* supposeth) by reason of the dryness of their brains, but he that will know more of the several signes of humors and wits out of Physiognomy, let him consult with old *Adamantus* and *Polemus*,that comment,or rather paraphrase upon *Aristotles* Physiognomy,*Baptista Porta's* four pleasant books, *Michael Scot de secretis naturæ, Iohn de Indagine, Montaltus, Antony Zara.anat.ingeniorum. sect.* 1.*memb.*13.*& lib.*4.

Chiromancy hath these Aphorismes to foretel melancholy. *Tasneir.lib.* 5.*cap.*2. who hath comprehended the sum of *Iohn de Indagine*: *Tricassus, Corvinus*,and others in his book,thus hath it;*The Saturnine line going from the Rascetta through the hand, to Saturnes mount, and there intersected by certain little lines, argues melancholy; so if the vital and natural make an acute angle, Aphorisme* 100. *The Saturnine, Epatick and natural lines, making a grosse triangle in the hand, argue as much*; which *Goclenius cap.* 5. *Chirosc.* repeats *verbatim* out or him.In general they conclude all, that if *Saturnes* mount be full of many small lines & intersections [g] *such men are most part melancholy, miserable and full of disquietnesse, care and trouble, continually vexed with anxious and bitter thoughts, alway sorrowful, fearful, suspitious; they delight in husbandry, buildings, pooles, Marshes, springs, woods, walkes, &c. Thaddæus Haggesius* in his *Metoposcopia*, hath certain Aphorisms derived from *Saturnes* lines in the fore-head,by which he collects a melancholy disposition; and [h] *Baptista Porta* makes observations from those other parts of the body, as if a spot be over the spleen;[i] *or in the nailes,if it appear black, it signifieth much care, grief, contention, and Melancholy*; The reason he refers to the humors,and gives instance in himself,that for seven years space he had such black spots in his nailes,and all that while was in perpetual Law-sutes,controversies for his inheritance,fear,loss of honor, banishment,grief,care,&c.and when his miseries ended,the black spots vanished. *Cardan* in his book *de libris propriis*, tels such a story of his own person, that a little before his sons death, he had a black spot, which appeared in one of his nailes; and dilated it self as he came nearer to his end. But I am overtedious in these toyes, which howsoever, in some mens too severe censures, they may be held absurd

d *Joh.de.Indag. cap.9.Montaltus cap.22.*

e *Caput parvum qui habent.cerebrum & Spiritus plerumq; angustos,facile incident in Melancholiam rubicundi.Ætius Idem Montaltus c.21.è Galeno.*

f *Saturnina à Rascetta per mediam manum decurrens,usq; ad radicem montis Saturni,à parvis lineis intersecta,arguit melancholicos. Aphoris.*78.

g *Agitantur miseriis,continuisinquietudinibus,neq; unquam à solitudine liberi sunt,anxie offiguntur amarissimis intra cogitationibus, semper tristes, suspitiosi,meticulosi: cogitationes sunt,velle agrum colere, stagna amant & paludes,&c.* Io. *de Indagine lib.*1.

h *Cœlestis Physiognom.lib.*10.

i *cap.*14.*lib.*5. *Idem maculæ in ungulis nigræ, lites,rixas,melancholiam significant,ab humore in corde tali.*

and

60 and ridiculous, I am the bolder to insert, as not borrowed from circumforanean Rogues and Gipsies, but out of the writings of worthy Philosophers, and Physitians, yet living some of them, and religious Professors in famous Universities, who are able to patronize that which they have said, and vindicate themselves from all cavillers and ignorant persons.

Subsect. 5.

Old age a cause

Secundary peculiar causes efficient, so called in respect of the other precedent, are either *congenitæ*, *internæ*, *innatæ* as they terme them, inward, innate, inbred; or else outward and adventitious, which happen to us, after we are borne: congenite or borne with us, are either natural, as old age, or *præter naturam* (as [b] *Fernelius* cals it) that distemperature, which we have from our Parents seed, it being an hereditary disease. The first of these, which is natural to all, and which no man living can avoid, is [c] old age, which being cold and drie, and of the same qualitie as Melancholy is, must needs cause it, by diminution of spirits and substance, and increasing of adust humors; Therefore [d] *Melancthon* avers out of *Aristotle*, as an undoubted truth, *Senes plerunque deliraſſe in senectâ*, that old men familiarly dote, *ob atram bilem*, for black choler, which is then superabundant in them: and *Rhasis* that *Arabian* Physitian in his *Cont. lib. 1. cap. 9.* cals it [e] *a necessary and inseparable accident*, to all old and decrepit persons. *After 70 years* as the Psalmist saith *) all is trouble and sorrow*; and common experience confirmes the truth of it in weak and old persons, especially in such as have lived in action all their lives, had great imployment, much business, much command, and many servants to over-see, and leave off *ex abrupto*; as [f] *Charls* the fift did to King *Philip*, resigne up all on a sudden; they are overcome with melancholy in an instant: or if they do continue in such courses, they dote at last, (*senex bis puer*) and are not able to manage their estates through common infirmities incident in their age; full of ache, sorrow and grief, Children again, dizards, they Carle many times as they sit, and talk to themselves, they are angry, waspish, displeased with every thing, *suspitious of all, wayward, covetous, hard*, (saith *Tully*) *selfe-willed, superstitious, selfe-conceited, braggers and admirers of themselves*, as [g] *Balthasar Castalio* hath truly noted of them. This natural infirmity is most eminent in old women, and such as are poor, solitary, live in most base esteem and beggery, or such as are Witches; Insomuch that *Wierus*, *Babtista Porta*, *Vlricus Molitor*, *Edwicus*, do refer all that witches are said to do, to Imagination alone, and this humor of melancholy. And whereas it is controverted, whether they can bewitch cattle to death, ride in the ayre upon a Coulstaffe out of a Cimney-top, transforme themselves into Cats, Dogs, &c. translate bodies from place to place, meet in companies,

b *Lib. 1. Path. cap. 11.*

c *Venit enim properata malis inopina senectus: et dolor ætatem jussit inesse meam* Boethius met. 1 de consol. Philos.

d *Cap. de humoribus, lib. de Anima.*

e *Necessarium accidens decrepitis, et inseparabile.* *Psa. 90. 10.*

f *Meteran. Belg. hist. lib. 1.*

g *Sunt morosi, anxii, et iracundi et difficiles senes, si quærimus, etiam avari* Tull de senectute.

h *Lib. 2. de Aulico. Senes avari, morosi, jactabundi, philauti, deliri, superstitiosi, suspitiosi,* &c. *Lib. 3 de Lamiis, cap. 17. et 18.*

panies, and dance, as they do, or have carnal copulation with the Devil, they ascribe all to this redundant melancholy, which domineers in them, to [k] somniferous potions, and naturall causes, the Devils policy. *Non lædunt omninò* (saith *Wierus*) *aut quid mirum faciunt* (*de Lamiis lib.3.cap.36.*) *ut putatur, solam vitiatam habent phantasiam*; they do no such wonders at all, only their [l] Braines are crazed. [m] *They think they are VVitches, and can do hurt, but do not.* But this opinion *Bodine, Erastus, Danæus, Scribanius, Sebastian Michaelis, Campanella de Sensu rerum lib.4, cap. 9.* * *Dandinus* the Jesuite, *lib.2.de Animâ explode*; [n] *Cicogna* confutes at large. That Witches are melancholy, they deny not, but not out of corrupt phantasie alone, so to delude themselves and others, or to produce such effects.

k *Solanum, opiũ lupi adeps, lacr æsini &c. sanguis infantum. &c.*

l *Corrupta est iis ab humore Melancholico phantasia. Nymanus.*

m *Putant se lædere quando non lædunt.*

* *Qui hæc in Imaginationis vim referre conati sunt, aut atræ bilis, inanem prorsus laborem susceperunt.*

n *Lib.3.cap.4. omnif.mag.*

SUBSECT. 6

Parents a cause by propagation.

THat other inward inbred cause of Melancholy, is our temperature, in whole or part, which we receive from our Parents, which * *Fernelius* cals *Præter naturam*, or unnatural, it being an hereditary disease; for as he justifies, *Quale parentum maximè patris semen obtigerit, tales evadunt similares spermaticæq; partes, quocunq; etiam morbo Pater quum generat tenetur, cum semine transfert in Prolem*; such as the temperature of the father is, such is the sons, and look what disease the father had when he begot him, his son will have after him, [p] *and is as well inheritour of his infirmities, as of his lands*; *And where the complexion and constitution of the father is corrupt, there* ([q] saith *Roger Bacon*) *the complexion and constitution of the son must needs be corrupt, and so the corruption is derived from the father to the son.* Now this doth not so much appear in the composition of the Body, according to that of *Hippocrates*, [r] *in habit, proportion, scarres, and other lineaments*; *but in manners and conditions of the Minde,*

* *Lib.1.cap.11. path.*

o *Ut arthritici Epilep. &c.*

p *Ut filii non tam possessionum quam morborum hæredes sint.*

q *Epist. de secretis artis et naturæ c.7. nam in hoc quod patres corrupti sunt, generant filios corruptæ complexionis, et compositionis, et filii eorum eadem de causa se corrumpunt, et sic derivatu corruptio à patribus ad filios.*

Et patrum in natos abeunt cum semine mores.

Seleucus had an anchor on his thigh, so had his posterity, as *Trogus* records *l.15. Lepidus* in *Pliny l.7.c.17.* was purblinde, so was his son. That famous family of *Ænobarbi*, were known of old, and so surnamed from their red beards, the *Austrian* lip, and those *Indians* flat noses are propagated, the *Bavarian* chin, and goggle eyes amongst the *Iews*, as [t] *Buxtorfius* observes; their voyce, pace, gesture, lookes, is likewise derived with all the rest of their conditions and infirmities; such a mother, such a daughter; their very [u] affections *Lemnius contends to follow their seed, and the malice & bad conditions of children are many times wholly to be imputed to their parents*; I need not therefore make any doubt of Melancholy, but that it is an hereditary disease. [x] *Paracelsus* in expres words affirmes it *lib. de morb. amentium*

r *Non tam (inquit Hippocrates) gibbos et cicatrices oris et corporis habitum agnoscis ex iis, sed verum incessum gestus, mores, morbos, &c.*

t *Synagog. Jud.*

u *Affectus parentum in fœtus transeunt, et puerorum malicia*

parentibus imputanda, lib. 4. cap. 3. de occult. nat. mirac. x *Ex Pituitosis pituitosi, ex biliosis bilioſi, ex lienosis et melancholicis melancholici.*

62 *tium To.* 4. *Tr.* 1. so doth [y] *Crato* in an Epistle of his to *Monavius*. So doth *Bruno Seidelius* in his book *de morbo incurab.* *Montaltus* proves *cap.* 11. out of *Hippocrates* and *Plutarch*, that such hereditary dispositions are frequent, *& hanc (inquit) fieri reor ob participatam melancholicam intemperantiam* (speaking of a patient) I think he became so by participation of Melancholy. *Daniel Sennertus lib.* 1. *part.* 2. *cap.* 9. will have his melancholy constitution derived not only from the father to the son, but to the whole family sometimes; *Quandoque totis familiis hereditativam.* [z] *Forestus* in his medicinal observations, illustrates this point, with an example of a merchant his Patient, that had this infirmity by inheritance; so doth *Rodericus à Fonseca*, *Tom.* 1. *consul.* 69. by an instance of a young man that was so affected *ex matre melancholica*, had a melancholy Mother, *& victu melancholico*, and bad diet together. *Lodovicus Mercatus*, a Spanish Physitian, in that excellent Tract, which he hath lately written of hereditary diseases *Tom.* 2. *oper. lib.* 5. reckons up Leprosie, as those [a] *Galbots* in *Gascony*, hereditary Lepers, Pox, Stone, Gout, Epilepsie, &c. Amongst the rest, this and Madnesse after a set time comes to many, which he cals a miraculous thing in nature, and sticks for ever to them as an incurable habit. And that which is more to be wondered at, it skips in some families the father, and goes to the son, [b] *or takes every other, and sometimes every third in a lineall descent, and doth not alwayes produce the same, but some like, and a symbolizing disease.* These secundary causes hence derived, are commonly so powerful, that (as [c] *Wolphius* holds) *sæpe mutant decreta syderum*, they do often alter the primary causes, and decrees of the heavens. For these reasons belike the Church and common-wealth, humane and divine laws, have conspired to avoid hereditary diseases, forbidding such marriages as are any whit allyed, and as *Mercatus* adviseth all families, to take such, *si fieri possit quæ maximè distant natura*, and to make choice of those that are most differing in complexion from them; if they love their own, and respect the common good. And sure, I think, it hath been ordered by Gods especial providence, that in all ages there should be (as usually there is) once in [d] 600. years, a transmigration of Nations, to amend and purifie their blood, as we alter seed upon our land, and that there should be as it were an inundation of those Northern *Goths* and *Vandales*, and many such like people which came out of that Continent of *Scandia*, and *Sarmatia* (as some suppose) and over-ran as a deluge, most part of *Europe* & *Africk*, to alter for our good, our complexions, which were much defaced with hereditary infirmities, which by our lust and intemperance we had contracted. A sound generation of strong and able men were sent amongst us, as those Northern men usually are, innocuous, free from riot, and free from diseases; to qualifie and make us as those poor naked Indians are generally at this day; and those about *Brasile* (as a late [e] Writer observes) in the Isle of *Maragnan*, free from all hereditary diseases, or other contagion, whereas without help of Physick they live commonly 120 years or more; as in the *Orchades* and many other places. Such are the common effects of temperance, and intemperance, but I will descend to particulars, and shew by what meanes, and by whom especially this infirmity is derived unto us.

[y] *Epist.* 174. *in Scoltz. nascitur nobiscum illa aliturq; & unà cum parentibus habemus malum hunc assem. Jo. Pelesius lib.* 2. *de cura humanorum affectuum.*

[z] *Lib.* 10. *observat.* 15.

[a] *Maginus Geog.*

[b] *Sæpe non eundem, sed similem producit effectum, & illæso parente transit. in nepotem.*

[c] *Dial. præfix. genituris Leovitii.*

[d] *Bodin. de rep. cap. de periodis reip.*

[e] *Claudius Abaville* Capuchion in his voyage to Maragnan. 1614. *cap.* 45. *Nemo fere ægrotus, sano omnes & robusto corpore, vivunt annos.* 120, 140. *sine Medicina.* Idem *Hector Boethius de insulis Orchad.* & *Damianus à Goes de Scandia.*

Filii

Filii ex senibus nati, raro sunt firmi temperamenti, old mens children are seldom of a good temperament, as *Scoltzius* supposeth, consult. 177, and therefore most apt to this disease; and as [f] *Levinus Lemnius* farther addes, old men beget most part wayward, peevish, sad, melancholy sons, and seldom merry. He that begets a childe on a full stomack, will either have a sick childe, or a crazed son (as [g] *Cardan* thinks, *contradict. med. lib. 1. contradict.* 18. or if the parents be sick or have any great pain of the head, or megrim, headach, (*Hieronimus Wolfius* doth instance in a childe of *Sebastian Castalio's*) or if a drunken man get a childe, it will never likely have a good brain, as *Gellius* argues, *lib 12. cap. 1. Ebrii gignunt Ebrios*, one drunkard begets another, saith [i] *Plutarch. symp. lib. 1. quest. 5.* whose sentence [k] *Lemnius* approves, *l. 1. c. 4. Alsarius Crutius Gen. de qui sit med. cent. 3. fol. 182. Macrobius lib. 1. Avicenna lib. 3. Fen. 21. Tract. 1. cap. 8* and *Aristotle* himself *sect. 2. prob. 4.* foolish, drunken, or hair-brain women, most part bring forth children like unto themselvs, *morosos & languidos*, and so likewise he that lies with a menstruous woman. *Intemperantia veneris, quam in nautis præsertim insectatur* [l] Lemnius, *qui uxores ineunt, nullâ menstrui decursus ratione habitâ, nec observato interlunio, præcipua causa est, noxia, pernitiosa, concubitum hunc exitialem ideò, & pestiferum vocat.* Rodoricus a Castro Lusitanus, *detestantur ad unum omnes medici, tum & quartâ lunâ concepti, infælices plerumque & amentes, deliri, stolidi, morbosi, impuri, invalidi, tetra lue sordidi, minimè vitales, omnibus bonis corporis atque animi destituti:* ad laborem nati, *si seniores, inquit* Eustathius, *ut* Hercules, *& alii.* [m] Judæi *maximè insectantur fædum hunc, & immundum apud* Christianos *Concubitum, ut illicitum abhorrent, & apud suos prohibent*; *& quod* Christiani *toties leprosi, amentes, tot morbili, impetigines, alphi, psoræ, cutis & faciei decolorationes, tam multi morbi Epidemici, acerbi, & venenosi sint, in hunc immundum concubitum rejiciunt, & crudeles in pignora vocant, qui quartâ lunâ profluente hâc mensium illuvie concubitum hunc non perhorrescunt. Damnavit olim divina Lex, & morte multavit hujusmodi homines*, Lev. 18. 20. *& indè nati, siqui deformes aut mutili, pater dilapidatus, quòd non contineret ab* [n] *immundâ muliere.* Gregorius Magnus, *petenti* Augustino *nunquid apud* [o] Britannos *hujusmodi concubitum toleraret, severe prohibuit viris suis tum misceri fœminas in consuetis suis menstruis, &c.* I spare to English this which I have said. Another cause some give, inordinate Diet, as if a man eat Garlick, Onyons, fast overmuch, study too hard, be over-sorrowful, dull, heavy, dejected in minde, perplexed in his thoughts, fearful, &c. *their children* (saith [p] *Cardan subtil. lib. 18.*) *will be much subject to madness and melancholy; for if the spirits of the brain be fused, or mis-affected by such meanes, at such a time, their children will be fused in the brain; they will be dull, heavy, timerous, discontented all their lives.* Some are of opinion and maintain that paradox, or problem, that wise men beget commonly fools; *Suidas* gives instance in *Aristarchus* the Grammarian, *duos reliquit filios Aristarchum & Aristachorum, ambos stultos*; and which [q] *Erasmus* urgeth in his *Moriâ*, fools beget wise men. *Card. subt. l. 12.* gives this cause, *Quoniam spiritus sapientum ob studium resolvuntur, & in cerebrum feruntur à corde:* because their natural spirits are resolved by study, and turned into animal;

f *Lib. 4. c 3. de occult. nat mir. Tetricos flerunque filios senes progenerant, & tristes, rarius exhilaratos.*

g *Coitus super repletionem pessimus, & filii qui tum gignuntur, aut morbosi sunt, aut stolidi.*

h *Dial. præfix. Leovito.*

i *L. de educ. liberis.*

k *De occult. nat. mir. temulentæ & stolidæ mulieres liberos plerunque producunt sibi similes.*

l *Lib. 2. c. 8. de occult. nat mir.* Good Master Schoolmaster do not English this.

* *De nat. mul. lib. 3 cap. 4.*

m *Euxdorphius c. 31. Synag. Jud. Ezek. 18.*

n *Drusius obs. lib. 3. cap. 20.*

o *Beda. Eccl. hist. lib. 1. c. 27. respons. 10.*

p *Nam spiritus cerebri si tum male affician-tur, tales procreant, & quales fuerint affectus, tales filiorum: ex tristibus tristes, ex jucundis jucundi nascuntur, &c.*

q *Fol. 129. mer. Socrates* Children were fooles. *S. b. l.*

64 mal; drawn from the heart, and those other parts to the brain, [r] *Lemnius* subscribes to that of *Cardan*, and assignes this reason, *Quod persolvant debitum languide, & obscitanter, unde fœtus à parentum generositate desciscit:* they pay their debt (as *Paul* cals it) to their wives remissely, by which meanes their Children are weaklings, and many times ideots and fooles.

Some other causes are given, which properly pertain, and do proceed from the mother: If she be over-dul, heavy, angry, peevish, discontented, and melancholy, not only at the time of conception, but even all the while she carries the childe in her wombe (saith *Fernelius path. l.1.11.*) her son wil be so likewise affected, and worse, as [r] *Lemnius* adds, *l.4. c.7.* if she grieve overmuch, be disquieted, or by any casualty be affrighted and terrified by some feareful object, heard or seen, she endangers her childe, and spoiles the temperature of it; for the strange imagination of a woman, workes effectually upon her infant, that as *Baptista Porta* proves *Physiog. cœlestis l.5.c.2.* she leaves a mark upon it, which is most especially seen in such as prodigiously long for such & such meats, the childe wil love those meates, saith *Fernelius*, and be addicted to like humors: [t] *If a great-bellied woman see a Hare, her Childe will often have an Harelip*, as we call it. *Garcæus de Iudiciis geniturarum cap.33.* hath a memorable example of one *Thomas Nickell* borne in the City of *Brandeburge*, 1551. [u] *that went reeling and staggering all the dayes of his life, as if he would fall to the ground, because his mother being great with childe saw a drunken man reeling in the street.* Such an other I finde in *Martin Wenrichius com: de ortu monstrorum c.* 17. I saw (saith he) at *Wittenberge* in *Germany*, a Citizen that looked like a carkass; *I asked him the cause, he replyed, His Mother when she bore him in her wombe, saw a carkasse by chance, and was so sore affrighted with it, that* ex eo fœtus ei assimilatus, *from a ghastly impression the childe was like it.*

So many several wayes are we plagued and punished for our fathers defaults; in so much that as *Fernelius* truly saith, [x] *It it is the greatest part of our felicity to be wel-born, and it were happy for humane kinde, if only such parents as are sound of body and minde, should be suffered to marry.* An husbandman wil sow none but the best & choisest seed upon his land, he will not rear a Bull or an Horse, except he be right shapen in all parts, or permit him to cover a Mare, except he be well assured of his breed; we make choice of the best Rams for our sheep, rear the neatest Kine, and keep the best dogs, *Quanto id diligentius in procreandis liberis observandum?* And how careful then should we be in begetting of our children? In former times some [y] Countries have been so chary in this behalf, so stern, that if a childe were crooked or deformed in body or minde, they made him away; so did the *Indians* of old by the relation of *Curtius*, & many other wel-governed commonwealths, according to the discipline of those times. Heretofore in *Scotland*, saith [z] *Hect. Boethius, if any were visited with the falling sickness, madness, gout, leprosie, or any such dangerous disease, which was likely to be propagated from the father to the son, he was instantly gelded; a woman kept from all company of men; and if by chance having some such disease, she were*

[s] *De occul. nat. mir. Pica morbus mulierum.*

[t] *Baptista Porta loco præd. Ex leporum intuitu plerique infantes edunt bifido superiore labello.*

[u] *Quasi mox in terram collapsurus, per omne vitam incedebat cum mater gravida ebrium hominem sic incedentem viderat.*

[x] *Civem facie cadaverosa, qui dixit, &c.*

[x] *Optimum bene nasci, maxima pars felicitatis nostræ bene nasci: quamobrem præclare humano generi consultum videretur, si soli parentes bene habiti et sani, liberis operam darent.*

[y] *Infantes infirmi præcipitio necati. Bohemus lib.3.c.3. Apud Lacones olim. Lypsius epist.85.cent. ad Belgas, Dionysio Villerio, si quos aliqua membrorum parte inutiles notaverint, necari jubent*

[z] *Lib.1. De veterum Scotorum moribus.*

Morbo comitiali, dementia, mania, lepra, &c. aut simili labe, quæ facile in prolem transmittitur, laborantes inter eos, ingenti facta indagine, inventos, ne gens fœda contagione læderetur, ex iis nata, castraverunt, mulieres hujusmodi procul a virorum consortio ablegarunt, quod si harum aliqua concepisse inveniebatur, simul cum fœtu nondum edito, defodiebatur viva.

found

found to be with childe, she with her brood were buried alive: And this was done for the common good, lest the whole Nation should be injured or corrupted. A severe doom you will say, and not to be used amongst Christians, yet more to be looked into then it is. For now by our too much facility in this kinde, in giving way for all to marry that will, too much liberty and indulgence in tolerating all sorts, there is a vast confusion of hereditary diseases, no family secure, no man almost free from some grievous infirmity or other, when no choice is had, but still the eldest must marry, as so many stallions of the race, or if rich, be they fools or dizzards, lame or maimed, unable, intemperate, dissolute, exhaust through riot, as he said,[a] *jure hæreditario sapere jubentur*; they must be wise and able by inheritance: It comes to pass that our generation is corrupt, we have many weak persons, both in body and minde, many feral diseases raging amongst us, crased families, *parentes, peremptores*; our fathers bad, and we are like to be worse. 65

a *Euphormio Satyr.*

Memb. 2.

Subsect. 1.

Bad diet a cause. Substance. Quality of meats.

According to my proposed method, having opened hitherto these secundary causes, which are inbred with us: I must now proceed to the outward and adventitious, which happen unto us after we are born. And those are either Evident, Remote; or inward, Antecedent, and the neerest: Continent causes some call them. These outward, remote, precedent causes are subdivided again, into *necessary* and *not necessary*. *Necessary* (because we cannot avoyd them, but they will alter us, as they are used, or abused) are those six non-natural things, so much spoken of amongst Physitians, which are principal causes of this disease. For almost in every consultation, whereas they shall come to speak of the causes, the fault is found, and this most part objected to the patient; *Peccavit circa res sex non naturales:* He hath still offended in one of those six. *Montanus, consil.* 22. consulted about a melancholy Jew, gives that sentence, so did *Frisemelica* in the same place; and in his 244. counsel, censuring a melancholy souldier, assigns that reason of his malady, [b] *He offended in all those six non-natural things, which were the outward causes, from which came those inward obstructions*; and so in the rest.

These six non-natural things, are Dyet, Retention, and Evacuation, which are more material then the other, because they make new matter, or else are conversant in keeping or expelling of it. The other four are, Air, Exercise, Sleeping, Waking, and perturbations of the minde, which onely alter the matter. The first of these is Diet, which consists in meat and drink, and causeth melancholy, as it offends in Substance, or Accidents, that is, Quantity, quality, or the like. And well it may be called a material cause, since that as [c] *Fernelius* holds, *It hath such a power in begetting of diseases, and yields the matter and sustenance of them; for neither air, nor perturbations, nor any of those other evident causes*

b *Fecit omnia delicta quæ fieri possunt circa res sex non naturales, & eæ fuerunt causæ extrinsecæ, ex quibus postea ortæ sunt obstructiones.*

c *Path. l. 1. c. 2. Maximam in gignendis morbis vim obtinet, pabulum, materiamque morbi suggerens: nam nec ab aëre, nec à perturbationibus, vel aliis evidentibus causis morbi sunt, nisi consentiat corporis præparatio, & humorum constitutio. Ut semel dicam, una gula est omnium morborum mater, etiamsi alius est genitor. Ab hac morbi sponte sæpè emanant, nulla alia cogente causa.*

66 *take place, or work this effect, except the constitution of body, and preparation of humors do concur. That a man may say, this Diet is the mother of diseases, let the father be what he will, and from this alone, Melancholy and frequent other maladies arise.* Many Physitians, I confess, have written copious volumes of this one subject, of the nature and qualities of all maner of meats; as namely, *Galen*, *Isaac* the *Jew*, *Halyabbas*; *Avicenna*, *Mesue* also four *Arabians*: *Gordonius*, *Villanovanus*, *Wecker*, *Johannes Bruerinus sitologia de Esculentis & Poculentis*, *Michael Savanarola*, *Tract. 2. c. 8. Anthony Fumanellus*, *lib. de regimine senum*, *Curio* in his Comment on *Schola Salerna*, *Godefridus Stekius arte med. Marsilius cognatus*, *Ficinus*, *Ranzovius*, *Fonseca*, *Lessius*, *Magninus*, *regim. sanitatis*, *Frietagius*, *Hugo Fridevallius*, *&c.* besides many other in [d] English, and almost every peculiar Physitian, discourseth at large of all peculiar meats in his Chapter of Melancholy: Yet because these Books are not at hand to every man, I will briefly touch what kinde of meats ingender this humor, through their several species, and which are to be avoyded. How they alter and change the matter, spirits first, and after humors, by which we are preserved, and the constitution of our body, *Fernelius* and others will shew you. I hasten to the thing it self: And first of such Diet as offends in substance.

d *Cogan, Eliot, Vauhan. Vener.*

Beef. Beef, a strong and hearty meat (cold in the first degree, dry in the second saith *Gal. l. 3. c 1. de alim. fac.*) is condemned by him, and all succeeding Authors, to breed gross melancholy blood: Good for such as are found, and of a strong constitution, for laboring men, if ordered aright, corned, young, of an Ox (for all gelded meats in every species are held best) or if old, [e] such as have been tired out with labor, are preferred. *Aubanus* and *Sabellicus* commend *Portugal* Beef to be the most savory, best, and easiest of digestion; we commend ours: but all is rejected, and unfit for such as lead a resty life, any ways inclined to Melancholy, or dry of complexion: *Tales* (*Galen* thinks) *de facile melancholicis ægritudinibus capiuntur.*

e *Frietagius.*

Pork. Pork, of all meats is most nutritive in his own nature, but altogether unfit for such as live at ease, are any ways unsound of Body or Minde: Too moyst, full of humors, and therefore *noxia delicatis*, saith *Savanarola*, *ex earum usu ut dubitetur an febris quartana generetur:* Naught for queasie stomacks, in so much, that frequent use of it may breed a quartan ague.

Isaac.

Goat. *Savanarola* discommends Goats flesh, and so doth [f] *Bruerinus, l. 13. c. 19.* calling it a filthy beast, and ramish; and therefore supposeth it will breed rank and filthy substance: yet Kid, such as are young, and tender, *Isaac* accepts, *Bruerinus* and *Galen, l. 1. c. 1. de alimentorum facultatibus.*

f *Non laudatur quia melancholicum præbet alimentum.*

Hart. *Hart, and Red Deer* [g] *hath an evil name, it yields gross nutriment*; a strong and great grained meat, next unto a Horse. Which although some Countries eat, as *Tartars*, and they of *China*; yet [h] *Galen* condemns. Young Foals are as commonly eaten in *Spain*, as Red Deer, and to furnish their Navies, about *Malaga* especially, often used; but such meats ask long baking, or seething, to qualifie them, and yet all will not serve.

g *Male alit cervina (inquit Frietagius) crassissimum & attribilarium suppeditat alimentum.*

h *Lib. de subtilissima Equina caro & asinina equinis dandæ est hominibus & asinis.*

Venison, Fallow Deer. All Venison is melancholy, and begets bad blood; a pleasant meat: in great esteem with us, (for we have more Parks in *England*, then there are in all *Europe* besides) in our solemn feasts. 'Tis somewhat better

better hunted then otherwise, and well prepared by cookery; but generally bad, and seldom to be used. 67

Hare, a black meat, melancholy, and hard of digestion, it breeds *Incubus*, often eaten, and causeth fearful dreams, so doth all Venison, and is condemned by a Jury of Physitians. *Mizaldus* and some others, say, That Hare is a merry meat, and that it will make one fair, as *Martials* Epigram testifies to *Gellia*; but this is *per accidens*, because of the good sport it makes, merry company, and good discourse that is commonly at the eating of it, and not otherwise to be understood. Hare.

[i] Conies are of the nature of Hares. *Magninus* compares them to Beef, Pig, and Goat, *Reg. sanit. part. 3. c.* 17. yet young Rabbets by all men, are approved to be good. Conies. i *Parum absunt à natura Leporum.* Bruerinus, *l.* 13. *cap.* 25. *pullorum tenera & optima.*

Generally, all such meats as are hard of digestion, breed melancholy, *Areteus, lib.* 7. *cap.* 5. reckons up heads and feet, [k] bowels, brains, entrals, marrow, fat, blood, skins, and those inward parts, as heart, lungs, liver, spleen, *&c.* They are rejected by *Isaac, lib.* 2. *part.* 3. *Magninus, part* 3. *cap* 17. *Bruerinus, lib.* 12. *Savanarola, Rub.* 32. *Tract.* 2. k *Illaudabilis succi nauseam provocant.*

Milk, and all that comes of Milk, as Butter and Cheese, Curds, *&c.* increase melancholy (Whey onely excepted, which is most wholsom:) [l] some except Asses Milk. The rest, to such as are sound, is nutritive and good, especially for young children, but because soon turned to corruption, [m] not good for those that have unclean stomacks, are subject to headach, or have green wounds, Stone, *&c.* Of all Cheeses, I take that kinde which we call *Banbury* cheese to be the best, *ex vetustis pessimus*, the older, stronger, and harder, the worst, as *Langius* discourseth in his Epistle to *Melancthon*, cited by *Mizaldus, Isaac, p.* 5. *Gal.* 3. *de cibis boni succi, &c.* Milk. l *Piso. Altomar.* m *Curio. Frietagius. Magninus. part* 3. *cap* 17. *Mercurialis, de affect. lib.* 1 *c.* 10. Excepts all milk meats in Hypocondriacal Melancholy.

Amongst Fowl, [n] Peacocks and Pigeons, all fenny Fowl are forbidden, as Ducks, Geese, Swans, Herns, Cranes, Coots, Didappers, Waterhens, with all those Teals, Curs, Sheldrakes, and peckled Fowls, that come hither in winter out of *Scandia, Muscovy, Greenland, Friezland*, which half the yeer are covered all over with snow, and frozen up. Though these be fair in feathers, pleasant in taste, and have a good out-side, like Hypocrites, white in plumes, and soft, their flesh is hard, black, unwholsome, dangerous, melancholy meat; *Gravant & putrefaciunt stomachum*, saith *Isaac, part* 5. *de vol.* their young ones are more tolerable, but young Pigeons he quite disproves. Fowl. n *Wecker Syntax. theor. p.* 2. *Isaac, Bruer. lib.* 15. *cap.* 30. *&* 31.

Rhasis and [o] *Magninus* discommend all Fish, and say, They breed *Viscosities*, slimy nutriment, little and humorous nourishment. *Savanarola* adds cold, moyst, and phlegmatick, *Isaac*; and therefore unwholsom for all cold and melancholy complexions: others make a difference, rejecting onely amongst fresh-water fish, Eel, Tench, Lamprey, Crawfish (which *Bright* approves, *cap.* 6.) and such as are bred in muddy and standing waters, and have a taste of mud, as *Franciscus Bonsuetus* poetically defines, *Lib. de aquatilibus.* Fishes. o *Cap.* 18. *part* 3.

Nam pisces omnes, qui stagna, lacusque frequentant,
Semper plus succi deterioris habent.
All fish, that standing Pools, and Lakes frequent,
Do ever yield bad juyce and nourishment.

68 Lampreyes, *Paulus Jovius, c. 34. de piscibus fluvial.* highly magnifies, and saith, None speak against them, but *inepti* and *scrupulosi*, some scrupulous persons; but [p] *Eels, c. 33. he abhorreth in all places, at all times, all Physitians detest them, especially about the Solstice. Gomesius, lib. 1. c. 22. de sale*, doth immoderately extol Sea-fish, which others as much vilifie, and above the rest, dryed, sowced, indurate fish, as Ling, Fumados, Red-herrings, Sprats, Stock-fish, Haberdine, Poor-John, all Schell-fish. [q] *Tim. Bright* excepts Lobstar and Crab. *Messarius* commends Salmon, which *Bruerinus* contradicts, *Lib. 22. c. 17. Magninus* rejects Congre, Sturgeon, Turbet, Mackerel, Skate.

p *Omni loco & omni tempore medici detestantur anguillas præsertim circa solstitium. Damnantur tum sanis tum ægris.*

q *Cap. 6.* in his Tract of Melancholy.

Carp is a fish, of which, I know not what to determine. *Franciscus Bonsuetus* accompts it a muddy fish. *Hippolitus Salvianus* in his Book *de Piscium naturâ & præparatione*, which was Printed at *Rome* in *Folio*, 1554. with most elegant Pictures, esteems Carp no better then a slimy watery meat. *Paulus Jovius* on the other side, disallowing Tench, approves of it; so doth *Dubravius* in his Books of Fish-ponds. *Freitagius* [r] extols it for an excellent wholsom meat, and puts it amongst the Fishes of the best rank; and so do most of our Country Gentlemen, that store their Ponds almost with no other Fish. But this controversie is easily decided, in my judgment, by *Bruerinus, l. 22. c. 13.* The difference riseth from the site and nature of Pools, [s] sometimes muddy, sometimes sweet; they are in taste as the place is, from whence they be taken. In like maner almost we may conclude of other fresh-fish. But see more in *Rondoletius, Bellonius, Oribasius, lib. 7. cap. 22. Isaac, l. 1.* especially *Hippolitus Salvianus*, who is *instar omnium solus, &c.* Howsoever they may be wholsome and approved, much use of them is not good: *P. Forestus* in his Medicinal observations, [t] relates, That Carthusian Fryers, whose living is most part fish, are more subject to melancholy then any other order, and that he found by experience, being sometimes their Physitian ordinary at *Delph* in *Holland*. He exemplifies it with an instance of one *Buscodnese* a Carthusian of a ruddy colour, and well liking, that by solitary living, and fish-eating, became so misaffected.

r *Optimè nutrit omnium judicio inter primæ notæ pisces gustu præstanti.*

s *Non est dubium, quin pro variorum situ, ac natura, magnas alimentorum sortiantur differentias, alibi suaviores, alibi lutulentiores.*

t *Observat. 16. lib. 10.*

Herbs.

Amongst Herbs to be eaten, I finde Gourds, Cowcumbers, Coleworts, Mellons, disallowed, but especially Cabbage. It causeth troublesome dreams, and sends up black vapors to the brain. *Galen, loc. affect. l. 3. c. 6.* of all Herbs condemns Cabbage; and *Isaac, lib. 2. c. 1. Animæ gravitatem facit*, it brings heavines to the soul. Some are of opinion, That all raw Herbs and Sallets, breed melancholy blood, except Bugloss and Lettice. *Crato, consil. 21. lib. 2.* speaks against all Herbs and Worts, except Borrage, Bugloss, Fennel, Parsly, Dill, Bawm, Succory. *Magninus, regim. sanitatis, 3. part. cap. 31. Omnes herbæ simpliciter malæ, viâ cibi.* All Herbs are simply evil to feed on (as he thinks.) So did that scoffing Cook in [u] *Plautus* hold,

u *Pseudolus, act. 3. scen. 2.*

——*Non ego cœnam condio ut alii coqui solent,*
Qui mihi condita prata in patinis proferunt,
Boves qui convivas faciunt, herbasque aggerunt.
Like other Cooks I do not Supper dress,
That put whole Medows into a Platter,

And

And make no better of their Guests then Beeves,
With Herbs and Grass to feed them fatter.

Our *Italians* and *Spaniards* do make a whole dinner of Herbs and Sallets (which our said *Plautus* calls *Cœnas Terrestres*, *Horace*, *cœnas sine sanguine*) by which means, as he follows it,

x Plautus *ibid.*

x *Hic homines tam brevem vitam colunt* ——
Qui herbas hujusmodi in alvum suum congerunt,
Formidolosum dictu, non esu modò,
Quas herbas pecudes non edunt, homines edunt.
Their lives that eat such Herbs, must needs be short,
And 'tis a fearful thing for to report,
That men should feed on such a kinde of meat,
Which very Juments would refuse to eat.

y They are windy, and not fit therefore to be eaten of all men raw, though qualified with Oyl, but in Broths, or otherwise. See more of these in every z Husbandman and Herbalist. Roots, *Etsi quorundam gentium opes sint*, saith *Bruerinus*, The wealth of some Countries, and sole food, are windy and bad, or troublesome to the head; as Onyons, Garlick, Scallions, Turnups, Carrets, Radishes, Parsnips: *Crato, lib. 2. consil. 11.* disallows all Roots, though a some approve of Parsnips and Potatoes. b *Magninus* is of *Crato*'s opinion, c *They trouble the minde, sending gross fumes to the brain, make men mad*, especially Garlick, Onyons, if a man liberally feed on them a yeer together. *Guianerius, tract. 15. cap. 2.* complains of all maner of Roots, and so doth *Bruerinus*, even Parsnips themselves, which are the best, *Lib. 9. cap. 14. Pastinacarum usus succos gignit improbos. Crato, consil. 21. lib. 1.* utterly forbids all maner of fruits, as Pears, Apples, Plums, Cherries, Strawberries, Nuts, Medlers, Serves, *&c. Sanguinem inficiunt*, saith *Villanovanus*, They infect the blood, and putrifie it, *Magninus* holds, and must not therefore be taken, *Viâ cibi, aut quantitate magnâ*, not to make a meal of, or in any great quantity. d *Cardan* makes that a cause of their continual sickness at *Fessa* in *Africk*, *because they live so much on fruits, eating them thrice a day. Laurentius* approves of many fruits, in his *Tract of Melancholy*, which others disallow, and amongst the rest Apples, which some likewise commend, Sweetings, Pairmains, Pippins, as good against Melancholy; but to him that is any way inclined to, or touched with this malady, e *Nicholas Piso* in his *Practicks*, forbids all fruits, as windy, or to be sparingly eaten at least, and not raw. Amongst other fruits, f *Bruerinus* out of *Galen*, excepts Grapes and Figs, but I finde them likewise rejected. All Pulse are naught, Beans, Pease, Fitches, *&c.* they fill the Brain (saith *Isaac*) with gross fumes, breed black thick blood, and cause troublesome dreams. And therefore, that which *Pythagoras* said to his Schollars of old, may be for ever applied to Melancholy men, *A fabis abstinete*, Eat no Pease, nor Beans; yet to such as will needs eat them, I would give this counsel, to prepare them according to those rules that *Arnoldus Villanovanus*, and *Frietagius* prescribe, for eating, and dressing, Fruits, Herbs, Roots, Pulse, *&c.*

y *Quare rectius valetudini suæ quisque consulet, qui lapsus priorum parentum memor, eas plane vel omiserit vel parce degustarit.* Kerseius *cap. 4. de vero usu med.*

z *In Mizaldo de Horto P. Crescent. Herbastein, &c.* Roots.

a *Cap. 13. part. 3. Bright* in his Tract. of Mel.

b *Intellectum turbant, producunt insaniam.*

c *Audivi (inquit Magnin.) quod si quis ex iis per annum continuè comedat, in insaniam caderet.*

cap. 13. Fruits.

Improbi succi sunt. cap. 12.

d *De rerum varietat.*

In Fessa plerumque morbosi, quod fructus comedant ter in die.

e Cap. de Mel.

f Lib. 11. c. 3. Pulse.

Spices

70 Spices cause hot and head melancholy, and are for that cause forbidden by our Physitians, to such men as are inclined to this malady, as Pepper, Ginger, Cinnamon, Cloves, Mace, Dates, *&c.* Honey and Sugar.

Spices.

g Bright, *c.* 6. excepts Hony.

h *Hor. apud Scoltzium consil.* 186.

g Some except Hony, to those that are cold, it may be tolerable, but h *Dulcia se in bilem vertunt*, they are obstructive. *Crato* therefore forbids all Spice, in a consultation of his, for a Melancholy Shoolmaster, *Omnia aromatica, & quicquid sanguinem adurit:* So doth *Fernelius*, *consil.* 45. *Guianerius*, *tract.* 15. *c.* 2. *Mercurialis*, *cons.* 189. To these I may adde all sharp and sowre things, luscious, and over-sweet, or fat, as Oyl, Vineger, Verjuice, Mustard, Salt; as sweet things are obstructive, so these are corrosive. *Gomesius* in his Books, *De sale*, *l.* 1. *c.* 21. highly commends Salt; so doth *Codronchus* in his Tract, *De sale Absynthii*, *Lemn. l.* 3. *c.* 9. *de occult. nat. mir.* yet common experience findes Salt, and Salt-meats, to be great procurers of this disease. And for that cause belike those *Egyptian* Priests, abstaind from salt, even so much, as in their bread, *ut sine perturbatione anima esset*, saith mine Author, that their souls might be free from perturbations.

Bread.

i *Ne comedas crustam, choleram quia gignit adustam. Schol. Sal.*

Bread that is made of baser grain, as Pease, Beans, Oats, Rye, or i over-hard baked, crusty, and black, is often spoken against, as causing melancholy juyce and wind. *Joh. Mayor* in the first Book of his History of *Scotland*, contends much for the wholsomness of Oaten Bread: It was objected to him then living at *Paris* in *France*, That his Countrymen fed on Oats, and base grain, as a disgrace; but he doth ingenuously confess, *Scotland*, *Wales*, and a third part of *England*, did most part use that kinde of Bread, that it was as wholsom as any grain, and yielded as good nourishment. And yet *Wecker* out of *Galen*, calls it horse-meat, and fitter for juments, then men to feed on. But read *Galen* himself, *Lib.* 1. *De cibis boni & mali succi*, more largely discoursing of Corn and Bread.

Wine.

k *Vinum turbidum.*

l *Ex vini patentis bibitione, duo Alemani in uno mense melancholici facti sunt.*

All black Wines, over-hot, compound, strong thick drinks, as Muscadine, Malmsie, Allegant, Rumny, Brownbastard, Metheglen, and the like, of which they have thirty several kindes in *Muscovy*, all such made drinks are hurtful in this case, to such as are hot, or of a sanguine cholerick complexion, young, or inclined to head-melancholy. For many times the drinking of Wine alone causeth it. *Arculanus*, *c.* 16. *in* 9. *Rhasis*, puts in k Wine for a great cause, especially if it be immoderately used. *Guianerius*, *Tract.* 15. *c.* 2. tells a story of two Dutchmen, to whom he gave entertainment in his house, *That* l *in one moneths space were both melancholy by drinking of Wine*, one did naught but sing, the other sigh. *Galen*, *l. de causis*, *morb. c.* 3. *Matthiolus* on *Dioscorides*, and above all other *Andreas Bachius*, *l.* 3. *c.* 18, 19, 20. have reckoned upon those inconveniences that come by Wine: Yet notwithstanding all this, to such as are cold, or sluggish melancholy, a cup of Wine is good Physick, and so doth *Mercurialis* grant, *consil.* 25. in that case, if the temperature be cold, as to most melancholy men it is, Wine is much commended, if it be moderately used.

Cider, Perry.

Cider and Perry are both cold and windy drinks, and for that cause to be neglected, and so are all those hot spiced strong drinks.

Beer.

m *Hildisheim, spicel. fol.* 273.

Beer, if it be over new or over stale, over strong, or not sod, smell of the cask, sharp, or sowre, is most unwholsom, frets, and gauls, *&c.* *Henricus Ayrerus* in a m consultation of his, for one that labored of *Hypocondriacal*

melancholy

melancholy discommends Beer. So doth [n] *Crato* in that excellent counsel of his, *Lib. 2. consil. 21.* as too windy, because of the Hop. But he means belike that thick black *Bohemian* Beer used in some other parts of [o] *Germany*, 71

n *Crassum generat sanguinem.*

o About *Dantzick* in *Spruce*, *Homburg*, *Lypsick.*

——— nil spissius illa
Dum bibitur, nil clarius est dum mingitur, unde
Constat, quòd multas fæces in corpore linquat.
Nothing comes in so thick,
Nothing goes out so thin,
It must needs follow then
The dregs are left within.

As that old [p] Poet scoffed, calling it *Stygiæ monstrum conforme paludi*, a monstrous drink, like the River *Styx*. But let them say as they list, to such as are accustomed unto it, *'Tis a most wholsom* (so [q] *Polydor Virgil* calleth it) *and a pleasant drink*, it is more subtil and better for the Hop that rarifies it, hath an especial vertue against melancholy, as our Herbalists confess, *Fuchsius* approves, *Lib. 2. sect. 2. instit. cap. 11.* and many others.

p *Henricus Abrincensis.*

q *Potus tum salubris tum jucundus, l. 1.*

Standing Waters, thick and ill coloured, such as come forth of Pools, and Motes, where Hemp hath been steeped, or slimy fishes live, are most unwholsom, putrified, and full of mites, creepers, slimy, muddy, unclean, corrupt, impure, by reason of the Suns heat, and still standing; they cause foul distemperatures in the body and minde of man, are unfit to make drink of, to dress meat with, or to be [r] used about men inwardly or outwardly. They are good for many domestical uses, to wash horses, water cattle, *&c.* or in time of necessity, but not otherwise. Some are of opinion, that such fat standing waters make the best Beer, and that seething doth defecate it, as [s] *Cardan* holds, *Lib. 13. subtil. It mends the substance, and savor of it*, but it is a paradox. Such Beer may be stronger, but not so wholsom as the other, as [t] *Iobertus* truly justifieth out of *Galen*, *Paradox dec. 1. Paradox 5.* that the seething of such impure waters doth not purge or purifie them, *Pliny*, *lib. 31. c. 3.* is of the same Tenent, and *P. Crescentius agricult. lib. 1. & lib 4. c. 11. & c. 45. Pamphilius Herilachus*, *l. 4. de nat. aquarum*, such waters are naught, not to be used, and by the testimony of [u] *Galen*, *breed Agues, Dropsies, Pleurisies, Splenetick, and melancholy Passions, hurt the Eyes, cause a bad temperature, and ill disposition of the whole body, with bad colour.* This *Iobertus* stifly maintains, *Paradox, Lib. 1. part. 5.* that it causeth bleer eyes, bad colour, and many loathsome diseases to such as use it: This which they say, stands with good reason; for as Geographers relate, the water of *Astracan* breeds worms in such as drink it. [x] *Axius*, or as now called *Verduri*, the faireſt River in *Macedonia*, makes all Cattle black that taste of it. *Aleacman* now *Peleca*, another stream in *Thessaly*, turns Cattle most part white, *si potui ducas. I. Aubanus Bohemus* refers that [y] *Struma*, or Poke of the *Bavarians* and *Styrians* to the nature of their waters, as [z] *Munster* doth that of the *Valesians* in the *Alps*, and [a] *Bodine* supposeth the stuttering of some families in *Aquitania* about *Labden*, to proceed from the same cause, *and that the filth is derived from the water to their bodies.* So that they that use filthy, standing,

Waters.

r *Galen, l. 1. de san. tuend. Cavendæ sunt aquæ quæ ex stagnis hauriuntur, & quæ turbidæ & male olentes, &c.*

s *Innoxium reddit & bene olentem.*

t *Contendit hæc vitia coctione non emendari.*

u *Lib. de bonitate aquæ, hydropem auget, febres putridas, splenem, tusses, nocet oculis, malum habitum corporis & colorem.*

x Mag. *Nigritatem induci si pecora biberint.*

y *Aquæ ex nivibus coactæ strumosos faciunt.*

z *Cosmog. l. 3. cap. 36.*

a *Method. hist. cap. 5. balbutiunt Labdoni in Aquitania ob aquas, atque hi morbi ab aquis in corpora derivantur.*

72 standing, ill-coloured, thick, muddy water, must needs have muddy, ill coloured, impure, and infirm bodies. And because the body works upon the minde, they shall have grosser understandings, dull, foggy, melancholy spirits, and be really subject to all maner of infirmities.

To these noxious simples, we may reduce an infinite number of compound, artificial, made dishes, of which our Cooks afford us a great variety, as Taylors do fashions in our apparel. Such are [a] Puddings stuffed with blood, or otherwise composed, Baked meats, sowced, indurate meats, fryed, and broyled, buttered meats, condite, powdred, and over-dryed, [b] all Cakes, Simnels, Buns, Cracknels made with Butter, Spice, *&c.* Fritters, Pancakes, Pies, Salsages, and those several sawces, sharp, or over sweet, of which *Scientia popinæ*, as *Seneca* calls it, hath served those [c] *Apician* tricks, and perfumed dishes, which *Adrian* the sixt Pope, so much admired in the accounts of his predecessor *Leo decimus*; and which prodigious riot, and prodigality, have invented in this age. These do generally ingender gross humors, fill the stomack with crudities, and all those inward parts with obstructions. *Montanus, consil.* 22. gives instance in a melancholy Jew, that by eating such tart sawces, made dishes, and salt meats, with which he was overmuch delighted, became melancholy, and was evil affected. Such examples are familiar and common.

a *Edulia ex sanguine & suffocato parta. Hildesheim.*

b *Cupedia vero, placentæ, bellaria, commentaque alia curiosa pistorum & coquorum, gustui servientium conciliant morbos tum corporitum animo insanabiles. Philo Judæus lib. de victimis. P. Jov vita ejus.*

c As Lettice steeped in Wine, Birds fed with Fennel and Sugar, as a Popes Concubine used in Avignion, *Stephan.*

Subsect. 2.

Quantity of dyet a cause.

THere is not so much harm proceeding from the substance it self of meat, and quality of it, in ill dressing and preparing, as there is from the quantity, disorder of time and place, unseasonable use of it, [d] intemperance, overmuch, or over-little taking of it. A true saying it is, *Plures crapula quàm gladius*, This gluttony kills more then the sword, this *omnivorantia & homicida gula*, this al-devouring and murdering gut. And that of [e] *Pliny* is truer, *Simple Dyet is the best, heaping up of several meats, is pernicious, and sawces worse, many dishes bring many diseases.* [f] *Avicen* cryes out, That *nothing is worse then to feed on many dishes, or to protract the time of meats longer then ordinary; from thence proceed our infirmities, and 'tis the fountain of all diseases, which arise out of the repugnancy of gross humors.* Thence, saith, [g] *Fernelius*, come cruelties, wind, oppilations, *Cacochymia, Plethora, Cachexia, Bradiopepsia,* * *Hinc subitæ mortes, atque intestata senectus*, sudden death, *&c.* and what not.

As a Lamp is choaked with a multitude of Oyl, or a little fire with overmuch wood quite extinguished; so is the natural heat with immoderate eating, strangled in the Body. *Pernitiosa sentina est abdomem insaturabile:* One saith, An insatiable paunch is a pernicious sink, and the fountain of all diseases, both of Body and Minde. [h] *Mercurialis* will have it a peculiar cause of this private disease; *Solenander, consil.* 5. *sect.* 3. illustrates this of *Mercurialis*, with an example

d *Animæ negotium illa facessit, & de templo Dei immundum stabulum facit. Peletius,* 10. c.

e *Lib.* 11. *c.* 52. *Homini cibus utilissimus simplex, acervatio ciborum pestifera, & condimenta perniciosa, multos morbos multa fercula ferunt.*

f 3. 1. *Dec.* 2. *c. Nihil deterius quam si tempus justo longius comedendo protrahatur, & varia ciborum genera conjungantur: inde morborum scaturigo, quæ ex repugnantia humorum oritur.*

g *Path l.* 1. *c.* 14

* *Juv. Sat.* 5.

h *Nimia repletio ciborum facit melancholicum.*

example of one so melancholy, *ab intempestivis commessationibus*, unseasonable feasting. [i] *Crato* confirms as much, in that often cited Counsel, 21. *lib.* 2. putting superfluous eating for a main cause. But what need I seek farther for proofs? Hear *Hippocrates* himself, *Lib.* 2. *Aphoris.* 10. *Impure bodies the more they are nourished, the more they are hurt, for the nourishment is putrified with vicious humors.*

And yet for all this harm, which apparently follows surfetting and drunkenness, see how we luxuriate and rage in this kinde, read what *Johannes Stuckius* hath written lately of this subject, in his great Volumn *De Antiquorum Conviviis*, and of our present age; *Quam* [l] *portentosæ cœnæ*, prodigious suppers, [m] *Qui dum invitant ad cœnam, efferunt ad sepulchrum*, what *Fagos*, *Epicures*, *Apetios*, *Heliogables* our times afford? *Lucullus* ghost walks still, and every man desires to sup in *Apollo*: *Æsops* costly dish is ordinarily served up.

——[n] *Magis illa juvant, quæ pluris emuntur.*

The dearest Cates are best, and 'tis an ordinary thing to bestow twenty or thirty pound on a dish, some thousand Crowns upon a dinner: *Mully-Hamet*, King of *Fez* and *Morocco*, spent three pound on the sawce of a Capon: It is nothing in our times, we scorn all that is cheap. *We loathe the very light* (some of us, as *Seneca* notes) *because it comes free, and we are offended with the Suns heat, and those cool blasts, because we buy them not.* This air we breathe is so common, *we care not for it*; nothing pleaseth but what is dear. And if we be [q] witty in any thing, it is *ad gulam*: If we study at all, it is *erudito luxu*, to please the palat, and to satisfie the gut. *A Cook of old was a base knave* (as [r] *Livy* complains) *but now a great man in request: Cookery is become an art, a noble science: Cooks are Gentlemen: Venter Deus*: They wear *their brains in their bellies, and their guts in their heads*; as [s] *Agrippa* taxed some parasites of his time, rushing on their own destruction, as if a man should run upon the point of a sword, *usque dum rumpantur comedunt*: [t] All day, all night, let the Physitian say what he will, imminent danger, and feral diseases are now ready to seize upon them, that will eat till they vomit, *Edunt ut vomant, vomunt ut edant*, saith *Seneca*; which *Dion* relates of *Vitellius*, *Solo transitu ciborum nutriri judicatus*: His meat did pass through, and away; or till they burst again. [u] *Strage animantium ventrem onerant*, and rake over all the world, as so many [x] slaves, belly-gods, and land-serpents, *Et totus orbis ventri nimis angustus*, the whole world cannot satisfie their appetite. [y] *Sea, Land, Rivers, Lakes, &c. may not give content to their raging guts.* To make up the mess, what immoderate drinking in every place? *Senem potum pota trahebat anus*, how they flock to the Tavern: as if they were *fruges consumere nati*, born to no other end but to eat and drink, like *Offellius Bibulus*, that famous *Roman* parasite, *Qui dum vixit, aut bibit aut minxit*; as so many Casks to hold wine, yea worse then a Cask, that marrs wines, and it self is not marred by it, yet these are brave men, *Silenus Ebrius* was no braver. *Et quæ fuerunt vitia, mores sunt*: tis now the fashion of our times, an honour: *Nunc verò res ista eò rediit* (as *Chrysost. serm.* 30. in 5. *Ephes.* Comments) *Vt effeminatæ ridendæque ignaviæ loco habeatur, nulle inebriari*; tis now come to that pass, that hee is no Gentleman,

i *Comessio superflua cibi, & potus quantitas nimia.*

k *Impura corpora quanto magis nutris, tanto magis lædis: putrefacit enim alimentum vitiosus humor.*

l *Vid. Goclen. de portentosis cœnis, &c. puteani Com*

m *Amb. lib. de Jeju. cap.* 14.

n *Juvenal.*

o Guiccardin.

p *Na. quæst.* 4. *ca. ult. fastidio est lumen gratuitum, dolet quod sole, quod spiritum emere non possimus, quòd hic aër non emptus ex facili, &c. adeo nihil placet, nisi quod carum est.*

q *Ingeniosi ad Gulam.*

r *Olim vile manciptum, nunc in omni æstimatione, nunc ars haberi cœpta, &c.*

s *Epist.* 28. *l.* 7. *quorum in ventre ingenium, in patinis, &c.*

t *In lucem cœnat. Sertorius.*

u Seneca.

x *Mancipia gulæ, dapes non sapore sed sumptu æstimantes.* Seneca *consol. ad Helvidium.*

y *Sævientia guttura satiare non possunt fluvii & maria, Æneas Sylvius de miser. curial.*

74 Gentleman, a very milk-sop, a clown, of no bringing up, that will not drink, fit for no company; he is your onely gallant that playes it off fineſt, no diſparagement now to ſtagger in the ſtreets, reel, rave, *&c.* but much to his fame and renown; as in like caſe *Epidicus* told *Theſprio* his fellow ſervant, in the [z] Poet. *Ædipol facinus improbum*, one urged, the other replied, *At jam alii fecere idem, erit illi illa res honori*, 'tis now no fault, there be ſo many brave examples to bear one out; 'tis a credit to have a ſtrong brain, and carry his liquor well: The ſole contention who can drink moſt, and fox his fellow ſooneſt. 'Tis the *ſummum bonum* of our *Tradeſmen*, their felicity, life and ſoul, *Tanta dulcedine affectant*, ſaith *Pliny*, *lib.* 14. *cap.* 12. *Ut magna pars non aliud vitæ præmium intelligat*, their chief comfort, to be merry together in an Alehouſe or Tavern, as our modern *Muſcovites* do in their Mede-Inns, and *Turks* in their Coffa-houſes, which much reſemble our Taverns; they will labor hard all day long to be drunk at night, and ſpend *totius anni labores*, as St *Ambroſe* addes, in a tipling feaſt; convert day into night, as *Seneca* taxeth ſome in his times, *Pervertunt officia noctis & lucis*; when we riſe, they commonly go to bed, like our *Antipodes*,

Noſque ubi primus equis oriens afflavit anhelis,
Illis ſera rubens accendit lumina veſper.

So did *Petronius* in *Tacitus*, *Heliogabalus* in *Lampridius*,

[a] *Noctes vigilabat ad ipſum*
Mane, diem totum ſtertebat.

Snymdiris the *Sybarite*, never ſaw the Sun riſe or ſet, ſo much as once in twenty yeers. *Verres*, againſt whom *Tully* ſo much enveighs, in Winter he never was *extra tectum*, *vix extra lectum*, never almoſt out of bed, [b] ſtill wenching, and drinking; ſo did he ſpend his time, and ſo do *Myriads* in our days. They have *gymnaſia bibonum*, ſchools and rendezvous; theſe *Centaures* and *Lapithæ*, toſs pots, and bowls, as ſo many balls, invent new tricks, as Salſages, Anchoves, Tobacco, Caveare, pickled Oyſters, Herrings, Fumadoes, *&c.* innumerable ſalt-meats to increaſe their appetite, and ſtudy how to hurt themſelves by taking Antidotes, [c] *to carry their drink the better:* [d] *and when naught elſe ſerves, they will go forth, or be conveyed out to empty their goreg, that they may return to drink afreſh.* They make laws, *inſanas leges, contra bibendi fallacias*, and [e] brag of it when they have done, crowning that man that is ſooneſt gone, as their drunken predeceſſors have done, —[f] *quid ego video?* Pſ. *Cum coronâ Pſeudolum ebrium tuum* —. And when they are dead, will have a Can of Wine with [g] *Marons* old woman to be engraven on their tombs. So they triumph in villany, and juſtifie their wickedneſs; with *Rablais* that French *Lucian*, drunkenneſs is better for the body then Phyſick, becauſe there be more old drunkards, then old Phyſitians. Many ſuch frothy arguments they have, [h] inviting and encouraging others to do as they do, and love them dearly for it (no glew like to that of good-fellowſhip.) So did *Alcibiades* in *Greece*, *Nero*, *Bonoſus*, *Heliogabalus* in *Rome*, or *Alegabalus* rather, as he was ſtiled of old, (as [i] *Ignatius* proves out of ſome old Coyns.) So do many great men ſtill, as [k] *Heresbachius* obſerves. When a Prince drinks till his eyes ſtare, like

z *Plautus.*

a *Hor.*

b *Diei brevitas conviviis, noctis longitudo ſtupris conterebratur.*

c *Et quo plus capiant, irritamenta excogitantur.*

d *Fores portantur ut ad convivium reportentur, repleri ut exhauriant, & exhauriri ut bibant.* Ambroſ.

e *Ingentia vaſa volut ad oſtentationem, &c.*

f *Plautus.*

g *Lib. 3. Anthol. c. 20.*

h *Gratiam conciliant potando.*

i *Notis ad Cæſares.*

k *Lib. de educandis principum liberis.*

like *Bitias* in the Poet, ——— (l *ille impiger hausit Spumantem vino pateram*) —— and comes off cleerly, sound Trumpets, Fife and Drums, the spectators will applaud him, *the* m *Bishop himself* (if he belie them not) *with his Chaplain will stand by and do as much, O dignum principe haustum*, 'twas done like a Prince. *Our Dutchmen invite all comers with a pail and a dish, Velut infundibula integras obbas exhauriunt, & in monstrosis poculis, ipsi monstrosi monstrosius epotant, making barrels of their bellies. Incredibile dictu*, as n one of their own Country-men complains: o *Quantum liquoris immodestissima gens capiat, &c. How they love a man that will be drunk, crown him and honor him for it*, hate him that will not pledg him, stab him, kill him: A most intolerable offence, and not to be forgiven. p *He is a mortal enemy that will not drink with him*, as *Munster* relates of the *Saxons*. So in *Poland*, he is the best servitor, and the honestest fellow, saith *Alexander Gaguinus*, q *That drinketh most healths to the honor of his master*, he shall be rewarded as a good servant, and held the bravest fellow that carries his liquor best, when as a Brewers horse will bear much more then any sturdy drinker, yet for his noble exploits, in this kinde, he shall be accounted a most valiant man, for r *Tam inter epulas fortis vir esse potest ac in bello*, as much valor is to be found in feasting, as in fighting, and some of our City Captains, and Carpet Knights will make this good, and prove it. Thus they many times wilfully pervert the good temperature of their bodies, stifle their wits, strangle nature, and degenerate into beasts.

Some again are in the other extream, and draw this mischief on their heads by too ceremonious and strict diet, being over precise, Cockney-like, and curious in their observation of meats, times, as that *Medicina statica* prescribes, just so many ounces at dinner, which *Lessius* enjoyns, so much at supper, not a little more, nor a little less, of such meat, and at such hours, a dyet drink in the morning, Cock-broth, China-broth, at dinner, Plumb-broth, a Chicken, a Rabbet, rib of a Rack of Mutton, wing of a Capon, the Merry-thought of a Hen, *&c.* to sounder bodies this is too nice and most absurd. Others offend in overmuch fasting: Pining adays, saith b *Guianerius*, and waking anights, as many *Moors* and *Turks* in these our times do. *Anchorites, Monks, and the rest of that superstitious rank* (as the same *Guianerius* witnesseth, *That he hath often seen to have happened in his time*) *through immoderate fasting, have been frequently mad.* Of such men belike *Hippocrates* speaks, 1. *Aphor.* 5. when as he saith, c *They more offend in too sparing diet, and are worse damnified, then they that feed liberally, and are ready to surfet.*

l *Virg.*

m *Idem strenui potatoris Episcopi Sacellanus, cum ingentem pateram exhaurit princeps.*

n *Bohemus in Saxonia. Adeo immoderate & immodeste ab ipsis bibitur, ut in compotationibus suis non cyathis solum & cantharis sat infundere posint, sed impletum mulctrale apponant, & scutella injecta hortantur quemlibet ad libitum potare.*

o *Dictu incredibile, quantum hujusce liquoris immodesta gens capiat, plus potantem amicissimum habent, & serto coronant, inimicissimum è contra qui non vult, & cæde & fustibus expiant.*

p *Qui potare recusat, hostis habetur, & cæde nonnunquam res expiatur.*

q *Qui melius bibit pro salute domini, melior habetur minister.*

r *Græc. Poeta apud Stobæum, ser.* 18.

b *Qui de die jejunant, & nocte vigilant, facile cadunt in melancholiam; & qui naturæ modum excedunt, c.* 5. *tract.* 15. *c.* 2. *Longa famis tolerantia, ut iis sæpe accidit qui tanto cum fervore Deo servire cupiunt per jejunium, quod maniaci efficiantur, ipse vidi sæpe. In tenui victu ægri delinquunt, ex quo fit ut majori afficiantur detrimento, majorque fit error tenui quam pleniore victu.*

Subsect. 3.

Custom of Dyet, Delight, Appetite, Necessity, how they cause or hinder.

NO rule is so general, which admits not some exception; to this therefore which hath been hitherto said, (for I shall otherwise put most men out of commons) and those inconveniences which proceed from the substance of meats, an intemperate or unseasonable use of them, custom somewhat detracts, and qualifies, according to that of *Hippocrates* 2. *Aphoris.* 50. [d] *Such things as we have been long customed to, though they be evill in their own nature; yet they are less offensive.* Otherwise it might well be objected, that it were a meer [e] tyrannie to live after those strict rules of Physick; for custom [f] doth alter nature it self, and to such as are used to them it makes bad meats wholsome, and unseasonable times to cause no disorder. Cider and Perry are windy drinks, so are all fruits windy in themselves, cold most part, yet in some shires of [g] *England*, *Normandy* in *France*, *Guipuscoa* in *Spain*, tis their common drink, and they are no whit offended with it. In *Spain*, *Italy*, and *Africk*, they live most on roots, raw hearbs, Camels [h] milk, and it agrees well with them; which to a stranger will cause much grievance. In *Wales*, *lacticiniis vescuntur*, as *Humfrey Lluyd* confesseth, a *Cambro-Brittain* himself, in his elegant Epistle to *Abraham Ortelius*, they live most on white meats: in *Holland* on Fish, Roots, [i] Butter; and so at this day in *Greece*, as * *Bellonius* observes, they had much rather feed on fish than flesh. With us *Maxima pars victus in carne consistit*, we feed on flesh most part, saith [k] *Polydor Virgil*, as all Northern countries do; and it would be very offensive to us to live after their dyet, or they to live after ours: We drink beer, they Wine; they use Oyl, we Butter: we in the North are [l] great eaters, they most sparing in those hotter Countries: and yet they and we following our own customs, are well pleased. An *Æthiopian* of old seeing an *Europæan* eat bread, wondred, *quomodo stercoribus vescentes viverimus*, how we could eat such kinde of meats: so much differed his Country-men from ours in dyet, that as mine * Author infers, *si quis illorum victum apud nos æmulari vellet*; if any man should so feed with us, it would be all one to nourish, as *Cicuta*, *Aconitum*, or *Hellebor* it self. At this day in *China* the common people live in a maner altogether on roots and herbs, and to the wealthyest, Horse, Ass, Mule, Dogs, Cat-flesh is as delightsom as the rest, so [m] *Mat. Riccius* the Jesuit relates, who lived many years amongst them. The *Tartars* eat raw meat, and most commonly [n] horse-flesh, drink milk and blood, as the *Nomades* of old. *Et lac concretum cum sanguine potat equino.* They scoff at our *Europæans* for eating bread, which they call tops of weeds, and horse meat, not fit for men; and yet *Scaliger* accounts them a sound and witty Nation, living an hundred yeers; even in the civilest

d *Quæ longo tempore consueta sunt, etiamsi deteriora, minus in assuetis molestare solent.*

e *Qui medice vivit, miserè vivit.*

f *Consuetudo altera natura.*

g Herefordshire, Glocestershire, Worcestershire.

h *Leo Afer. l. 1. solo camelorum lacte contenti, nil præterea delitiarum ambiunt.*

* *Delectantur Græci piscibus magis quam carnibus.*

i *Flandri vinum butyro dilutum bibunt (nauseo referens) ubiq; butyrum inter omnia fercula & bellaria locum obtinet. Steph præfat. Herod.*

k *Lib. 1. hist. Ang.*

l *V. Jovius descrip. Britonum.* they sit, eat and drink all day at dinner in *Island*, *Muscovy*, and those Northern parts.

* *Suidas vict. Herod. nihilo cum eo melius quam si quis Cicutam, Aconitum, &c.*

m *Expedit. in Sinas lib. 1. c. 3. hortensium herbarum & olerum, apud Sinas quam apud nos longe frequentior usus, complures quippe de vulgo reperias nulla alia re vel tenuitatis, vel religionis causa vescentes. Equus, Mulus, Asellus, &c. æquè ferè vescuntur ac pabula omnia,* Mat. Riccius, *lib. 5. cap. 12.*

n *Tartari mulis, equis vescuntur & crudis carnibus, & fruges contemnunt, dicentes; hoc jumentorum pabulum & boum, non hominum.*

Countrey

Countrey of them they do thus, as *Benedict* the Jesuite observed in his travels, from the great *Mogors* Court by Land to *Paquin*, which *Riccius* contends to be the same with *Cambulu* in *Cataia*. In *Scandia* their bread is usually dryed fish, and so likewise in the *Shetland* Iles: and their other fare, as in *Island*, saith [o] *Dithmarus Bleskenius, Butter, Cheese, and fish; their drink, water, their lodging on the ground.* In *America* in many places their bread is roots, their meat Palmitos, Pinas, Potatos, *&c.* and such fruits. There be of them too that familiarly drink * salt Sea-water, all their lives, eat * raw meat, grass, and that with delight. With some, Fish, Serpents, Spiders; and in divers places they [p] eat mans flesh raw, and rosted, even the Emperor [q] *Metazuma* himself. In some coasts again, [r] one tree yields them Coquernuts, meat and drink, fire, fuel, apparel; with his leaves, oyl, vinegar, cover for houses, *&c.* and yet these men going naked, feeding course, live commonly a hundred yeers, are seldom or never sick; all which dyet our Physitians forbid. In *Westphaling* they feed most part on fat meats and wourts, knuckle deep, and call it [s] *cerebrum Iovis*: in the Low Countries with roots, in *Italy* Frogs and Snails are used. The *Turks*, saith *Busbequius*, delight most in fryed meats. In *Muscovy*, Garlick and Onions are ordinary meat and sauce, which would be pernicious to such as are unaccustomed unto them, delightsom to others; and all is [t] because they have been brought up unto it. Husbandmen and such as labor, can eat fat Bacon, salt gross meat, hard cheese, *&c.* (*O dura messorum ilia*) course bread at all times, go to bed and labor upon a full stomack, which to some idle persons would be present death, and is against the rules of Physick; so that custom is all in all. Our travellers finde this by common experience when they come in far Countries, and use their diet, they are suddenly offended, as our *Hollanders* and *Englishmen* when they touch upon the coasts of *Africk*, those *Indian Capes* and Islands, are commonly molested with Calentures, Fluxes, and much distempered by reason of their fruits. [x] *Peregrina, etsi suavia, solent vescentibus perturbationes insignes adferre*, strange meats, though pleasant, cause notable alterations and distempers. On the other side, use or custom mitigates or makes all good again. *Mithridates* by often use, which *Pliny* wonders at, was able to drink poyson; and a maid as *Curtius* records, sent to *Alexander* from K. *Porus*, was brought up with poyson from her infancy. The *Turks*, saith *Bellonius, lib. 3. c. 15.* eat *Opium* familiarly, a dram at once, which we dare not take in grains. [y] *Garcius ab Horto* writes of one whom he saw at *Goa* in the *East Indies*, that took ten drams of *Opium* in three days; and yet *consulto loquebatur*, spake understandingly, so much can custom do. [z] *Theophrastus* speaks of a Shepherd that could eat *Hellebor* in substance. And therefore *Cardan* concludes out of *Galen*, *Consuetudinem utcunque ferendam, nisi valde malam*, Custom is howsoever to be kept, except it be extream bad: he adviseth all men to keep their old customs, and that by the authority of * *Hippocrates* himself, *Dandum aliquid tempori, ætati, regioni, consuetudini*, and therefore to [a] continue as they began, be it diet, bathe, exercise, *&c.* or whatsoever else.

Another exception is delight, or appetite, to such and such meats: Though they be hard of digestion, melancholy; yet as *Fuchsius* excepts

cap.

o *Islandiæ descriptione victus eorum butyro, lacte, caseo constitit: pisces loco panis habent, potus aqua, aut serum, sic vivunt sine medicina multi ad annos 200.*

* *Laet. occident. Ind. descrip. lib. 11. cap. 10.*

Aquam marinam bibere suevit absque noxâ.

* Davies 2. voyage.

p *Patagones.*

q *Benzo & Fer. Cortesius lib. novus orbis inscrip.*

r *Linscoten, c. 56. palmæ instar totius orbis arboribus longe præstantior.*

s *Lipsius epist.*

t *Teneris assuescere multum.*

u *Repentinæ mutationes noxam pariunt. Hippocrat. Aphorism. 21. Epist. 6. sect. 3.*

x *Bruerinus, lib. 1. cap. 23.*

y *Simpl. med. c. 4. l. 1.*

z *Heurnius, l. 3. c. 19. prax. med.*

* *Aphoris. 17.*

a *In dubiis consuetudinem sequatur adolescens, & inceptis perseveret.*

78 *cap.6. lib.2. Instit. sect.2.* [b] *The stomack doth readily digest, and willingly entertain such meats we love most, and are pleasing to us, abhors on the other side such as we distast.* Which *Hippocrates* confirms, *Aphoris.2. 38.* Some cannot endure Cheese, out of a secret Antipathy, or to see a rosted Duck, which to others is a [c] delightsom meat.

The last exception is necessity, poverty, want, hunger, which drives men many times to do that which otherwise they are loath, cannot endure, and thankfully to accept of it: As Beverage in ships, and in sieges of great Cities, to feed on Dogs, Cats, Rats, and Men themselves. Three outlaws in [d] *Hector Boethius*, being driven to their shifts, did eat raw flesh, and flesh of such fowl as they could catch, in one of the *Hebrides* for some few moneths. These things do mitigate or disannul that which hath been said of melancholy meats, and make it more tolerable; but to such as are wealthy, live plenteously, at ease, may take their choice, and refrain if they will, these viands are to be forborn, if they be inclined to, or suspect melancholy, as they tender their healths: Otherwise if they be intemperate, or disordered in their diet, at their peril be it. *Qui monet amat, Ave & cave.*

b *Qui cum voluptate assumuntur cibi, ventriculus avidius complectitur, expeditiusque concoquit, & quæ displicent aversatur.*

c Nothing against a good stomack, as the saying is.

d *Lib. 7. Hist. Scot.*

Subsect. 4.

Retention and Evacuation a cause, and how.

OF Retention and Evacuation, there be divers kindes, which are either concomitant, assisting, or sole causes many times of melancholy. [e] *Galen* reduceth defect and abundance to this head; others, [f] *All that is separated, or remains.* In the first rank of these, I may well reckon up Costiveness, and keeping in of our ordinary excrements, which as it often causeth other diseases, so this of Melancholy in particular. [g] *Celsus, lib.1. cap.3.* saith, *It produceth inflammation of the head, dulness, cloudiness, headach, &c. Prosper Calenus, lib. de atrâ bile,* will have it distemper not the organ onely, [h] *but the minde it self by troubling of it:* And sometimes it is a sole cause of Madness, as you may read in the first Book of [i] *Skenkius* his Medicinal Observations. A young Merchant going to *Nordeling* Fair in *Germany*, for ten days space never went to stool; at his return he was [k] grievously melancholy, thinking that he was robbed, and would not be perswaded, but that all his money was gone: His friends thought he had some *Philirum* given him, but *Cnelinus* a Physitian being sent for, found his [l] Costiveness alone to be the cause, and thereupon gave him a Clister, by which he was speedily recovered. *Trincavellius, consult. 35. lib.1.* saith as much of a melancholy Lawyer, to whom he administred Physick, and *Rodericus à Fonseca consult.85. Tom.2.* * of a Patient of his, that for eight days was bound, and therefore melancholy affected. Other Retentions and Evacuations there are, not simply necessary, but at some times; as *Fernelius* accounts them. *Path. lib.1.cap.15.* as suppression of emrods, monthly issues in women, bleeding at nose, immoderate, or no use at all of *Venus*; or any other ordinary issues.

[m] Detention of emrods, or monthly issues, *Villanovanus Breviar. lib.1. cap.18. Arculanus, cap.16. in 9. Rasis, Vittorius Faventinus, pract. mag.*

e *30. artis.*

f *Quæ excernuntur aut subsistunt.* Costiveness.

g *Ex ventre suppresso, inflammationes, capitis dolores, caligines crescunt.*

h *Excrementa retenta mentis agitationem parere solent.*

i *Cap. de Mel.*

k *Tam delirus, ut vix se hominem agnosceret.*

l *Alvus astrictus causa.*

* *Per octo dies alvum siccum habet, & nihil reddit.*

m *Sive per nares, sive hæmorrhoides.*

mag. Tract. 2. cap. 15. Bruel, &c. put for ordinary causes. *Fuchsius, l. 2. sect. 5. c. 30.* goes farther, and saith, That [n] *many men unseasonably cured of the emrods, have been corrupted with melancholy, seeking to avoid Scylla, they fall into Charybdis. Galen, l. de hum. commen. 3. ad text. 26.* illustrates this by an example of *Lucius Martius*, whom he cured of madness, contracted by this means: And [o] *Skenkius* hath two other instances of two melancholy and mad women, so caused from the suppression of their moneths. The same may be said of bleeding at the nose, if it be suddenly stopt, and have been formerly used, as [p] *Villanovanus* urgeth: And [q] *Fuchsius, lib. 2. sect. 5. cap. 33.* stifly maintains, *That without great danger, such an issue may not be stayed.*

Venus omitted, produceth like effects. *Mathiolus, epist. 5. l. penult.* [r] *avoucheth of his knowledg, that some through bashfulness abstained from Venery, and thereupon became very heavy and dull; and some others that were very timorous, melancholy, and beyond all measure sad. Oribasius, med. collect. l. 6. c. 37.* speaks of some, [s] *That if they do not use carnal copulation, are continually troubled with heavines and headach; and some in the same case by intermission of it.* Not use of it hurts many, *Areulanus, c. 6. in 9. Rasis,* and *Magninus, part. 3. cap. 5.* think, because it [t] *sends up poysoned vapors to the brain and heart.* And so doth *Galen* himself hold, That if this *natural seed be over-long kept (in some parties) it turns to poyson. Hieronymus Mercurialis* in his Chapter of Melancholy, cites it for an especial cause of this malady, [u] *Priapismus, Satyriasis, &c. Haliabbas 5. Theor. c. 36.* reckons up this and many other diseases. *Villanovanus Breviar. l. 1. c. 18.* saith, He *knew* [x] *many Monks and Widows, grievously troubled with melancholy, and that from this sole cause. Lodovicus Mercatus l. 2. de mulierum affect. cap. 4.* and *Rodericus à Castro de morbis mulier. l. 2. c. 3.* treat largely of this subject, and will have it produce a peculiar kinde of melancholy, in stale Maids, Nuns, and Widows, *Ob suppressionem mensium & venerem omissam, timidæ, mœstæ, anxiæ, verecundæ, suspitiosæ, languentes, consilii inopes, cum summa vitæ & rerum meliorum desperatione, &c.* they are melancholy in the highest degree, and all for want of husbands. *Ælianus Montaltus, cap. 37. de melanchol.* confirms as much out of *Galen*; so doth *Wierus, Christoferus à Vega de art. med. lib. 3. c. 14.* relates many such examples of men, and women, that he had seen so melancholy. *Felix Plater* in the first Book of his Observations, [z] *Tells a story of an ancient Gentleman in* Alsatia, *that married a young wife, and was not able to pay his debts in that kinde for a long time together, by reason of his several infirmities: But she because of this inhibition of* Venus, *fell into a horrible fury, and desired every one that came to see her, by words, looks, and gestures, to have to do with her, &c.* [a] *Bernardus Paternus* a Physitian, saith, He knew *a good honest godly Priest, that because he would neither willingly marry, nor make use of the stews, fell into grievous melancholy fits. Hildesheim, spicel. 2.* hath such another example of an *Italian* melancholy Priest, in a consultation had *Anno* 1580. *Jason Pratensis* gives instance in a married man, that from his wives

n *Multi intempestivè ab Hæmorrhoidibus curati, melancholiâ corrupti sunt. Incidit in Scyllam, &c.*

o *Lib. 1. de Magia.*

p *Breviar. l. 7. c. 18.*

q *Non sine magno incommodo ejus, cui sanguis à naribus promanat, noxii sanguinis vacuatio impediri potest.*

r *Novi quosdam præpudore à coitu abstinentes, turpidos, pigrosque factos: nonnullos etiam melancholicos, præter modum mœstos, timidosque.*

s *Nonnulli nisi coeant, assiduè capitis gravitate infestantur. Dicit se novisse quosdam tristes & ita factos ex intermissione Veneris.*

t *Vapores venenatos mittit sperma ad cor & cerebrum. Sperma plus diu retentum, transit in venenum.*

u *Graves producit corporis & animi ægritudines.*

x *Ex spermate supra modum retento monachos, & viduas melancholicos sæpe fieri vidi.*

y *Melancholia orta à vasis seminariis in utero.*

z *Nobilis senex Alsatius juvenem uxorem duxit, at ille tetico dolore, & multis morbis correptus, non potuit præstare officium mariti, vix intra matrimonio ægrotus. Illa in horrendum furorum incidit, ob Venerem cohibitam ut omnium eam invisentium congressum, vocc, vultu, gestu expeteret, & quum non consentirent, molossos Anglicanos magno expetit clamore.* a *Vidi sacerdotem optimum & pium, qui quod nollet uti Venere, in melancholica symptomata incidit.*

80 wives death abstaining, [b] *after marriage, became exceeding melancholy, Rodericus à Fonseca* in a young man so misaffected, *Tom. 2. consult.* 85. To these you may adde, if you please, that conceited tale of a Jew, so visited in like sort, and so cured, out of *Poggius Florentinus.*

Intemperate *Venus* is all out as bad in the other extream. *Galen, l. 6. de morbis popular, sect. 5. text. 26.* reckons up melancholy amongst those diseases which are [c] *exasperated by Venery:* so doth *Avicenna* 2, 3. *c.* 11. *Oribasius, loc. citat. Ficinus, lib. 2. de sanitate tuendâ, Marsilius Cognatus, Montaltus, cap. 27. Guianerius, Tract. 3. cap. 2. Magninus, cap. 5. part* 3. [d] gives the reason, because [e] *it infrigidates and dries up the body, consumes the spirits; and would therefore have all such as are cold and dry, to take heed of, and to avoyd it as a mortal enemy. Facchinus in 9. Rasis cap.* 15. ascribes the same cause, and instanceth in a Patient of his, that married a young wife in a hot summer, [f] *and so dryed himself with chamber-work, that he became in short space from melancholy, mad:* he cured him by moystening remedies. The like example I finde in *Lælius à Fonte Eugubinus, consult.* 129. of a Gentleman of *Venice*, that upon the same occasion, was first melancholy, afterwards mad. Reade in him the story at large.

Any other evacuation stopped, will cause it, as well as these above named, be it bile, [g] ulcer, issue, *&c. Hercules de Saxoniâ, lib. 1. c. 16.* and *Gordonius*, verifie this out of their experience. They saw one wounded in the head, who as long as the sore was open, *Lucida habuit mentis intervalla*, was well; but when it was stopped, *Rediit melancholia*, his melancholy fit seized on him again.

Artificial evacuations are much like in effect, as hot houses, baths, blood-letting, purging, unseasonably and immoderately used. [h] Baths dry too much, if used in excess, be they natural or artificial, and offend extream hot, or cold; one dries, the other refrigerates overmuch. *Montanus, consil.* 137. saith, They over-heat the Liver. *Joh. Struthius, Stigmat. artis, l.* 4. *c* 9. contends, [k] *That if one stay longer then ordinary at the Bath, go in too oft, or at unseasonable times, he putrifies the humors in his body.* To this purpose writes *Magninus, l.* 3. *c.* 5. *Guianerius, Tract.* 15. *c.* 21. utterly disallows all hot baths in melancholy adust. [l] *I saw* (saith he) *a man that labored of the Gout, who to be freed of his malady, came to the Bath, and was instantly cured of his disease, but got another worse, and that was Madness.* But this judgment varies as the humor doth, in hot or cold: Baths may be good for one melancholy man, bad for another; that which will cure it in this party, may cause it in a second.

Phlebotomy, many times neglected, may do much harm to the body, when there is a manifest redundance of bad humors, and melancholy blood; and when these humors heat and boyl, if this be not used in time, the parties affected, so inflamed, are in great danger to be mad; but if it be unadvisedly, importunely, immoderately used, it doth as much harm by refrigerating the body, dulling the spirits, and consuming them: As *Joh.* [m] *Curio* in his 10. Chapter, well reprehends, such kinde of letting blood doth more hurt then good: [n] *The humors rage much more then they did before, and is so far from avoyding melancholy, that it increaseth it, and weakeneth the sight.* [o] *Prosper Calenus* observes

b *Ob abstinentiam à concubitu incidit in melancholiam.*
c *Quæ à coitu exacerbantur.*
d *Supervacuum coitum causam ponunt.*
e *Exsiccat corpus, spiritus consumit, &c. caveant ab hoc sicci, velut inimico mortali.*
f *Ita exsiccatus ut è melancholico statim fuerit insanus, ab humectantibus curatus.*
g *Ex cauterio & ulcere exsiccato.*
h *Gord. c.* 10. *lib.* 1. Discommends cold Baths as noxious.
i *Siccum reddunt corpus.*
k *Si quis longius moretur in iis, aut nimis frequenter, aut importunè utatur, humores putrefacit.*
l *Ego anno superiore, quandam gutiosum vidi adustum, qui ut liberaretur de gutta, a balnea accessit, & de gutta liberatus, maniacus factus est.* Phlebotomy.
m *On Schola Salernitana.*
n *Calefactio & ebullitio per venæ incisionem, magis sæpe incitatur & augetur, majore impetu humores per corpus discurrunt.*
o *Lib. de flatulenta Melancholia. Frequens sanguinis missio corpus extenuat.*

observes as much of all Phlebotomy, except they keep a very good diet after it: Yea, and as [p] *Leonartus Facchinus* speaks out of his own experience, [q] *The blood is much blacker to many men after their letting of blood, then it was at first.* For this cause belike *Salust. Salvinianus, l. 2. c.* 1. will admit or hear of no blood-letting at all in this Disease, except it be manifest, it proceed from blood: He was (it appears) by his own words in that place, Master of an Hospital of mad men, [r] *and found by long experience, that this kinde of evacuation, either in head, arm, or any other part, did more harm then good.* To this opinion of his, * *Felix Plater* is quite opposite, *Though some wink at, disallow and quite contradict all Phlebotomy in Melancholy, yet by long experience I have found innumerable so saved, after they had been twenty, nay, sixty times let blood, and to live happily after it. It was an ordinary thing of old, in* Galens *time, to take at once from such men six pound of blood, which now we dare scarce take in ounces: sed viderint medici,* great Books are written of this subject.

Purging upward and downward, in abundance of bad humors omitted, may be for the worst; so likewise as in the precedent, if overmuch, too frequent or violent, it [s] weakneth their strength, saith *Fuchsius, l. 2. sect. 2. c. 17.* or if they be strong or able to endure Physick, yet it brings them to an ill habit, they make their bodies no better then Apothecaries shops, this, and such like infirmities must needs follow.

p *In 9. Rhasis. atram bilem parit, & visum debilitat.*
q *Multo nigrior spectatur sanguis post dies quosdam, quàm fuit ab initio.*
r *Non laudo eos qui in desipientia docent secandam esse venam frontis, quia spiritus debilitatur inde, & ego longa experientia observavi in proprio Xenodochio, quòd desipientes ex Phlebotomia magis læduntur, & magis desipiunt, & melancholici sæpe fiunt inde pejores.* * *De mentis alienat. cap. 3. etsi multos hoc improbasse sciam, innumeros hac ratione sanatos longa observatione cognovi, qui vigesies, sexagies venas tundendo, &c.*
s *Vires debilitat.*

Subsect. 5.

Bad Air a cause of Melancholy.

AIr is a cause of great moment, in producing this, or any other Disease, being that it is still taken into our bodies by respiration, and our more inner parts. [t] *If it be impure and foggy, it dejects the spirits, and causeth Diseases by infection of the heart,* as *Paulus* hath it, *Lib. 1. c. 49. Avicenna, lib. 1. Gal. de san. tuendâ. Mercurialis, Montaltus, &c.* [u] *Fernelius* saith, *A thick air thickneth the blood and humors.* [x] *Lemnius* reckons up two main things most profitable, and most pernitious to our bodies; Air, and Diet: And this peculiar Disease, nothing sooner causeth ([y] *Jobertus* holds) *then the air wherein we breathe and live.* * Such as is the air, such be our spirits; and as our spirits, such are our humors. It offends commonly if it be too [z] hot and dry, thick, fuliginous, cloudy, blustering, or a tempestuous air. *Bodine in his fifth Book, De repub. cap. 1, 5.* of his Method of History, proves that hot Countries are most troubled with Melancholy, and that there are therefore in *Spain, Africk,* and *Asia minor,* great numbers of mad men, insomuch, That they are compelled in all Cities of note, to build peculiar Hospitals for them. *Leo* [a] *Afer, lib. 3. de Fessa urbe, Ortelius* and *Zuinger,* confirm as much: They are ordinarily so cholerick in their speeches, that scarce two words pass without railing or chiding in common talk, and often quarrelling in their streets. [b] *Gordonius* will have

t *Impurus aër spiritus dejicit, Infecto corde gignit morbos.*
u *Sanguinem densat, & humores, P. 1. c. 13*
x *Lib. 3. cap. 3.*
y *Lib. de quarta. Ex aëre ambiente contrahitur humor melancholicus.*
* *Qualis aër, talis spiritus: & cujusmodi spiritus, humores.*
z *Ælianus Montaltus, c. 11. calidus & siccus, frigidus & siccus, palidinosus, crassus*
a *Multa hic in Xenodochiis fanaticorum millia quæ strictissimè catenata servantur.*
b *Lib. med. part. 2. c. 19. Intellige, quod in calidis regionibus, frequenter accidit mania, in frigidis autem tarde.*

82 every man take notice of it: *Note this* (saith he) *that in hot Countries it is far more familiar then in cold.* Although this we have now said be not continually so, for as [c] *Acosta* truly saith, under the Æquator it self, is a most temperate habitation, wholsom air, a Paradise of pleasure: The leaves ever green, cooling showres. But it holds in such as are intemperately hot, as [d] *Iohannes à Meggen*, found in *Cyprus*, others in *Malta*, *Apulia*, and the * *Holy Land*, where at some seasons of the yeer is nothing but dust, their Rivers dried up, the Air scorching hot, and Earth inflamed; insomuch, that many Pilgrims going barefoot for devotion sake, from *Ioppa* to *Ierusalem* upon the hot sands, often run mad, or else quite overwhelmed with sand, *profundis arenis*, as in many parts of *Africk*, *Arabia Deserta*, *Bactriana*, now *Charassan*, when the West wind blows * *Involuti arenis transeuntes necantur.* [e] *Hercules de Saxonia* a Professor in *Venice*, gives this cause, why so many *Venetian* women are melancholy, *Quòd diù sub sole degant*, they tarry too long in the Sun. *Montanus*, *consil.* 21. amongst other causes assigns this; Why that Jew his Patient was mad, *Quòd tam multum exposuit se calori & frigori:* He exposed himself so much to heat and cold, And for that reason in *Venice*, there is little stirring in those brick paved streets in Summer about noon, they are most part then asleep: As they are likewise in the great *Mogors* Countries, and all over the *East Indies*. At *Aden* in *Arabia*, as [f] *Lodovicus Vertomannus* relates in his travels, they keep their markets in the night, to avoid extremity of heat; and in *Ormus*, like cattle in a Pasture, people of all sorts lie up to the chin in water all day long. At *Braga* in *Portugal*; *Burgos* in *Castile*; *Messina* in *Sicily*, all over *Spain* and *Italy*, their streets are most part narrow, to avoid the Sun beams. The *Turks* wear great Turbants *ad fugandos solis radios*, to refract the Sun beams; and much inconvenience, that hot air of *Bantam* in *Iava*, yields to our men, that sojourn there for traffick; where it is so hot, [g] *that they that are sick of the Pox, lie commonly bleaching in the Sun, to dry up their sores.* Such a complaint I read of those Iles of *Cape Verdo*, fourteen degrees from the *Æquator*, they do *malè audire:* * One calls them the unhealthiest clime of the World, for fluxes, feavers, frenzies, calentures, which commonly seize on Sea-faring men that touch at them, and all by reason of a hot distemperature of the air. The hardiest men are offended with this heat, and stiffest clowns cannot resist it, as *Constantine* affirms, *Agricult. l. 2. c. 45.* They that are naturally born in such air, may not [h] endure it, as *Niger* records of some part of *Mesopotamia*, now called *Diarbecha: Quibusdam in locis sævienti æstui adeo subjecta est, ut pleraque animalia fervore solis & cœli extinguantur*, 'tis so hot there in some places, that men of the Country and Cattle are killed with it: And * *Adricomius* of *Arabia fælix*, by reason of myrrhe, frankincense, and hot spices there growing, the air is so obnoxious to their brains, that the very inhabitants at some times cannot abide it, much less weaklings and strangers. * *Amatus Lusitanus*, *cent. 1. curat. 45.* reports of a young maid, that was one *Vincent* a Curriers daughter, some thirteen yeers of age, that would wash her hair in the heat of the day (in *July*) and so let it dry in the Sun, [i] *to make it yellow, but by that means tarrying too long in the heat, she inflamed her head, and made her self mad.*

Cold

c *Lib. 2.*

d *Hodopericon, cap. 7.*

* *Apulia æstivo calore maximè fervet, ita ut ante finem Maii pene exusta sit.*

* *Maginus Pers.*

e *Pantheo seu Pract. med. l. 1. cap. 16. Venetæ mulieres, quæ diu sub sole vivunt, a. l. quando melancholicæ evadunt.*

f *Navig lib. 2. cap. 4. commercia nocte, hora secunda ob nimios, qui sæviunt interdiu æstus exercent.*

g *Morbo Gallico laborantes, exponunt ad solem ut morbos exsiccent.*

* Sir *Richard Haukins* in his Observations. *sect. 13.*

h *Hippocrates, 3. Aphorismorum idem ait.*

* *Idem Maginus in Persia.*

* *Descrip. Terræ sanctæ.*

i *Quum ad solis radios in horæ longam moram traheret, ut capillos flavos redderet, in maniam incidit.*

Cold air in the other extream, is almoſt as bad as hot, and ſo doth *Montaltus* eſteem of it, *c.* 11. if it be dry withal. In thoſe Northern Countries, the people are therefore generally dull, heavy, and many witches, which (as I have before quoted) *Saxo Grammaticus, Olaus, Baptiſta Porta* aſcribe to melancholy. But theſe cold climes are more ſubject to natural melancholy (not this artificial) which is cold and dry: For which cauſe [k] *Mercurius Britannicus* belike, puts melancholy men to inhabit juſt under the Pole. The worſt of the three is a [l] thick, cloudy, miſty, foggy air, or ſuch as come from Fens, Mooriſh grounds, Lakes, Muckhils, Draughts, Sinks, where any carkaſſes, or carrion lies, or from whence any ſtinking fulſom ſmell comes: *Galen, Avicenna, Mercurialis*, new and old Phyſitians, hold that ſuch air is unwholſom, and ingenders melancholy, plagues, and what not? [m] *Alexandreta* an haven town in the Mediterranean Sea, *Saint John de Ulua*, an haven in *Nova-hiſpania*, are much condemned for a bad air, ſo as *Durazzo* in *Albania, Lituania, Ditmarſh, Pomptinæ paludes* in *Italy*, the territories about *Piſa, Ferrara, &c. Rumny* Marſh with us: the Hundreds in *Eſſex*, the Fens in *Lincolnſhire*. *Cardan de rerum varietate, l.* 17. *c.* 96. findes fault with the ſight of thoſe rich, and moſt populous Cities in the Low-Countries, as *Bruges, Gant, Amſterdam, Leyden, Utrick, &c.* the air is bad; and ſo at *Stockholm* in *Sweden*; *Regium* in *Italy*, *Salisbury* with us, *Hull* and *Lin*: They may be commodious for navigation, this new kinde of fortification, and many other good neceſſary uſes; but are they ſo wholſom? Old *Rome* hath deſcended from the hills, to the valley, 'tis the ſite of moſt of our new Cities, and held beſt to build in Plains, to take the opportunity of Rivers. *Leander Albertus* pleads hard for the air, and ſite of *Venice*, though the black Mooriſh Lands appear at every low water; the Sea, Fire, and Smoke (as he thinks) qualifie the air: And [n] ſome ſuppoſe, that a thick foggy air helps the memory, as in them of *Piſa* in *Italy*; and our *Cambden* out of *Plato*, commends the ſite of *Cambridg*, becauſe it is ſo neer the Fens. But let the ſite of ſuch places be as it may, how can they be excuſed that have a delicious ſeat, a pleaſant air, and all that nature can afford, and yet through their own naſtineſs, and ſluttiſhneſs, immund, and ſordid maner of life, ſuffer their air to putrifie, and themſelves to be choked up? Many Cities in *Turky* do *malè audire* in this kinde: *Conſtantinople* it ſelf, where commonly Carrion lies in the ſtreet. Some finde the ſame fault in *Spain*, even in *Madrit*, the Kings ſeat, a moſt excellent air, a pleaſant ſite; but the inhabitants are ſlovens, and the ſtreets uncleanly kept.

A troubleſom tempeſtuous air, is as bad as impure, rough and foul weather, impetuous winds, cloudy dark days, as it is commonly with us, *Cœlum viſu fœdum*, [o] *Polydor* calls it a filthy sky, *& in quo facile generantur nubes*; as *Tullies* brother *Quintus* wrote to him in *Rome*, being then *Queſtor* in *Britain*. *In a thick and cloudy air* (ſaith *Lemnius*) *men are tetrick, ſad, and peeviſh: And if the Weſtern winds blow, and that there be a calm, or a fair ſunſhine day, there is a kinde of alacrity in mens mindes; it chears up men and beaſts: but if it be a turbulent, rough, cloudy, ſtormy weather, men are ſad, lumpiſh, and much dejected, angry, waſpiſh, dull, and melancholy.* This was [p] *Virgils* experiment of old,

k *Mundus alter & idem, ſeu Terra Auſtralis incognita.*

l *Craſſus & turbidus aër, triſtem efficit animam.*

m Commonly called *Scandarune* in *Aſia minor.*

n *Atlas Geographicus memoria, valent Piſani, quod craſsione fruantur aëre.*

o *Lib.* 1. *hiſt. lib.* 2. *cap.* 41. *Aura denſa ac caliginoſa tetrici homines exiſtunt, & ſubtriſtes, &* *cap.* 3. *flante ſubſolano & Zephyro, maxima in mentibus hominum alacritas exiſtit, mentiſq; erectio ubi telum ſolis ſplendore nitescit. Maxima dejectio mœrorque ſiquando aura caliginoſa eſt.*

p *Geor.*

Verum ubi tempestas, & cæli mobilis humor
Mutavere vices, & Jupiter humidus Austro,
Vertuntur species animorum, & pectore motus
Concipiunt alios———

But when the face of Heaven changed is
To tempests, rain, from season fair:
Our mindes are altered, and in our brests
Forthwith some new conceipts appear.

And who is not weather-wise against such and such conjunctions of Planets, moved in foul weather, dull and heavy in such tempestuous seasons? [q] *Gelidum contristat Aquarius annum*: The time requires, and the Autumn breeds it; Winter is like unto it, ugly, foul, squalid, the Air works on all men, more or less, but especially on such as are melancholy, or inclined to it, as *Lemnius* holds, [r] *They are most moved with it, and those which are already mad, rave downright, either in, or against a tempest. Besides, the devil many times takes his opportunity of such storms, and when the humors by the air be stirred, he goes in with them, exagitates our spirits, and vexeth our souls; as the Sea waves, so are the spirits and humors in our bodies, tossed with tempestuous winds and storms.* To such as are melancholy therefore, *Montanus, consil.* 24. will have tempestuous and rough air to be avoided, and *consil.* 27. all night air, and would not have them to walk abroad, but in a pleasant day. *Lemnius, l.* 3. *c.* 3. discommends the South and Eastern winds, commends the North. *Montanus, consil.* 31. [f] *Will not any windows to be opened in the night. Consil.* 229. *& consil.* 230. he discommends especially the South wind, and nocturnal air: So doth [t] *Plutarch*, The night and darkness makes men sad, the like do all subterranean vaults, dark houses in caves and rocks, desert places cause melancholy in an instant, especially such as have not been used to it, or otherwise accustomed. Read more of air in *Hippocrates, Ætius, l.* 3. *à c.* 171. *ad* 175. *Oribasius, à c.* 1. *ad* 22. *Avicen. l.* 1. *can. Fen.* 2. *doc.* 2. *Fen.* 1. *c.* 123. to the 12, *&c.*

q *Hor.*

r *Mens quibus vacillat, ab aëre cito offenduntur, & multi insani apud Belgas ante tempestates sæviunt, aliter quieti.*

Spiritus quoq; aeris & mali genii aliquando se tempestatibus ingeriunt, & menti humanæ se latenter insinuant, eamq; vexant, exagitant, & ut fluctus marini, humanum corpus ventis agitatur.

f *Aer noctu densatur, & cogit mœstitiam.*

t *Lib. de Iside & Osyride.*

Subsect. 6.

Immoderate exercise a cause, and how. Solitariness, Idleness.

NOthing so good, but it may be abused: Nothing better then Exercise (if opportunely used) for the preservation of the Body: Nothing so bad, if it be unseasonable, violent, or overmuch. *Fernelius* out of *Galen, Path. lib.* 1. *c.* 16. saith, [u] *That much exercise and weariness consumes the spirits and substance, refrigerates the body; and such humors which Nature would have otherwise concocted and expelled, it stirs up, and makes them rage: which being so inraged, diversly affect, and trouble the body and minde.* So doth it, if it be unseasonably used, upon a full stomack, or when the body is full of crudities, which *Fuchsius* so much enveighs against, *Lib.* 2. *instit. sect.* 2. *c.* 4. giving that for a cause, why school-boys in *Germany* are so often scabbed, because they use exercise presently after meats. [x] *Bayerus* puts in a

u *Multa defatigatio, spiritus, virium, substantiam exhaurit, & corpus refrigerat. Humores corruptos qui aliter à natura concoqui & domari possint, & demum blandè excludi, irritat, & quasi in furorem agit, qui postea mota camerina, tetro vapore corpus variè lacessunt, animumque.*

x *In* Veni mecum, *Libro sic inscripto.*

caveat

caveat againſt ſuch exerciſe, becauſe *it* [y] *corrupts the meat in the ſtomack, and carries the ſame juyce raw, and as yet undigeſted, into the veins* (ſaith *Lemnius*) *which there putrifies, and confounds the animal ſpirits. Crato, conſil.* 21. *l.* 2. [z] proteſts againſt all ſuch exerciſe after meat, as being the greateſt enemy to concoction that may be, and cauſe of corruption of humors, which produce this, and many other diſeaſes. Not without good reaſon then, doth *Saluſt. Salvianus, l.* 2. *c.* 1. and *Leonartus Facchinus in* 9. *Rhaſis. Mercurialis, Arculanus*, and many other, ſet down [a] immoderate exerciſe, as a moſt forcible cauſe of melancholy.

Oppoſite to Exerciſe, is Idleneſs (the badg of gentry) or want of Exerciſe, the bane of body and minde, the nurſe of naughtineſs, ſtepmother of diſcipline, the chief author of all miſchief, one of the ſeven deadly ſins, and a ſole cauſe of this and many other maladies, the devils cuſhion, as [b] *Gualter* calls it, his pillow and chief repoſal. *For the minde can never reſt, but ſtill meditates on one thing or other, except it be occupied about ſome honeſt buſineſs, of his own accord it ruſheth into melancholy.* [c] *As too much and violent exerciſe offends on the one ſide, ſo doth an idle life on the other*, (ſaith *Crato*) *it fills the body full of flegm, groſs humors, and all maner of obſtructions, rheumes, catars, &c. Rhaſis, cont. lib.* 1. *tract.* 9. accounts of it as the greateſt cauſe of melancholy. [d] *I have often ſeen* (ſaith he) *that idleneſs begets this humor more then any thing elſe. Montaltus, c.* 1. ſeconds him out of his experience, [e] *They that are idle are far more ſubject to melancholy, then ſuch as are converſant or imployed about any office or buſineſs.* [f] *Plutarch* reckons up idleneſs for a ſole cauſe of the ſickneſs of the ſoul: *There are they* (ſaith he) *troubled in minde, that have no other cauſe but this. Homer, Iliad.* 1. brings in *Achilles* eating of his own heart in his Idleneſs, becauſe he might not fight. *Mercurialis, conſil.* 86. for a melancholy young man urgeth [g] it is a chief cauſe; why was he melancholy? becauſe idle. Nothing begets it ſooner, encreaſeth and continueth it oftner then idleneſs. A diſeaſe familiar to all idle perſons, an inſeparable companion to ſuch as live at eaſe, *Pingui otio deſidioſè agentes*, a life out of action, and have no calling or ordinary imployment to buſie themſelves about, that have ſmall occaſions; and though they have, ſuch is their lazineſs, dulneſs; they will not compoſe themſelves to do ought, they cannot abide work, though it be neceſſary, eaſie, as to dreſs themſelves, write a Letter, or the like; yet as he that is benummed with cold, ſits ſtill ſhaking, that might relieve himſelf with a little exerciſe or ſtirring, do they complain, but will not uſe the facile and ready means to do themſelves good; and ſo are ſtill tormented with melancholy. Eſpecially if they have been formerly brought up to buſineſs, or to keep much company, and upon a ſudden come to lead a ſedentary life, it crucifies their ſouls, and ſeazeth on them in an inſtant; for whilſt they are any ways imployed, in action, diſcourſe, about any buſineſs, ſport or recreation, or in company to their liking, they are very well; but if alone or idle, tormented inſtantly again; one days ſolitarineſs, one hours ſometimes, doth them more harm, then a weeks phyſick, labor and company can do good. Melancholy ſeazeth

[y] *Inſtit. ad vit. chriſt. cap.* 44. *cibos crudos in venas rapit, qui putrefacientes illic ſpiritus animales inficiunt.*

[z] *Crudi hæc humoris copia per venas aggreditur, unde morbi multiplices.*

[a] *Immodicum exercitium.*

[b] *Hom* 31. *in* 1 *Cor.* 6. *Nam qua mens hominis quieſcere non poſsit, ſed continuo circa varias cogitationes diſcurrat, niſi honeſto aliquo negotio occupetur, ad melancholiam ſponte delabitur*

[c] *Crato concil.* 21. *Ut immodica corporis exercitatio nocet corporibus, ita vita deſes, & otioſa: otium, animal pituitoſum reddit, viſcerum obſtructiones & crebras fluxiones, & morbos concitat.*

[d] *Et vidi quod una de rebus quæ magis generat melancholiam, eſt otioſitas.*

[e] *Reponitur otium ab alia cauſa, & hoc à nobis obſervatum eos huic malo magis obnoxios qui plane otioſi ſunt, quam eos qui aliquo munere verſantur exequendo.*

[f] *De Tranquil. animæ. Sunt qua ipſum otiũ in animi conjicit ægritudinem.*

[g] *Nihil eſt quod æquè melancholiam alat ac augeat, ac otium & abſtinentia à corporis & animi exercitationibus.*

[h] *Nihil magis excæcat intellectum, quam otium. Gordonius de obſervat. vit. hum. lib.* 1.

on

on them forthwith being alone, and is such a torture, that as wise *Seneca* well saith, *Malo mihi malè quam molliter esse*, I had rather be sick then idle. This idleness is either of body or minde. That of body is nothing but a kinde of benumming laziness, intermitting exercise, which if we may beleeve [i] *Fernelius, causeth crudities, obstructions, excremental humors, quencheth the natural heat, dulls the spirits, and makes them unapt to do any thing whatsoever.* [k] *Neglectis urenda filix innascitur agris.* As Fern grows in untild grounds, and all maner of weeds, so do gross humors in an idle body, *Ignavum corrumpunt otia corpus.* A horse in a stable that never travels, a hawk in a Mew that seldom flies, are both subject to diseases; which left unto themselves, are most free from any such incumbrances. An idle dog will be mangy, and how shall an idle person think to escape? Idleness of the minde, is much worse then this of the body; wit without employment, is a disease, [l] *Ærugo animi, rubigo ingenii:* the rust of the soul, [m] a plague, a hell it self, *Maximum animi nocumentum, Galen* calls it. [n] *As in a standing pool, worms and filthy creepers increase, (& vitium capiunt ni moveantur aquæ,* the water it self putrifies, and air likewise, if it be not continually stirred by the wind) *so do evil and corrupt thoughts in an idle person,* the soul is contaminated. In a Common-wealth, where is no publike enemy, there is likely civil wars, and they rage upon themselves: this body of ours, when it is idle, and knows not how to bestow it self, macerates and vexeth it self with cares, griefs, false-fears, discontents, and suspicions; it tortures and preys upon his own bowels, and is never at rest. Thus much I dare boldly say, He or she that is idle, be they of what condition they will, never so rich, so well allied, fortunate, happy, let them have all things in abundance, and felicity, that heart can wish and desire, all contentment, so long as he or she, or they are idle, they shall never be pleased, never well in body and minde, but weary still, sickly still, vexed still, loathing still, weeping, sighing, grieving, suspecting, offended with the world, with every object, wishing themselves gone or dead, or else carried away with some fooliish phantasie or other. And this is the true cause that so many great men, Ladies, and Gentlewomen, labor of this disease in Countrey and City; for idleness is an appendix to nobility, they count it a disgrace to work, and spend all their days in sports, recreations, and pastimes, and will therefore take no pains; be of no vocation: they feed liberally, fare well, want exercise, action, employment, (for to work, I say, they may not abide) and company to their desires, and thence their bodies become full of gross humors, wind, crudities, their mindes disquieted, dull, heavy, *&c.* care, jealousie, fear of some diseases, sullen fits, weeping fits seize too [o] familiarly on them. For what will not fear and phantasie work in an idle body? what distempers will they not cause? when the children of * *Israel* murmured against *Pharaoh* in *Egypt*, he commanded his officers to double their task, and let them get straw themselves, and yet make their full number of Brick; for the sole cause why they mutiny, and are evil at ease, is, *they are idle.* When you shall hear and see so many discontented persons, in all places where you come, so many several grievances, unnecessary complaints, fear, suspitions *, the best means to redress it, is to set them a work, so to busie

i *Path. lib.1. cap.17. exercitationis intermissio, inertem calorem, languidos spiritus, & ignavos, & ad omnes actiones segniores reddit, crudit ates, obstructiones, & excrementorum proventus facit.*

k *Hor. Ser. 1. Sat. 3.*

l *Seneca.*

m *Mœrorem animi, & maciem, Plutarch* calls it.

n *Sicut in stagno generantur vermes, sic & otioso malæ cogitationes.* Sen.

o Now this leg, now that arm, now their head, heart, *&c.*

* *Exod. 5.*

* (For they cannot well tell what aileth them, or what they would have themselves) my heart, my head, my husband, my son, *&c.*

buſie their mindes; for the truth is, they are idle. Well they may build caſtles in the air for a time, and ſooth up themſelves with phantaſtical and pleaſant humors, but in the end they will prove as bitter as gall, they ſhall be ſtill I ſay diſcontent, ſuſpicious, [p] fearful, jealous, ſad, fretting and vexing of themſelves; ſo long as they be idle, it is impoſſible to pleaſe them, *Otio qui neſcit uti, plus habet negotii quam qui negotium in negotio*, as that [q] *Agellius* could obſerve: He that knows not how to ſpend his time, hath more buſineſs, care, grief, anguiſh of minde, then he that is moſt buſie in the midſt of all his buſineſs. *Otioſus animus neſcit quid volet:* An idle perſon (as he follows it) knows not when he is well, what he would have, or whither he would go, *Quum illuc ventum eſt, illinc lubet*, he is tired out with every thing, diſpleaſed with all, weary of his life: *Nec benè domi, nec militiæ*, neither at home, nor abroad, *errat, & præter vitam vivitur*, he wanders, and lives beſides himſelf. In a word, What the miſchievous effects of lazineſs and idleneſs are, I do not finde any where more accurately expreſſed, then in theſe verſes of *Philolaches* in the * Comical Poet, which for their elegancy, I will in part inſert.

p Prov. 18. *Pigrum dejiciet timor.* *Heautontimorumenon.*

q *Lib. 19. c. 10.*

* *Plautus, Prol. Moſtel.*

Novarum ædium eſſe arbitror ſimilem ego hominem,
Quando hic natus eſt: Ei rei argumenta dicam.
Ædes quando ſunt ad amuſſim expolitæ,
Quiſque laudat fabrum, atque exemplum expetit, &c.
At ubi illo migrat nequam homo indiligenſque, &c.
Tempeſtas venit, confringit tegulas, imbriceſque,
Patrifacit aer operam fabri, &c.
Dicam ut homines ſimiles eſſe ædium arbitremini,
Fabri parentes fundamentum ſubſtruunt liberorum,
Expoliunt, docent literas, nec parcunt ſumptui,
Ego autem ſub fabrorum poteſtate frugi fui,
Poſtquam autem migravi in ingenium meum,
Perdidi operam fabrorum illico, oppido,
Venit ignavia, ea mihi tempeſtas fuit,
Adventuque ſuo grandinem & imbrem attulit,
Illa mihi virtutem deturbavit, &c.

A young man is like a fair new houſe, the Carpenter leaves it well built, in good repair, of ſolid ſtuff; but a bad tenant lets it rain in, and for want of reparation fall to decay, *&c.* Our Parents, Tutors, Friends, ſpare no coſt to bring us up in our youth, in all maner of vertuous education; but when we are left to our ſelves, Idleneſs as a tempeſt drives all vertuous motions out of our mindes, *& nihili ſumus*, on a ſudden, by ſloath and ſuch bad ways, we come to naught.

Cozen German to Idleneſs, and a concomitant cauſe, which goes hand in hand with it, is [r] *nimia ſolitudo*, too much ſolitarineſs, by the teſtimony of all Phyſitians, Cauſe and Symptom both; but as it is here put for a cauſe, it is either coact, enforced, or elſe voluntary. Enforced ſolitarineſs is commonly ſeen in Students, Monks, Friers, Anchorites, that by their order and courſe of life, muſt abandon all company, ſociety of other men, and betake themſelves to a private cell: *Otio ſuperſtitioſo ſecluſi*, as *Bale* and *Hoſpinian* well term it, ſuch as are the *Carthuſians* of our time, that eat no fleſh (by their order) keep perpetual ſilence, never

r *Piſo, Montaltus, Mercurialis, &c.*

go

88 go abroad. Such as live in prison, or some desert place, and cannot have company, as many of our Countrey Gentlemen do in solitary houses, they must either be alone without companions, or live beyond their means, and entertain all comers as so many hostes, or else converse with their servants and hindes, such as are unequal, inferior to them, and of a contrary disposition; or else as some do, to avoid solitarines, spend their time with leud fellows in Taverns, and in Ale-houses, and thence addict themselves to some unlawful disports, or dissolute courses. Divers again are cast upon this rock of solitarines for want of means, or out of a strong apprehension of some infirmity, disgrace, or through bashfulnes, rudenes, simplicity, they cannot apply themselves to others company. *Nullum solum infelici gratius solitudine, ubi nullus sit qui miseriam exprobret*; this enforced solitarines takes place, and produceth his effect soonest in such as have spent their time jovially, peradventure in all honest recreations, in good company, in some great family or populous City, and are upon a sudden confined to a desert Country Cottage far off, restrained of their liberty, and barred from their ordinary associates: Solitarines is very irksom to such, most tedious, and a sudden cause of great inconvenience.

Voluntary solitarines is that which is familiar with Melancholy, and gently brings on like a Siren, a shooing-horn, or some Sphinx to this irrevocable gulf, [f] a primary cause *Piso* calls it; most pleasant it is at first, to such as are melancholy given, to lie in bed whole days, and keep their chambers, to walk alone in some solitary Grove, betwixt Wood and Water, by a Brook side, to meditate upon some delightsom and pleasant Subject, which shall affect them most; *amabilis insania*, and *mentis gratissimus error*: A most incomparable delight it is so to melancholize, and build castles in the air, to go smiling to themselves, acting an infinite variety of parts, which they suppose, and strongly imagine they represent, or that they see acted or done: *Blandæ quidem ab initio*, saith *Lemnius*, to conceive and meditate of such pleasant things, sometimes, [t] *Present, past or to come*, as *Rhasis* speaks. So delightsom these toyes are at first, they could spend whole days and nights without sleep, even whole yeers alone in such contemplations, and phantastical meditations, which are like unto dreams, and they will hardly be drawn from them, or willingly interrupt, so pleasant their vain conceits are, that they hinder their ordinary tasks and necessary busines, they cannot address themselves to them, or almost to any study or imployment, these phantastical and bewitching thoughts so covertly, so feelingly, so urgently, so continually set upon, creep in, insinuate, possess, overcome, distract, and detain them, they cannot I say go about their more necessary busines, stave off or extricate themselves, but are ever musing, melancholizing, and carried along, as he (they say) that is lead round about an Heath with a *Puck* in the night, they run earnestly on in this labarinth of anxious and solicitous melancholy meditations, and cannot well or willingly refrain, or easily leave off, winding and unwinding themselves, as so many clocks, and still pleasing their humors, until at last the Scene is turned upon a sudden, by some bad object, and they being now habituated to such vain meditations and solitary places, can endure no company, can ruminate of nothing but harsh

[f] *A quibus malum, velut à primaria causa, occasionem natum est.*

[t] *Jucunda rerum præsentium, præteritarum, & futurarum meditatio.*

harſh and diſtaſtfull ſubjects. Fear, ſorrow, ſuſpition, *ſubruſticus pudor*, diſcontent, cares, and wearineſs of life ſurprize them in a moment, and they can think of nothing elſe, continually ſuſpecting, no ſooner are their eyes open, but this infernal plague of Melancholy ſeizeth on them, and terrifies their ſouls, repreſenting ſome diſmal object to their minds, which now by no means, no labour, no perſwaſions they can avoid, *hæret lateri lethalis arundo*, they may not be rid of it, [u] they cannot reſiſt. I may not deny but that there is ſome profitable Meditation, Contemplation, and kinde of ſolitarineſs to be embraced, which the Fathers ſo highly commended, [x] *Hierom, Chryſoſtom, Cyprian, Auſtin*, in whole Tracts, which *Petrarch, Eraſmus, Stella*, and others, ſo much magnifie in their books; a Paradiſe, an Heaven on Earth, if it be uſed aright, good for the body, and better for the ſoul: As many of thoſe old Monks uſed it, to divine contemplations, as *Simulus* a Courtier in *Adrians* time, *Diocleſian* the Emperour retired themſelves, &c. in that ſenſe, *Vatia ſolus ſcit vivere*, *Vatia* lives alone, which the *Romans* were wont to ſay, when they commended a Country life. Or to the bettering of their knowledg, as *Democritus*, *Cleanthes*, and thoſe excellent Philoſophers have ever done, to ſequeſter themſelves from the tumultuous world, or as in *Plinies villa Laurentana*, *Tullies Tuſculan*, *Iovius* ſtudy, that they might better *vacare ſtudiis et Deo*, ſerve God, and follow their ſtudies. Me thinks therefore our too zealous innovators were not ſo well adviſed in that general ſubverſion of Abbies and religious houſes, promiſcuouſly to fling down all, they might have taken away thoſe groſs abuſes crept in amongſt them, rectified ſuch inconveniencies, and not ſo far to have raved and raged againſt thoſe fair buildings, and everlaſting monuments of our forefathers devotion, conſecrated to pious uſes; ſome Monaſteries and Collegiate Cels might have been well ſpared, and their revenues otherwiſe imployed, here and there one, in good Towns or Cities at leaſt, for men and women of all ſorts & conditions to live in, to ſequeſter themſelves from the cares and tumults of the world, that were not deſirous, or fit to marry; or otherwiſe willing to be troubled with common affairs, and know not well where to beſtow themſelves, to live apart in, for more conveniency, good education, better company ſake, to follow their ſtudies (I ſay) to the perfection of arts and ſciences, common good, and as ſome truly devoted Monks of old had done, freely and truly to ſerve God. For theſe men are neither ſolitary, nor idle, as the Poet made anſwer to the husbandman in *Æſop*, that objected idleneſs to him; he was never ſo idle as in his company; or that *Scipio Africanus* in [y] *Tully*, *Nunquam minus ſolus, quam cum ſolus; nunquam minus otioſus, quam quum eſſet otioſus*; never leſs ſolitary, then when he was alone, never more buſie, then when he ſeemed to be moſt idle. It is reported by *Plato* in his dialogue *de Amore*, in that prodigious commendation of *Socrates*, how a deep meditation coming into *Socrates* minde by chance, he ſtood ſtill muſing, *eodem veſtigio cogitabundus*, from morning to noon, and when as then he had not yet finiſhed his meditation, *perſtabat cogitans*, he ſo continued till the evening, the ſoldiers (for he then followed the Camp) obſerved him with admiration, and on ſet purpoſe watched all night, but he perſevered immovable *ad exortum ſolis*, till the Sun roſe in the morning, and then ſaluting the Sun, went his

[u] *Facilis deſcenſus Averni: Sed revocare gradum, ſuperaſque evadere ad auras, Hic labor, hoc opus eſt.* Virg.

[x] *Hieronimus ep. 72. dixit oppida & urbes videri ſibi tetros carceres, ſolitudinem Paradiſum: ſolum ſcorpionibus infectum, ſacco amictus, humi cubans, aqua & herbis victitans, Romanis prætulit delicias.*

[y] *Offic. 3.*

90 wayes. In what humor constant *Socrates* did thus, I know not, or how he might be affected, but this would be pernicious to another man; what intricate business might so really possess him, I cannot easily guess; But this is *otiosum otium*, it is far otherwise with these men, according to * *Seneca*, *Omnia nobis mala solitudo persuadet*; this solitude undoeth us, *pugnat cum vitâ sociali*; 'tis a destructive solitarinesse. These men are Devils alone, as the saying is, *Homo solus aut Deus, aut Dæmon*: a man alone, is either a Saint or a Devil, *mens ejus aut langueſcit, aut tumeſcit*; and * *Væ soli* in this sense, woe be to him that is so alone. These wretches do frequently degenerate from men, and of sociable creatures become beasts, monsters, inhumane, ugly to behold, *Misanthropi*; they do even loath themselves, and hate the company of men, as so many *Timons*, *Nebuchadnezars*; by too much indulging to these pleasing humors, and through their own default. So that which *Mercurialis consil.* 11. sometimes expostulated with his melancholy patient, may be justly applyed to every solitary and idle person in particular. [z] *Natura de te videtur conqueri posse, &c. Nature may justly complain of thee, that whereas she gave thee a good wholesome temperature, a sound body, and God hath given thee so divine and excellent a Soul, so many good parts, and profitable gifts, thou hast not only contemned and rejected, but hast corrupted them, polluted them, overthrown their temperature, and perverted those gifts with riot, idlenesse, solitarinesse, and many other wayes, thou art a traitour to God and Nature, an enemy to thy self and to the world. Perditio tua ex te*; thou hast lost thyself wilfully, cast away thy self, *thou thy self art the efficient cause of thine own misery, by not resisting such vaine cogitations, but giving way unto them.*

* Eccl. 4.

z *Natura de te videtur conqueri posse, quod cum ab ea temperatissimum corpus adeptus sis, tam præclarum à Deo ac utile donum, non contempsisti modo, verum corrupisti, sedasti, prodidisti, optimam temperaturam otio, crapula, & aliis vitæ erroribus, &c.*

Subsect. 7.

Sleeping and waking, causes.

WHat I have formerly said of Exercise, I may now repeat of Sleep. Nothing better that moderate sleep, nothing worse than it, if it be in extreames, or unseasonably used. It is a received opinion, that a melancholy man cannot sleep overmuch; *Somnus supra modum prodest*, as an only Antidote, and nothing offends them more, or causeth this malady sooner, then waking, yet in some cases sleep may do more harm then good in that flegmatick, swinish, cold, and sluggish melancholy, which *Melancton* speaks of, that thinkes of waters, sighing most part, &c. [a] It duls the Spirits, if overmuch, and senses, fils the head ful of gross humors, causeth distillations, rheumes, great store of excrements in the brain, and all the other parts, as [b] *Fuchsius* speaks of them, that sleep like so many Dormice. Or if it be used in the day time, upon a ful stomack, the body ill composed to rest, or after hard meats, it increaseth fearful dreams, *Incubus*, night walking, crying out, & much unquietnes; such sleep prepares the body, as [c] one observes, *to many perilous diseases*. But as I have said, waking overmuch, is both a symptome, and an ordinary cause. *It causeth drineſs of the brain, frenzie, dotage, & makes the body dry, lean, hard, and ugly to behold*, as [d] *Lemnius* hath it.

a *Path lib. cap. 17. Fernel. corpus infrigidat, omnes sensus, mentisque vires torpore debilitat.*

b *Lib. 2. sect. 2. cap. 4. Magnam excrementorum vim cerebro & aliis partibus conservat*

c *Io. Ratzius lib. de rebus 6. non naturalibus.*

d *Instit. ad vitam optimam cap. 26. cerebo siccitatem adfert, phrenesin et delirium, corpus avidum facit, squalidum, strigosum, humores aburit, temperamentum cerebri corrumpit, maciem inducit: exsiccat corpus, bilem accendit, profundos reddit oculos, calorem augit.*

Præparat corpus talis somnus ad multas periculosas ægritudines.

The

The temperature of the Brain is corrupted by it, the humors aduſt, the eyes made to ſink into the head, choler increaſed, and the whole body inflamed: and, as may be added out of *Galen* 3. *de ſanitate tuenda*, *Avicenna* 3. 1. [e] *it overthrows the natural heat, it cauſeth crudities, hurts concoction*, and what not? Not without good cauſe therefore *Crato conſil.* 21. *lib.* 2. *Hildeſheim ſpicel.* 2. *de delir. & Mania*, *Iacchinus*, *Arculanus* on *Rhaſis*, *Guianerius* and *Mercurialis*, reckon up this over-much waking, as a principal cauſe.

e *Naturalem calorem diſſipat, læſa concoctione cruditates facit. Attenuant juvenum vigilatæ corpora noctes.*

Memb. 3.

Subsect. 1.

Paſsions and perturbations of the minde, how they cauſe Melancholy.

AS that *Gymnoſophiſt* in [f] *Plutarch*, made anſwer to *Alexander*, (demanding which ſpake beſt) Every one of his fellows did ſpeak better then the other: ſo may I ſay of theſe cauſes; to him that ſhall require which is the greateſt, every one is more grievous then other, and this of Paſſion the greateſt of all. A moſt frequent and ordinary cauſe of Melancholy, [g] *fulmen perturbationum* (*Piccolomineus* calls it) this thunder and lightning of perturbation, which cauſeth ſuch violent and ſpeedy alterations in this our Microcoſme, and many times ſubverts the good eſtate and temperature of it. For as the Body works upon the minde, by his bad humors, troubling the Spirits, ſending groſs fumes into the Brain; and ſo *per conſequens* diſturbing the Soul, and all the faculties of it,

* ——*Corpus onuſtum,*
Heſternis vitiis animum quoq; prægravat una,

with fear, ſorrow, &c. which are ordinary ſymptomes of this Diſeaſe: ſo on the other ſide, the minde moſt effectually works upon the Body, producing by his paſſions and perturbations, miraculous alterations; as Melancholy, deſpair, cruel diſeaſes, and ſometimes death it ſelf. Inſomuch, that it is moſt true which *Plato* ſaith in his *Charmides*: *omnia corporis mala ab animâ procedere*; all the [h] miſchiefes of the body, proceed from the ſoul: and *Democritus* in [i] *Plutarch* urgeth, *Damnatam iri animam à corpore*, if the Body ſhould in this behalf, bring an action againſt the Soul, ſurely the Soul would be caſt and convicted, that by her ſupine negligence, had cauſed ſuch inconveniences, having authority over the Body, and uſing it for an inſtrument, as a Smith doth his hammer (ſaith [k] *Cyprian*) imputing al thoſe vices and maladies to the Minde. Even ſo doth [l] *Philoſtratus*, *non coinquinatur corpus, niſi conſenſu animæ*; the Body is not corrupted, but by the Soul. *Lodovicus Vives* will have ſuch turbulent commotions proceed from *Ignorance*, and *Indiſcretion*. All Philoſophers, impute the miſeries of the Body to the Soul, that ſhould have governed it better, by command of reaſon, and hath not done it. The *Stoicks* are altogether of opinion (as [n] *Lipſius*, and [o] *Piccolomineus* record) that a wiſe man ſhould be ἀπαθής, without all maner of paſſions and perturbations whatſoever, as [p] *Seneca* reports of *Cato*, the [q] *Greeks* of *Socrates*, and [r] *Io: Aubanus* of a nation in *Africk*, ſo free from paſſion, or rather ſo ſtupid, that if they be wounded with a ſword, they will only look back. [s] *Lactantius* 2. *inſtit.* will exclude *fear from a wiſe man*: others except all, ſome the greateſt paſſions. But let them diſpute how they will, ſet down in *Theſi*, give precepts to the contrary; we finde that of [t] *Lemnius* true by common experience; *No mortal*

f *Vita Alexan.*

g *Grad.* 1. *c.* 14.

* *Hor.*

h *Pertu rbationes clavi ſunt, quibus corpori animus ſeu patibulo affigitur. Jamb. de miſt.*

i *Lib. de ſanitat. tuend.*

k *Proleg. de virtute chriſti; Quæ utitur corpore, ut faber malleo.*

l *Vita Apollonij lib.* 1.

m *Lib de anim. ab inconſiderantia, et ignorantia omnes animi motus.*

n *De Phyſiol. Stoic.*

o *Grad.* 1. *c.* 32.

p *Epiſt.* 104.

q *Ælianus.*

r *Lib.* 1. *cap.* 6. *ſi quis enſe percuſſerit eos, tantum reſpiciunt.*

s *Terror in ſapiente eſſe non debet.*

t *De occult nat. mir. l.* 1. *c.* 16. *Nemo mortalium qui affectibus non ducatur: qui non movetur, aut ſaxum, aut Deus eſt.*

92 *man is free from these perturbations:* Or if he be so, sure he is either a god, or a block. They are born and bred with us, we have them from our parents by inheritance, *A parentibus habemus malum hunc assem,* saith [u] *Pelezius, Nascitur una nobiscum, aliturque,* 'tis propagated from *Adam, Cain* was melancholy, * as *Austin* hath it, and who is not? Good discipline, Education, Philosophy, Divinity (I cannot deny) may mitigate and restrain these passions in some few men at some times, but most part they domineer, and are so violent, [x] that as a torrent, (*torrens velut aggere rupto*) bears down all before, and overflows his banks, *sternit agros, sternit sata,* they overwhelm Reason, Judgment, and pervert the temperature of the Body: *Fertur* [y] *equis auriga, nec audit currus habenas.* Now such a man (saith [z] *Austin*) *that is so led, in a wise mans eye, is no better then he that stands upon his head.* It is doubted by some, *Gravioresne morbi à perturbationibus, an ab humoribus,* whether humors or perturbations cause the more grievous maladies. But we finde that of our Saviour, *Mat.26.41.* most true, *The spirit is willing, the flesh is weak,* we cannot resist: And this of [a] *Philo Judæus, Perturbations often offend the body, and are most frequent causes of Melancholy, turning it out of the hinges of his health. Vives* compares them to [b] *Winds upon the Sea, some onely move as those great gales, but others turbulent quite overturn the ship.* Those which are light, easie, and more seldom, to our thinking, do us little harm, and are therefore contemned of us: Yet if they be reiterated, [c] *as the rain* (saith *Austin*) *doth a stone, so do these perturbations penetrate the minde:* [d] And (as one observes) *produce an habit of Melancholy at the last,* which having gotten the mastery in our souls, may well be called diseases.

How these passions produce this effect, [e] *Agrippa* hath handled at large, *Occult. Philos. l.11. c.63. Cardan, l.14. subtil. Lemnius, l.1. c.12. de occult. nat. mir. & lib.1. cap.16. Suarez, Met. disput.18. sect.1. art.25. T. Bright, cap 12. Of his Melancholy Treatise. Wright* the Jesuite, in his Book of the Passions of the Minde, *&c.* Thus in brief, To our imagination cometh by the outward sense or memory, some object to be known (residing in the foremost part of the brain) which he misconceiving or amplifying, presently communicates to the heart, the seat of all affections. The pure spirits forthwith flock from the Brain to the Heart, by certain secret channels, and signifie what good or bad object was presented; [f] which immediately bends it self to prosecute, or avoid it; and withal, draweth with it other humors to help it: So in pleasure, concur great store of purer spirits; in sadness, much melancholy blood; in ire, choler. If the Imagination be very apprehensive, intent, and violent, it sends great store of spirits to, or from the heart, and makes a deeper impression, and greater tumult, as the humors in the body be likewise prepared, and the temperature it self fill or well disposed, the passions are longer and stronger: So that the first step and fountain of all our grievances in this kinde, is [g] *læsa Imaginatio,* which mis-informing the Heart, causeth all these distemperatures, alteration and confusion of spirits and humors. By means of which, so disturbed, concoction is hindred, and the principal parts are much debilitated; as [h] Dr *Navarra* well declared,

u *Iustit. l.2. de humanorum affect. morborumque curat.* * *Epist. 105.*
x *Granatensis.*
y *Virg.*
z *De civit. Dei. l.14. c 9. qualis in oculis hominum qui inversis pedibus ambulat, talis in oculis sapientum, cui passiones dominantur.*
a *Lib. de Decal. passiones maxime corpus offendunt & animam, & frequentissimæ causæ melancholiæ, dimoventes ab ingenio & sanitate pristina, l. 3. de anima.*
b *Fræna & stimuli animi, velut in mari quædam curæ leves, quædam placidæ, quædam turbulentæ: sic in corpore quædam affectiones excitant tantum, quædam ita movent, ut de statu judicii depellant.*
c *Ut gutta lapidem, sic paulatim hæ penetrant animum.*
d *Usu valentes recte morbi animi vocantur.*
e *Imaginatio movet corpus, ad cujus motum excitantur humores, & Spiritus vitales, quibus alteratur.*
f *Eccles. 13.26.* The heart alters the countenance to good or evil, and distraction of the minde causeth distemperature of the body.
g *Spiritus & sanguis à læsa Imaginatione contaminantur, humores enim mutati actiones animi immutant, Piso.*
h *Montani, concil.22. Hæ vero quomodo causent melancholiam, clarum; & quod concoctionem impediant, & membra principalia debilitent.*

being

being consulted by *Montanus* about a melancholy Jew. The spirits so confounded, the nourishment must needs be abated, bad humors increased, crudities and thick spirits ingendred with melancholy blood. The other parts cannot perform their functions, having the spirits drawn from them by vehement passion, but fail in sense and motion; so we look upon a thing, and see it not; hear, and observe not; which otherwise would much affect us, had we been free. I may therefore conclude with [i] *Arnoldus, Maxima vis est phantasiæ, & huic uni ferè, non autem corporis intemperiei, omnis melancholiæ causa est ascribenda:* Great is the force of Imagination, and much more ought the cause of melancholy to be ascribed to this alone, then to the distemperature of the body. Of which Imagination, because it hath so great a stroke in producing this malady, and is so powerful of it self, it will not be improper to my discourse, to make a brief Digression, and speak of the force of it, and how it causeth this alteration. Which maner of Digression, howsoever some dislike, as frivolous and impertinent, yet I am of * *Beroaldus* his opinion, *Such Digressions do mightily delight and refresh a weary Reader, they are like sawce to a bad stomack, and I do therefore most willingly use them.*

i *Breviar. l. 1. cap. 18.*

* *Solent hujusmodi egressiones favorabiliter oblectare, & lectorem lassum jucunde refovere, stomachumque nauseantem, quodam quasi condimento reficere, & ego libenter excurro.*

Subsect. 2.
Of the force of Imagination.

WHat Imagination is, I have sufficiently declared in my *Digression of the Anatomy of the soul.* I will onely now point at the wonderful effects and power of it; which, as it is eminent in all, so most especially it rageth in melancholy persons, in keeping the species of objects so long, mistaking, amplifying them by continual and [k] strong meditation, until at length it produceth in some parties real effects, causeth this, and many other maladies. And although this Phantasie of ours, be a subordinate faculty to reason, and should be ruled by it, yet in many men, through inward or outward distemperatures, defect of Organs, which are unapt or hindered, or otherwise contaminated, it is likewise unapt, hindred, and hurt. This we see verified in sleepers, which by reason of humors, and concourse of vapors troubling the Phantasie, imagine many times absurd and prodigious things, and in such as are troubled with *Incubus*, or Witch-ridden (as we call it) if they lie on their backs, they suppose an old woman rides, and sits so hard upon them, that they are almost stifled for want of breath; when there is nothing offends, but a concourse of bad humors, which trouble the Phantasie. This is likewise evident in such as walk in the night in their sleep, and do strange feats: [l] These vapors move the Phantasie, the Phantasie the Appetite, which moving the *animal* spirits, causeth the body to walk up and down, as if they were awake. *Fracast. l. 3. de intellect.* refers all Extasies to this force of Imagination, such as lie whole days together in a trance: as that Priest whom [m] *Celsus* speaks of, that could separate himself from his senses when he list, and lie like a dead man, void of life and sense. *Cardan* brags of himself, that he could do as much, and that when he list. Many times such men when they come to themselves, tell strange things of Heaven and Hell, what visions they have seen; as that S[r] *Owen* in *Matthew Paris*, that went into St *Patricks* Purgatory, and the Monk of *Evesham* in

k *Ab imaginatione oriuntur affectiones, : quibus anima componitur, aut turbata deturbatur, Jo. Saresbur. Matolog. lib. 4. c. 10.*

l *Scalig. exercit.*

m *Qui quoties volebat, mortuo similis jacebat auferens se à sensibus, & quum pungeretur dolorem non sensit.*

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in the same Author. Those common apparitions in *Bede* and *Gregory*, Saint *Brigets* revelations, *Wier. l. 3. de lamiis c. 11. Cæsar Vanninus* in his Dialogues, &c. reduceth, (as I have formerly said;) with all those tales of Witches progresses, dancing, riding, transformations, operations, &c. to the force of [n] Imagination, and the [o] Devils illusions. The like effects almost are to be seen in such as are a wake: How many Chimæras, Anticks, Golden Mountains and Castles in the Air do they build unto themselves? I appeal to Painters, Mechanicians, Mathematicians. Some ascribe all vices to a false and corrupt Imagination, Anger, Revenge, Lust, Ambition, Covetousness, which prefers falshood, before that which is right and good, deluding the Soul with false shews and suppositions. [p] *Bernardus Penottus* will have heresie and superstition to proceed from this fountain; as he falsely imagineth, so he believeth; and as he conceiveth of it, so it must be, and it shall be, *contra gentes*, he will have it so. But most especially in passions and affections, it shews strange and evident effects: what will not a fearful man conceive in the dark? what strange formes of Bugbears, Devils, Witches, Goblins? *Lavater* imputes the greatest cause of spectrums, and the like apparitions, to fear, which above all other passions, begets the strongest Imagination, (saith [q] *Wierus*) and so likewise love, sorrow, joy, &c. Some dye suddenly, as she that saw her son come from the battel at *Cannæ*, &c. *Jacob* the Patriark, by force of Imagination, made peckled Lambs, laying peckled rods before his sheep. *Persina* that *Æthiopian* Queen in *Heliodorus*, by seeing the picture of *Perseus* and *Andromeda*, in stead of a Blackmoor, was brought to bed of a fair white childe. In imitation of whom belike, * an hard favored fellow in *Greece*, because he and his wife were both deformed, to get a good brood of children, *Elegantissimus imagines in thalamo collocavit, &c.* hung the faireſt pictures he could buy for money in his chamber, *That his wife by frequent sight of them, might conceive and bear such children.* And if we may beleeve *Bale*, one of Pope *Nicholas* the thirds Concubines, by seeing of [r] a Bear, was brought to bed of a monster. *If a woman* (saith [s] *Lemnius*) *at the time of her conception, think of another man present, or absent, the childe will be like him.* Great bellied women, when they long, yeeld us prodigious examples in this kinde, as Moles, Warts, Scars, Harelips, Monsters, especially caused in their children, by force of a depraved phantasie in them: *Ipsam speciem quam animo effigiat, fœtui inducit:* She imprints that stamp upon her childe, which she [t] conceives unto her self. And therefore *Lodovicus Vives, lib. 2. de Christ. fæm.* gives a special caution to great bellied women, [u] *That they do not admit such absurd conceits and cogitations, but by all means avoid those horrible objects, heard or seen, or filthy spectacles.* Some will laugh, weep, sigh, groan, blush, tremble, sweat, at such things as are suggested unto them by their Imagination. *Avicenna* speaks of one that could cast himself into a Palsie when he list; and some can imitate the tunes of Birds and Beasts, that they can hardly be discerned: *Dagebertus* and Saint *Francis* Scars and Wounds, like to those of Christs (if at the least any such were) [x] *Agrippa*

suppoſeth

[n] *Idem Nymannus orat. de Imaginat.*

[o] *Verbis & unctionibus se consecrant dæmoni pessimæ mulieres qui iis ad opus suum utitur, & earum phantasiam regit, ducitque ad loca ab ipsis desiderata, corpora vero earum sine sensu permanent, quæ umbra cooperit diabolus, ut nulli sint conspicua, & post, umbra sublata, propriis corporibus eas restituit, l. 3. c. 11. Wier.*

[p] *Denario medico.*

[q] *Solet timor, præ omnibus affectibus, fortes imaginationes gignere, post amor, &c. l. 3. c. 8.*

[r] *Ex viso urso, talem peperit.*

[s] *Lib. 1. cap. 4. de occult. nat. mir.*

[t] *Si inter amplexus & suavia cogitet de uno, aut alio absente, ejus effigies solet in fœtu elucere.*

[u] *Quid non fœtui adhuc matri unito, subita spirituũ vibratione, per nervos, quibus matrix cerebro conjuncta est, imprimit impregnatæ imaginatio? ut si imaginetur malum granatum, illius notas secum præferet fœtus: Si leporem, infans editur supremo labello bifido, & dissecto: Vehemens cogitatio movet rerum species. Wier. lib. 3. cap. 8.*

[x] *Occult. Philos. lib. 1. cap. 64.*

Ne dum uterum gestent, admittant absurdas cogitationes, sed & visu, audituque fœda & horrenda devitent.

ſuppoſeth to have hapned by force of Imagination: that ſome are turned to Wolves, from Men to Women, and Women again to Men (which is conſtantly believed) to the ſame Imagination; or from Men to Aſſes, Dogs, or any other ſhapes. [y] *Wierus* aſcribes all thoſe famous transformations, to Imagination; that in *Hydrophobia* they ſeem to ſee the picture of a Dog, ſtill in their water, [z] that melancholy men, and ſick men, conceive ſo many phantaſtical viſions, apparitions to themſelves, and have ſuch abſurd apparitions, as that they are Kings, Lords, Cocks, Bears, Apes, Owls; that they are heavy, light, tranſparent, great and little, ſenſeleſs and dead (as ſhall be ſhewed more at large, in our * Sections of Symptomes) can be imputed to naught elſe, but to a corrupt, falſe, and violent Imagination. It works not in ſick and melancholy men onely, but even moſt forcibly ſometimes in ſuch as are ſound: it makes them ſuddenly ſick, and [a] alters their temperature in an inſtant. And ſometimes a ſtrong conceit or apprehenſion, as [b] *Valeſius* proves, will take away Diſeaſes: in both kindes it will produce real effects. Men if they ſee but another man tremble, giddy or ſick of ſome fearful diſeaſe, their apprehenſion and fear is ſo ſtrong in this kinde, that they will have the ſame Diſeaſe. Or if by ſome South-ſayer, Wiſeman, Fortune-teller, or Phyſitian, they be told they ſhall have ſuch a Diſeaſe, they will ſo ſeriouſly apprehend it, that they will inſtantly labor of it. A thing familiar in *China* (ſaith *Riccius* the Jeſuite) [c] *If it be told them they ſhall be ſick on ſuch a day, when that day comes, they will ſurely be ſick, and will be ſo terribly afflicted, that ſometimes they die upon it.* Dr *Cotta* in his Diſcovery of ignorant Practitioners of Phyſick, *cap.* 8. hath two ſtrange ſtories to this purpoſe, what phanſie is able to do. The one of a Parſons wife in *Northamptonſhire, An.* 1607. that coming to a Phyſitian, and told by him that ſhe was troubled with the *Sciatica*, as he conjectured, (a diſeaſe ſhe was free from) the ſame night after her return, upon his words, fell into a grievous fit of a *Sciatica*. And ſuch another example he hath of another good wife, that was ſo troubled with the cramp, after the ſame maner ſhe came by it, becauſe her Phyſitian did but name it. Sometimes death it ſelf is cauſed by force of Phantaſie. I have heard of one that coming by chance in company of him that was thought to be ſick of the Plague (which was not ſo) fell down ſuddenly dead. Another was ſick of the Plague with conceit. One ſeeing his fellow let blood, falls down in a ſown. Another (ſaith [d] *Cardan* out of *Ariſtotle*) fell down dead which is familiar to women at any gaſtly ſight) ſeeing but a man hanged. A *Jew* in *France* (ſaith [e] *Lodovicus Vives*) came by chance over a dangerous paſſage, or plank, that lay over a Brook in the dark, without harm, the next day perceiving what danger he was in, fell down dead. Many will not beleeve ſuch ſtories to be true, but laugh commonly, and deride when they hear of them; but let theſe men conſider with themſelves, as [f] *Peter Byarus* illuſtrates it, If they were ſet to walk upon a plank on high, they would be giddy, upon which they dare ſecurely walk upon the ground. Many (ſaith *Agrippa*) [g] *ſtrong hearted men otherwiſe, tremble at ſuch ſights, dazel, and are ſick, if they look but down from an high place, and what moves them but conceit?* As ſome are ſo moleſted by Phantaſie; ſo ſome again by Fancy alone, and a good conceit, are as eaſily recovered. We ſee commonly the Tooth-ache, Gout,

y *Lib.* 3. *de Lamiis, cap.* 10.

z *Agrippa, lib.* 1. *cap.* 64.

* *Sect.* 3. *memb.* 1. *ſubſect* 3.

a *Malleus maleſic fol.* 77. *corpus mutari poteſt in diverſas ægritudines, ex forti apprehenſione.*

b *Fr. Valeſ. l.* 5. *cont.* 6. *nonnunquam etiam morbi diuturni conſequuntur, quandoque curantur.*

c *Expedit. in Sinas, l.* 1. *c.* 9. *tantum porro multi prædictoribus hiſce tribuunt ut ipſe metus fidem faciat: nam ſi prædictum iis fuerit tali die eos morbo corripiendos, ii ubi dies advenerit, in morbum incidunt, & vi metus afflicti, cum ægritudine, aliquando etiam cum morte colluctantur.*

d *Subtil.* 18.

e *Lib.* 3. *de anima, cap. de mel.*

f *Lib. de Peſte.*

g *Lib.* 1. *cap.* 63. *Ex alto deſpicientes aliqui præ timore contremiſcunt, caligant, infirmantur; ſic ſingultus, febres, morbi comitiales quandoq; ſequuntur, quandoque recedunt.*

96 Gout, Falling-sickness, biting of a mad Dog, and many such maladies cured by Spels, Words, Characters, and Charms, and many green wounds by that now so much used *Vnguentum Armarium*, magnetically cured, which *Crollius* and *Goclenius* in a book of late hath defended, *Libavius* in a just Tract as stifly contradicts, and most men controvert. All the world knows there is no vertue in such Charms, or Cures, but a strong conceit and opinion alone, as [h] *Pomponatius* holds, *which forceth a motion of the humors, spirits, and blood, which takes away the cause of the malady from the parts affected.* The like we may say of our Magicall effects, superstitious cures, and such as are done by Mountebanks and Wizards. *As by wicked incredulity many men are hurt* (so saith * *Wierus* of Charms, Spels, &c.) *we finde in our experience, by the same means many are relieved.* An Empirick oftentimes, and a silly Chyrurgian, doth more strange cures, then a rationall Physitian. *Nymannus* gives a reason, because the Patient puts his confidence in him, [i] which *Avicenna prefers before Art, Precepts, and all Remedies whatsoever.* 'Tis opinion alone (saith [k] *Cardan*) that makes, or marrs Physitians, and he doth the best cures, according to *Hippocrates*, in whom most trust. So diversly doth this phantasie of ours affect, turn and winde, so imperiously command our bodies, which as another [l] *Protens, or a Cameleon, can take all shapes; and is of such force* (as *Ficinus* adds) *that it can work upon others, as well as our selves.* How can otherwise blear-eyes in one man, cause the like affection in another? Why doth one mans yawning [m], make another yawn? One mans pissing provoke a second many times to do the like? Why doth scraping of trenchers offend a third, or hacking of files? Why doth a Carkass bleed, when the murtherer is brought before it, some weeks after the murther hath been done? Why do Witches and old women, fascinate and bewitch children: but as *Wierus, Paracelsus, Cardan, Mizaldus, Valleriola, Cæsar Vannius, Campanella,* and many Philosophers think, the forcible imagination of the one party, moves and alters the spirits of the other. Nay more, they can cause and cure not only diseases, maladies, and severall infirmities, by this means, as *Avicenna de anim. l.4. sect.* 4. supposeth, in parties remote, but move bodies from their places, cause thunder, lightning, tempests, which opinion *Alkindus, Paracelsus,* and some others approve of. So that I may certainly conclude, this strong conceit or imagination, is *astrum hominis,* and the rudder of this our ship, which reason should steer, but overborn by phantasie, cannot manage, and so suffers it self, and this whole vessel of ours to be over-ruled, and often overturned. Read more of this in *Wierus l.3. de Lamiis, c.8,9,10. Franciscus Valesius med. controv. l.5. cont.6. Marcellus Donatus l.2.c.1. de hist.med.mirabil. Levinus Lemnius de occult.nat.mir. l.1.c.12. Cardan l.18. de rerum var. Corn. Agrippa de occult.Philos. cap.64,65. Camerarius 1. Cent.cap.54. horarum subcis. Nymannus morat.de Imag. Laurentius,* and him that is *instar omnium, Fienus,* a famous Physitian of *Antwerp,* that wrote three books *de viribus imaginationis.* I have thus far digressed, because this imagination is the *medium deferens* of passions, by whose means they work and produce many times prodigious effects; and as the phantasie is more or less intended or remitted, and their humours disposed, so do perturbations move, more or less, and take deeper impression.

h *Lib.de Incantatione. Imaginatio subitum humorum, & spirituum motum infert, unde vario affectu rapitur sanguis, ac unà morbificas causas partibus affectis cripit.*

* *Lib.3 c.18. de præstig. Ut impia credulitate quis læditur, sic & levari eundem credibile est, usuque observatum.*

i *Ægri persuasio & fiducia, omni arti & consilio & medicinæ præferenda.* Avicen.

k *Plures sanat in quem plures confidunt. lib. de sapientia.*

l *Marcilius Ficinus l.13.c.18 de theolog.Platonica. Imaginatio est tanquam Protens vel Chamæleon, corpus proprium & alienum nonnunquam afficiens.*

m *Cur oscitantes oscitent, inerus.*

SUB-

Subsect. 3.

Division of Perturbations.

PErturbations and passions, which trouble the phantasie, though they dwell between the confines of Sense and Reason, yet they rather follow Sense than Reason, because they are drowned in corporeal organs of Sense. They are commonly [n] reduced into two inclinations, *Irascible*, and *Concupiscible*. The *Thomists* subdivide them into eleven, six in the *Coveting*, and five in the *Invading*. *Aristotle* reduceth all to Pleasure and Pain; *Plato* to Love and Hatred; [o] *Vives* to Good and Bad. If good, it is present, and then we absolutely joy and love: or to come, and then we desire and hope for it: If evil, we absolutely hate it: if present, it is Sorrow; if to come Fear: These four passions [p] *Bernard* compares *to the wheeles of a Chariot, by which we are carryed in this world.* All other passions are subordinate unto these four, or six, as some will: Love, Joy, Desire, Hatred, Sorrow, Fear: The rest, as Anger, Envy, Emulation, Pride, Jealousie, Anxiety, Mercy, Shame, Discontent, Despair, Ambition, Avarice, &c. are reducible unto the first: and if they be immoderate, they [q] consume the spirits, and melancholy is especially caused by them. Some few discreet men there are, that can govern themselves, and curb in these inordinate Affections, by Religion, Philosophy, and such divine Precepts, of meekness, patience, and the like; but most part for want of government, out of indiscretion, ignorance, they suffer themselves wholly to be led by sense; and are so far from repressing rebellious inclinations, that they give all incouragement unto them, leaving the raynes, and using all provocations to further them: bad by Nature, worse by Art, Discipline, [r] Custome, Education, and a perverse will of their own, they follow on, whereso-ever their unbridled Affections will transport them, and do more out of custome, self-will, than out of Reason. *Contumax voluntas*, as *Melanchthon* cals it, *malum facit*: this stubborn will of ours perverts judgment, which sees and knows what should and ought to be done, and yet will not do it. *Mancipia gulæ*, slaves to their several lusts, and appetite, they precipitate and plunge [s] themselves into a Labyrinth of cares, blinded with lust, blinded with ambition; [t] *They seek that at Gods hands, which they may give unto themselves, if they could but refrain from those cares, and perturbations, wherewith they continually macerate their mindes.* But giving way to these violent passions of fear, grief, shame, revenge, hatred, malice, &c. they are torn in pieces, as *Actæon* was with his dogs, and [u] crucifie their own souls.

n T. W. *Jesuit.*

o 3. *de Anima.*

p *Ser.* 35. *Hæ quatuor passiones sunt tanquam rotæ in curru, quibus vehimur hoc mundo.*

q *Harum quippe immoderatione, spiritus marcescunt. Fernel. l.* 1. *Path. c.* 18.

r *Mala consuetudine depravatur ingenium ne bene faciat. Prosper Calenus, l. de atra bile. Plura faciunt homines è consuetudine, quam è ratione. A teneris assuescere multum est. Video meliora proboq;, deteriora sequor. Ovid.*

s *Nemo læditur nisi à seipso.*

t *Multi se in inquietudinem præcipitant ambitione & cupiditatibus excæcati, non intelligunt se illud à diis petere, quod sibi ipsis si velint præstare possint, si curis & perturbationibus, quibus assidue se macerant, imperare vellent.* u *Tanto studio miseriarum causas, & alimenta dolorum quærimus, vitamq; secus felicissimam, tristem & miserablem efficimus. Petrarch. præfat. de Remediis, &c.*

Subsect. 4.

Sorrow a cause of Melancholy.

Sorrow. *Insanus dolor.* x *Timor & mœstitia, si diu perseverent, causa & soboles atri humoris sunt, & in circulum se procreant. Hip. Aphoris. 23. l. 6. Idem Montaltus cap. 19. Victorius Faventinus pract. imag.* y *Multi ex mœrore & metu huc delapsi sunt. Lemn. lib. 1. cap. 16.* z *Multa cura & tristitia faciunt accedere melancholiam (cap. 3. de mentis alien.) sibi tas radices agat, in eorum fixam, degenerat melancholiâ & in desperationem desinit.* a *Ille luctus, ejus verò soror desperatio simul ponitur.* b *Animarum crudele tormentum, dolor inexplicabilis, tinea non solum ossa, sed corda pertingens, perpetuus carnifex, vires animæ consumens, jugis nox, & tenebræ profundæ, tempestas & turbo & febris non apparens, omni igne validius succendens; longior, & pugnæ finem non habens — Crucem circumfert dolor, faciemque omni tyranno crudeliorem præ se fert.* c *Nat. Comes Mythol. l. 4. c. 6.* d *Tully 3. Tusc. omnis perturbatio miseria & carnificina est dolor.* e *M. Drayton* in his Her. ep. f *Crato consil. 21. lib 2. mœstitia universum infrigidat corpus, calorem innatum extinguit, appetitum destruit.* g *Cor refrigerat tristitia, spiritus exsiccat, innatumque calorem obruit, vigilias inducit, concoctionem labefactat, sanguinem incrassat, exaggeratque melancholicum succum.* h *Spiritus & sanguis hoc contaminatur. Piso.*

IN this Catalogue of Passions, which so much torment the Soul of man, and cause this malady (for I will briefly speak of them all, and in their order) the first place in this Irascible appetite, may justly be challenged by *Sorrow*. An inseparable companion, x *The mother and daughter of melancholy, her Epitome, Symptome, and chief cause:* as *Hippocrates* hath it: They beget one another, and tread in a ring, for Sorrow is both Cause and Symptome of this disease. How it is a Symptome shall be shewed in his place. That it is a cause all the world acknowledgeth, *Dolor nonnullis insaniæ causa fuit, & aliorum morborum insanabilium*, saith *Plutarch* to *Apollonius*; a cause of madness, a cause of many other diseases, a sole cause of this mischief, y *Lemnius* cals it. So doth *Rhasis cont. l. 1. tract. 9. Guianerius Tract. 15. c. 5.* And if it take root once, it ends in despair, as z *Felix Plater* observes, and as in a *Cebes* table, may well be coupled with it. b *Chrysostome* in his seventeenth Epistle to *Olympia*, describes it to be *a cruel torture of the soul, a most inexplicable grief, poysoned worm, consuming body and soul, and gnawing the very heart, a perpetual executioner, continual night, profound darkness, a whirlwinde, a tempest, an ague not appearing, heating worse then any fire, & a battel that hath no end. It crucifies worse then any Tyrant; no torture, no strappado, no bodily punishment is like unto it.* 'Tis the Eagle without question which the Poets fained to gnaw c *Prometheus* heart, and *no heavinesse is like unto the heavinesse of the heart, Ecclus* 25. 15, 16. d *Every perturbation is a misery, but grief a cruel torment*, a domineering passion: as in old *Rome*, when the *Dictator* was created, all inferior magistracies ceased; when grief appears, all other passions vanish. *It dries up the bones*, saith *Solomon*, c. 17. *Pro.* makes them hollow-ey'd, pale, and lean, furrow faced, to have dead looks, wrinkled browes, riveled cheeks, dry bodies, and quite perverts their temperature that are misaffected with it. As *Elenora* that exil'd mournful Dutches (in our e English *Ovid*) laments to her noble husband *Humphrey* Duke of *Gloceſter*,

Sawest thou those eyes in whose sweet cheerful look,
Duke Humphry *once, such joy and pleasure took,*
Sorrow hath so despoil'd me of all grace,
Thou couldst not say this was my Elnors *face.*
Like a foule Gorgon, &c.

f *It hinders concoction, refrigerates the heart, takes away stomack, colour, and sleep; thickens the blood,* (g *Fernelius l. 1. c. 18. de morb. causis*) *contaminates the spirits* (h *Piso*) Overthrowes the natural heat, perverts the good estate of body and minde, and makes them weary of their lives, cry out, howle and roar for very anguish of their soules. *David* confessed as much, *Psal.* 38. 8. *I have roared for the very disquietnesse of my heart.* And *Psal.* 119. 4. *part.* 4. *v.*

My

My ſoul melteth away for very heavineſs, verſ. 38. *I am like a bottle in the ſmoak. Antiochus* complained that he could not ſleep, and that his heart fainted for grief, [f] *Chriſt* himſelf, *Vir dolorum*, out of an apprehenſion of grief, did ſweat blood, *Mark* 14. His ſoul was heavy to the death, and no ſorrow was like unto his. *Crato conſil.* 21. *l.* 2. gives inſtance in one that was ſo melancholy by reaſon of [g] grief: and *Montanus conſil.* 30. in a noble Matron, [h] *that had no other cauſe of this miſchief. I. S. D.* in *Hildeſheim*, fully cured a patient of his, that was much troubled with melancholy, and for many years, [i] *but afterwards by a little occaſion of ſorrow, he fell into his former fits, and was tormented as before.* Examples are common, how it cauſeth melancholy, [k] deſperation, and ſometimes death it ſelf; for (*Eccluſ.* 38. 15.) *Of heavineſs comes death. Worldly ſorrow cauſeth death*, 2 *Cor.* 7. 10. *Pſal.* 31. 10. *My life is waſted with heavineſs, and my years with mourning.* Why was *Hecuba* ſaid to be turned to a dog? *Niobe* into a ſtone? but that for grief ſhe was ſenſeleſs and ſtupid. *Severus* the Emperor [l] dyed for grief; and how [m] many myriads beſides?

Tanta illi eſt feritas, tanta eſt inſania luctus.

Melanchthon gives a reaſon of it, [n] *the gathering of much melancholy blood about the heart, which collection extinguiſheth the good ſpirits, or at leaſt dulleth them, ſorrow ſtrikes the heart, makes it tremble and pine away, with great pain: And the black blood drawn from the ſpleen, and diffuſed under the ribs, on the left ſide, makes thoſe perilous hypocondriacall convulſions, which happen to them that are troubled with Sorrow.*

f *Marc.* 6. 16. 11.

g *Mærore maceror, mareſco & conſeneſco miſer, oſſa atq; pellis ſum miſera macritudine. Plaut.*

h *Malum inceptum & actum à triſtitia ſola.*

i *Hildeſheim. ſpicel.* 2. *de melancholia, mærore animi poſtea accedente, in priora ſymptomata incidit.*

k *Vives* 3. *de anima, c. de mærore. Sabin. in Ovid.*

l *Herodian. l.* 3. *mærore magis quam morbo conſumptus eſt.*

m *Bothwellius atribilarius obiit Brizarrus Genuenſis hiſt. &c.* n *Mœſtitia cor quaſi percuſſum conſtringitur, tremit & langueſcit cum acri ſenſu doloris. In triſtitia cor fugiens attrahit ex Splene lentum humorem melancholicum, qui effuſus ſub coſtis in ſiniſtro latere hypocondriacos flatus facit, quod ſæpe accidit iis qui diuturna cura & mœſtitia conflictantur. Melanchthon.*

Subsect. 5.

Fear, a Cauſe.

Coſen german to *Sorrow*, is *Fear*, or rather a ſiſter, *fidus Achates*, and continual companion, an aſſiſtant and a principal agent in procuring of this miſchief; a cauſe and ſymptome as the other. In a word, as [o] *Virgil* of the *Harpies*, I may juſtly ſay of them both,

Triſtius haud illis monſtrum, nec ſævior ulla
Peſtis & ira Deum ſtygiis ſeſe extulit undis.

A ſadder monſter, or more cruel plague ſo fell,
Or vengance of the Gods, ne'r came from Styx or Hell.

This foule fiend of fear was worſhipped heretofore as a God by the *Lacedæmonians*, and moſt of thoſe other torturing [p] affections, and ſo was ſorrow amongſt the reſt, under the name of *Angerona Dea*, they ſtood in ſuch awe of them, as *Auſtin de Civitat. Dei, lib.* 4. *cap.* 8. noteth out of *Varro*, Fear was commonly [q] adored and painted in their Temples with a Lions head; and as *Macrobius* records 1. 10. *Saturnalium*; [r] *In the Calends of Ianuary Angerona had her holy day, to whom in the Temple of Volupia, or Goddeſs of pleaſure, their Augures and Biſhops did yearly ſacrifice; that being propitious to them, ſhe might expell all cares, anguiſh,*

o *Lib.* 3. *Æn.* 4.

p *Et metum ideo deam ſacrarunt ut bonam mentem concederet. Varro, Lactantius, Aug.*

q *Lilius Giral. Syntag.* 1. *de diis miſcellaniis.*

r *Calendis Jan. feriæ ſunt divæ Angeronæ, cui pontifices in ſacello Volupiæ ſacra faciunt, quod angores et animi ſollicitudines propitiata propellat.*

100 prized at unawares, by some Gentlewomen of his Parish, wandering that way; was so abashed, that he did never after shew his head in publike; or come into the Pulpit, but pined away with Melancholy: (*Pet. Forestus med. observat. lib.* 10. *observat.* 12.) So shame amongst other passions can play his prize.

I know there be many base, impudent, brazen-faced rogues, that will [t]*Nullâ pallescere culpâ*, be moved with nothing, take no infamy or disgrace to heart, laugh at all; let them be proved perjured, stigmatized, convict rogues, theeves, traitors, lose their ears, be whipped, branded, carted, pointed at, hissed, reviled, and derided with [u] *Ballio* the Baud in *Plautus*, they rejoyce at it, *Cantores probos; babe and Bombax*, what care they? We have too many such in our times,

——*Exclamat Melicerta perisse*
——*Frontem de rebus.*

Yet a modest man, one that hath grace, a generous spirit, tender of his reputation, will be deeply wounded, and so grievously affected with it, that he had rather give myriads of crowns, lose his life, then suffer the least defamation of honor, or blot in his good name. And if so be that he cannot avoid it, as a Nightingale, *Que cantando victa moritur*, (saith [x] *Mizaldus*,) dies for shame, if another bird sing better, he languisheth and pineth away in the anguish of his spirit.

t *Horat.*
u *Pf. Impudice. B Ita est. Pf. sceleste. B. dicis vera. Pf. Verbero. B. quippeni Pf furcifer. B. factum optime. Pf. soci fraude. B. sunt mea istæc Pf. parricida B. perge tu Pf. sacrilege. B. fateor. Pf. perjure B. vera dicis. Pf. pernities adolescentum. B acerrime. Pf. fur. B. babe. Pf. fugitive. B. bombax. Pf. fraus populi. B. Planissime. Pf. impure leno, cænum. B. cantores probos. Pseudolus act.* 1. *Scen.* 3.
x *Cent.* 7. *è Plinio.*

Subsect. 7.

Envy, Malice, Hatred, Causes.

ENvy and Malice, are two linkes of this chain, and both, as *Guianerius Tract.* 15. *cap.* 2. proves out of *Galen* 3. *Aphorisme, com.* 22. [y] *cause this malady by themselves, especially if their bodies be otherwise disposed to Melancholy.* 'Tis *Valescus de Taranta*, and *Fœlix Platerus* observation, [z] *Envy so gnawes many mens hearts, that they become altogether melancholy.* And therefore belike *Solomon, Prov.* 14. 13. cals it, *the rotting of the bones, Cyprian, vulnus occultum*;

——[a] *Siculi non invenêre tyranni*
Majus tormentum——

The *Sicilian* tyrants never invented the like torment. It crucifies their souls, withers their bodies, makes them hollow-ey'd, [b] pale, lean, and gastly to behold, *Cyprian ser.* 2. *de Zelo & livore.* [c] *As a Moth gnawes a garment*, so, saith *Chrysostome, doth envy consume a man*: to be a living Anatomy: a *Skeleton, to be a lean and* [d] *pale carcass, quickned with a* [e] *fiend, Hall in Charact.* for so often as an envious wretch sees another man prosper, to be enriched, to thrive, and be fortunate in the world, to get honors, offices, or the like, he repines and grieves.

y *Multos vidimus propter invidiam & odium in melancholiam incidisse: & illos potissimum quorum corpora ad hanc apta sunt.*
z *Invidia affligit homines adeo & corrodit, ut hi melancholici penitus fiant.*
a *Hor.*
b *His vultus minax, torvus aspectus, pallor in facie, nitabitis tremor, stridor in dentibus, &c.*
c *Vt tinea corrodit vestimentum, sic, invidia eum qui zelatur consumit.* d *Pallor in ore sedet, macies in corpore toto. Nusquam recta acies, livent rubigine dentes.* e *Diaboli expressa Imago, toxicum charitatis, venenum amicitiæ, abyssus mentis, non est eo monstrosius monstrum, damnosius damnum, urit, torret, discruciat macie & squalore conficit. Austin. Domin. primi. Advent.*

——f *inta-*

——[f] *intabescitque videndo*
Successus hominum —— *supplicium que suum est.*

He tortures himself if his equal, friend, neighbor be preferred, commended, do well, if he understand of it, it gaules him afresh, and no greater pain can come to him, then to hear of another mans wel-doing, 'tis a dagger at his heart every such object. He lookes at him, as they that fell down in *Lucians* rock of honor, with an envious eye, and will damage himself, to do another a mischief: *Atque cadet subito, dum super hoste cadat.* As he did in *Æsop*, lose one eye willingly, that his fellow might lose both, or that rich man in * *Quintilian* that poysoned the flowers in his garden, because his nighbors Bees should get no more honey from them. His whole life is sorrow, and every word he speaks a *Satyre*, nothing fats him but other mens ruines. For to speak in a word, Envy is nought else but *Tristitia de bonis alienis*, sorrow for other mens good, be it present, past, or to come: *& gaudium de adversis*, and [g] joy at their harms, opposite to mercy, [h] which grieves at other mens mischances, and misaffects the body in another kinde; so *Damascen* defines it, *lib. 2. de orthod. fid. Thomas 2. 2. quæst. 36. art. 1. Aristotle l. 2. Rhet. c. 4. &* 10. *Plato Philebo. Tully* 3. *Tusc. Greg. Nic. l. de virt, animæ. c. 12. Basil. de Invidia. Pindarus Od. 1. ser.* 5. and we finde it true. 'Tis a common disease, and almost natural to us. as [i] *Tacitus* holds, to envy another mans prosperity. And 'tis in most men an incurable disease. [k] *I have read*, saith *Marcus Aurelius*, *Greek, Hebrew, Chaldee Authors, I have consulted with many wise men, for a remedy for envy, I could finde none, but to renounce all happiness, and to be a wretch, and miserable for ever.* 'Tis the beginning of hell in this life, and a passion not to be excused. [l] *Every other sin hath some pleasure annexed to it, or will admit of an excuse: envy alone wants both. Other sinnes last but for a while, the gut may be satisfied, anger remits, hatred hath an end, envy never ceaseth.* *Cardan lib. 2. de sap.* Divine and humane examples are very familiar, you you may runne and read them, as that of *Saul* and *David*, *Cain* and *Abel*, *angebat illum non proprium peccatum, sed fratris prosperitas*, saith *Theodoret*, it was his brothers good fortune gauled him. *Rachel* envied her sister, being barren, *Gen.* 30. *Iosephs* bretheren him, *Gen.* 37. *David* had a touch of this vice, as he confesseth [m] *Ps.* 37. [n] *Ieremy* and [o] *Habbakuk*, they repined at others good, but in the end they corrected themselves. *Ps.* 75. *fret not thy self, &c. Domitian* spited *Agricola* for his worth, [p] *that a private man should be so much glorified.* [q] *Cecinna* was envyed of his fellow Citizens, because he was more richly adorned. But of all others, [r] women are most weak, *ob pulchritudinē invidæ sunt fœminæ* (*Musæus*) *aut amat, aut odit, nihil est tertium* (*Granatensis.*) They love, or hate, no medium amongst them. *Implacabiles plerumque læsæ mulieres, Agrippina* like, [s] *A woman if she see her neighbor more neat or elegant, richer in tires, Jewels, or apparel, is enraged, and like a Lioness sets upon her husband, railes at her, scoffes at her, and cannot abide her*; so the *Roman* Ladies in *Tacitus* did at *Solonina Cecinna's* wife, [t] *because she had*

[f] *Ovid.*

* *Declam. 13. linivit flores maleficis succis in venenum mella convertens.*

[g] *Statuis cereis Basilius cos comparat, qui liquefiunt ad præsentiam solis, qua alii gaudent & oriuntur. Muscis alii, quæ ulceribus gaudent, amœna prætereunt, sistunt in fœtidis.*

[h] *Misericordia etiam quædam tristitia quædam est, sæpe miserantis corpus male afficit Agrippa. l. 1. cap. 63.*

[i] *Insitum mortalibus a natura recentem aliorum fœlicitatem ægris oculis intueri, hist. l. 2. Tacit.*

[k] *Legi Chaldæos, Græcos, Hebræos, consului sapientes pro remedio invidiæ, hoc enim inveni, renunciare felicitati, & perpetuò miser esse.*

[l] *Omne peccatum aut excusationem secum habet, aut voluptatem, sola invidia utraque caret, reliqua vitia finem habent, ira defervescit, gula satiatur, odium finem habet, invidia nunquam quiescit.* [m] *Urebat me æmulatio propter fictos.* [n] *Hier. 12. 1.* [o] *Hab. 1. p. Invidit privati nomen supra principis attolli.* [q] *Tacit. Hist. lib. 2. part. 6* [r] *Peritura dolore & invidia, si quem viderint ornatiorem se in publicum prodiisse. Platina dial. amorum.* [s] *Ant. Guianerius lib. 2. cap. 8. vim. M. Aurelii fœmina vicinam elegantius se vestitam videns, leænæ instar in virum insurgit, &c.* [t] *Quod insigni equo & ostro veheretur, quanquam nullius cum injuria, ornatum illum tanquam læsæ gravabantur.*

had

102 *had a better horse, and better furniture, as if she had hurt them with it; they were much offended:* In like sort our gentlewomen do at their usual meetings, one repines or scoffes at anothers bravery and happinesse. *Myrsine* an *Atticke* wench, was murthered of her fellows, [u] *because she did excel the rest in beauty, Constantine Agricult. l.* 11. *c.* 7. every Village will yeeld such examples.

u *Quod pulchritudine omnes excelleret, puellæ indignatæ occiderunt.*

Subsect. 8.

Æmulation, Hatred, Faction, Desire of revenge, Causes.

QUt of this root of Envy, [x] spring those feral branches of faction, hatred, livor, emulation, which cause the like grievances, and are, *ferræ animæ*, the sawes of the soul, * *consternationis pleni affectus*, affections full of desperate amazement; or as *Cyprian* describes emulation, it is [y] *a moth of the soule, a consumption, to make another mans happinesse his misery, to torture, crucifie and execute himself, to eate his owne heart. Meat and drink can do such men no good, they do alwayes grieve, sigh and groan, day and night without intermission, their brest is torne asunder:* and a little after, [z] *Whomsoever he is whom thou dost emulate and envy, he may avoyd thee, but thou canst neither avoid him, nor thy self; whersoever thou art, he is with thee, thine enemy is ever in thy brest, thy destruction is within thee, thou art a captive, bound hand and foot, as long as thou art malicious, and envious, and canst not be comforted. Itwas the devils overthrow*; and whensoever thou art throughly affected with this passion, it will be thine. Yet no perturbation so frequent, no passion so common.

x *Latè patet invidiæ fœcundæ permities, & livor radix omnium malorum, fons cladium, inde odium surgit, emulatio Cyprian ser. 2. de Livore.*

* *Valerius l. 3. cap. 9.*

y *Qualis est animi tinea, quæ tabes pectoris zelus est in altero vel aliorum fœlicitatem suam facere miseriã, & velut quosdam pectori suo admovere carnifices, cogitationibus & sensibus suis adhibere tortores, qui se intestinis cruciatibus lacerent. Non cibus talibus lætus, non potus potest esse jucundus; suspiratur semper et gemitur, & doletur dies & noctes, pectus sine intermissione lacceratur.*

z *Quisquis est ille quem æmularis, cui invides is te subterfugere potest, at tu non te ubicunque fugeris, adversarius tuus tecum est, hostis tuus semper in pectore tuo est, permities intus inclusa, ligatus es, victus, zelo dominante captivus: nec solatia tibi ulla subveniunt: hinc diabolus inter initia statim mundi, & periit primus, & perdidit, Cyprian ser. 2 de zelo & livore.*

[a] Καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτονι τέκτων,
Καὶ πτωχὸς πτωχῷ φθονέει καὶ ἀοιδὸς ἀοιδῷ.
A Potter emulates a Potter,
One Smith envies another:
A begger emulates a begger,
A singing man his brother.

Every society, corporation and private family is full of it, it takes hold almost of all sorts of men, from the Prince to the Ploughman, even amongst Gossips it is to be seen, scarce three in a company but there is siding, faction, emulation between two of them, some *simultas*, jarre, private grudge, heartburning in the midst of them. Scarce two gentlemen dwell together in the Country, (if they be not near kin or linked in marriage) but there is emulation betwixt them and their servants, some quarrel or some grudge, betwixt their wives or children, friends and followers, some contention about wealth, gentry, precedency, &c. by meanes of which, like the Frog in [b] *Æsop*, *that would swell till she was as big as an Oxe, burst her self at last*; they will stretch beyond their fortunes, callings, and strive so long that they consume their substance in Law-suits, or otherwise in hospitality, feasting,

a *Hesiod. op. dies.* b *Rana cupida æquandi bovem, se distendebat. &c.*

fine

fine clothes, to get a few bumbast titles, for *ambitiosâ paupertate laboramus omnes*, to outbrave one another, they will tire their bodies, macerate their soules, and through contentions or mutual invitations begger themselves. Scarce two great Scholars in an age, but with bitter invectives they fall foule one on the other, and their adherents; *Scotists Thomists, Reals, Nominals, Plato* and *Aristotle, Galenists* and *Paracelsians*, &c. it holds in all professions.

Honest [c]emulation in studies, in all callings is not to be disliked, 'tis *ingeniorum cos*, as one cals it, the whetstone of wit, the nurse of wit and valor, and those noble Romans out of this spirit did brave exploits. There is a modest ambition, as *Themistocles* was roused up with the glory of *Miltiades*; *Achilles* trophies moved *Alexander*,

* *Ambire semper stulta confidentia est,*
Ambire nunquam deses arrogantia est,

'Tis a sluggish humor not to emulate or to sue at all, to withdraw himself, neglect, refrain from such places, honors, offices, through sloth, niggardlines, fear, bashfulnes, or otherwise, to which by his birth, place, fortunes, education he is called, apt, fit, and well able to undergo; but when it is immoderate, it is a plague and a miserable pain. What a deale of money did *Henry* the 8. & *Francis* the first King of *France*, spend at that [d] famous interview? and how many vain Courtiers, seeking each to outbrave other, spent themselves, their lively-hood and fortunes, and dyed beggars? [e] *Adrian* the Emperor, was so galled with it, that he killed all his equals; so did *Nero*. This passion made [f] *Dionysius* the Tyrant banish *Plato* and *Philoxenus* the Poet, because they did excell, and eclips his glory, as he thought; The *Romans* exile *Coriolanus*, confine *Camillus*, murder *Scipio*; The Greeks by *Ostracisme* to expel *Aristides, Nicias, Alcibiades*, imprison *Theseus*, make away *Phocion, &c.* When *Richard* the first, and *Philip* of *France*, were fellow souldiers together, at the siege of *Acon* in the Holy land, and *Richard* had approved himself to be the more valiant man, in so much that all mens eys were upon him, it so gaulled *Philip*, *Francum urebat Regis victoria*, saith mine [g] Author, *tam ægrè ferebat Richardi gloriam, ut carpere dicta, calumniari facta*; that he cavilled at all his proceedings, and fell at length to open defiance; he could contain no longer, but hasting home, invaded his territories, and professed open war. *Hatred stirs up contention, Prov.* 10. 12. and they break out at last into immortal enmity, into virulency, and more than *Vatinian* hate and rage; they persecute each other, their friends, followers, and all their posterity with bitter taunts, hostile wars, scurril invectives, libels, calumnies, fire, sword, and the like, and will not be reconciled. Witnes that *Guelf* and *Gibelline* faction in *Italy*; that of the *Adurni* and *Fregosi* in *Genoa*; that of *Cneius Papirius*, and *Quintus Fabius* in *Rome*; *Cæsar* and *Pompey*; *Orleans* and *Burgundy* in *France*; *York* and *Lancaster* in *England*: Yea, this passion so rageth [i] many times, that it subverts not men onely, and families, but even populous Cities, * *Carthage* and *Corinth* can witnes as much, nay flourishing Kingdoms are brought into a wilderness by it. This hatred, malice, faction, and desire of revenge, invented first all those racks, and wheels, strapadoes, brazen bulls, feral engines, prisons, inquisitions, severe laws to mace-

c *Æmulatio animorum ingenia: Paterculus poster. Vol.*

* *Grotius, Epig. lib. 1.*

d *Anno 1519.* betwixt *Ardes* and *Guine.*

e *Spartian.*

f *Plutarch.*

g *Johannes Heraldus, l. 2. c. 12. de bello sac.*

h *Nulla dies tantum poterit lenire furorem. Æterna bella pace sublata gerunt. Jurat odiū, nec ante invisum esse desinit, quam esse desiit. Paterculus, vol. 1.*

i *Ita sævit hæc stygia ministra ut urbes subvertat aliquando, deleat populos, provincias alioqui florentes redigat in solitudines, mortales vero miseros in profunda miseriarum valle miserabiliter immergat.*

* *Carthago æmula Romani imperii funditus interiit. Salust. Catil.*

104 rate and torment one another. How happy might we be, and end our time with blessed days, and sweet content, if we could contain our selves, and as we ought to do, put up injuries, learn humility, meekness, patience, forget and forgive, as in [k] Gods word we are injoyned, compose such final controversies amongst our selves, moderate our passions in this kinde, *and think better of others*, as [l] *Paul* would have us, *then of our selves: Be of like affection one towards another, and not avenge our selves, but have peace with all men.* But being that we are so peevish and perverse, insolent and proud, so factious and seditious, so malicious and envious; we do *invicem angariare*, maul and vex one another, torture, disquiet, and precipitate our selves into that gulf of woes and cares, aggravate our misery, and melancholy, heap upon us hell and eternal damnation.

k Paul. 3. Col.
l Rom. 12.

Subsect. 9.

Anger a Cause.

ANger, a perturbation, which carries the spirits outwards, preparing the body to melancholy, and madness it self: *Ira furor brevis est*; and as [m] *Piccolomineus* accounts it, one of the three most violent passions. [n] *Areteus* sets it down for an especial cause (so doth *Seneca*, *ep.* 18. *l.* 1.) of this malady. [o] *Magninus* gives the reason, *Ex frequenti ira supra modum calefiunt*; it over-heats their bodies, and if it be too frequent, it breaks out into manifest madness, saith S *Ambrose*. 'Tis a known saying, *Furor fit læsa sæpius patientia*, the most patient spirit that is, if he be often provoked, will be incensed to madness; it will make a devil of a Saint: And therefore *Basil* (belike) in his Homily *de Irâ*, cals it *tenebras rationis, morbum animæ, & dæmonem pessimum*; the darkning of our understanding, and a bad Angel. [p] *Lucian in Abdicato, Tom.* 1. will have this passion to work this effect, especially in old men and women, *Anger and calumny* (saith he) *trouble them at first, and after a while break out into open madness: many things cause fury in women, especially if they love or hate overmuch, or envy, be much grieved or angry; these things by little and little lead them on to this malady.* From a disposition they proceed to an habit, for there is no difference betwixt a mad man, and an angry man, in the time of his fit: Anger, as *Lactantius* describes it, *L. de Ira Dei, ad Donatum c.* 5. is [q] *sæva animi tempestas, &c.* a cruel tempest of the minde, *making his eyes sparkle fire, and stare, teeth gnash in his head, his tongue stutter, his face pale, or red, and what more filthy imitation can be of a mad man?*

Ora tument iræ, ferveſcunt ſanguine venæ,
Lumina Gorgonio ſæviùs angue micant.

They are void of reason, inexorable, blinde, like beasts & monsters for the time, say and do they know not what, curse, swear, rail, fight, and what not? How can a mad man do more? as he said in the Comedy, [r] *Iracundia non sum apud me*, I am not mine own man. If these fits be immoderate, continue long, or be frequent, without doubt they provoke madness. *Montanus consil.*

m Grad. 1. c. 54.
n *Ira & in mœror & ingens animi consternatio melancholicos facit. Aretæus. Ira immodica gignit insaniam.*
o Reg. sanit. parte 2. c. 8. *in apertâ insaniam mox ducitur iratus.*
p Gilberto Cognato interprete. *Multis, & præsertim fœminis ira impotens insaniam fecit, et importuna calumnia, hæc intus perturbat animum, paulatim vergit ad insaniam. Porro multa corpora multa infestant, et in hunc morbum adducunt, præcipue si quæ oderint aut invideant, &c. hæc paulatim in insaniam tandem evadunt.*
q *Sæva animi tempestas tantos excitans fluctus ut statim ardescant oculi, os tremit, lingua tibet, dentes concrepant, &c.*
r Ovid.
s Terence.

consil. 21. had a melancholy Jew to his patient, he ascribes this for a principal cause: *Irascebatur levibus de causis*, He was easily moved to anger. *Ajax* had no other beginning of his madness; and *Charls* the sixt, that Lunatick *French* King, fell into this misery, out of the extremity of his passion, desire of revenge and malice, [t] incensed against the Duke of *Britain*, he could neither eat, drink, nor sleep for some days together, and in the end, about the Calends of *July*, 1392. he became mad upon his horse-back, drawing his sword, striking such as came neer him promiscuously, and so continued all the days of his life, *Æmil. lib.* 10. *Gal. hist. Ægesippus de excid. urbis Hieros. l.* 1. *c.* 37. hath such a story of *Herod*, That out of an angry fit, became made, [u] leaping out of his bed, he killed *Iosippus*, and played many such Bedlam pranks, the whole Court could not rule him for a long time after: Sometimes he was sorry and repented, much grieved for that he had done, *Postquam deferbuit ira*, by and by outragious again. In hot cholerick bodies, nothing so soon causeth madness, as this passion of Anger, besides many other diseases, as *Pelesius* observes, *Cap.* 21. *l.* 1. *de hum. affect. causis*; *Sanguinem imminuit, fel auget*: And as [x] *Valesius* controverts, *Med. controv. lib.* 5. *contro.* 8. many times kills them quite out. If this were the worst of this passion, it were more tolerable, [y] *But it ruines and subverts whole Towns*, [z] *Cities, Families, and Kingdoms*; *Nulla pestis humano generi pluris stetit*, saith *Seneca*, *de Ira, lib.* 1. No plague hath done mankinde so much harm. Look into our Histories, and you shall almost meet with no other subject, but what a company [a] of hare-brains have done in their rage. We may do well therefore, to put this in our procession amongst the rest: *From all blindness of heart, from pride, vain-glory, and hypocrisie, from envy, hatred and malice, anger, and all such pestiferous perturbations, Good Lord deliver us.*

t *Infensus Britanniæ Duci, & in ultionem versus, nec cibum cepit, nec quietem, ad Calendas Julias 1392. comites occidit.*

u *Indignatione nimia furens, animique impotens, exiliit de lecto, furentem non capiebat aula.* &c.

x *An ira possit hominem interimere.*

y Abernethy.

z As Troy, *sævæ memorem Iunonis ob iram.*

a *Stultorum regum & populorum continet æstus.*

Subsect. 10.

Discontents, Cares, Miseries, &c. causes.

DIscontents, cares, crosses, miseries, or whatsoever it is, that shall cause any molestation of spirits, grief, anguish, and perplexity, may well be reduced to this head, (preposterously placed here in some mens judgments they may seem) yet in that *Aristotle* in his [b] *Rhetorick* defines these cares, as he doth Envy, Emulation, *&c.* still by grief, I think I may well rank them in this Irascible row; being that they are as the rest, both causes and Symptoms of this disease, producing the like inconveniences, and are most part accompanied with anguish and pain. The common Etymology will evince it, *Cura quasi cor uro*, *Dementes curæ, insomnes curæ, damnosæ curæ, tristes, mordaces, carnifices, &c.* biting, eating, gnawing, cruel, bitter, sick, sad, unquiet, pale, tetrick, miserable, intolerable cares, as the Poets [c] call them, worldly cares, and are as many in number as the Sea sands. [d] *Galen, Fernelius, Felix Plater, Valescus de Taranta, &c.* reckon afflictions, miseries, even all these contentions, and vexations of the minde, as principal causes, in that they take away sleep, hinder concoction, dry up the body, and consume the

b *Lib.* 2. *Invidia est dolor & ambitio est dolor*, &c.

c *Insomnes*, *Claudianus*. *Tristes*, *Virg.* *Mordaces*, *Luc. Edaces*, *Hor. mœstæ*, *amaræ*, *Ovid. damnosæ*, *inquietæ*, *Mart. Vrentes*, *Rodentes*. *Mant.* &c.

d *Galen. l.* 3. *c.* 7 *de locis affectis*, *homines sunt maxime melancholici, quando vigiliis multis, & sollicitudinibus, & laboribus, & curis fuerint circumventi.*

106 the substance of it. They are not so many in number, but their causes be as divers, and not one of a thousand free from them, or that can vindicate himself, whom that *Ate dea*,

* *Lucian. Podag.*

* *Per hominum capita molliter ambulans,*
Plantas pedum teneras habens :
Over mens heads walking aloft,
With tender feet treading so soft.

c *Omnia imperfecta, confusa, & perturbatione plena, Cardan.*

Homers Goddess *Ate*, hath not involved into this discontented rank, or plagued with some misery or other. *Hyginus, fab.* 220. to this purpose hath a pleasant tale. Dame *Cura* by chance went over a brook, and taking up some of the durty slime, made an Image of it; *Jupiter* eftsoons coming by, put life to it, but *Cura* and *Jupiter* could not agree what name to give him, or who should own him; the matter was referred to *Saturn* as Judg, he gave this arbitrement, His name shall be *Homo ab humo, Cura eum possidcat quamdiu vivat*, Care shall have him whilst he lives, *Iupiter* his soul, and *Tellus* his body when he dies. But to leave tales. A general cause, a continuate cause, an inseparable accident to all men, is discontent, care, misery; were there no other particular affliction (which who is free from?) to molest a man in this life, the very cogitation of that common misery, were enough to macerate, and make him weary of his life; to think that he can never be secure, but still in danger, sorrow, grief, and persecution. For to begin at the hour of his birth, as [f] *Pliny* doth elegantly describe it, *He is born naked, and falls* [g] *a whining at the very first, he is swadled and bound up like a prisoner, cannot help himself, and so he continues to his lives end. Cujusque feræ pabulum*, saith * *Seneca*, impatient of heat and cold, impatient of labor, impatient of idleness, exposed to Fortunes contumelies. To a naked Marriner, *Lucretius* compares him, cast on shore by shipwrack, cold and comfortless in an unknown Land: No estate, age, sex, can secure himself from this common misery. *A man that is born of a woman, is of short continuance, and full of trouble*, Job 14. 1, 22. *and while his flesh is upon him, he shall be sorrowful, and while his soul is in him, it shall mourn. All his days are sorrow, and his travels griefs, his heart also taketh not rest in the night*, Eccles. 2. 23. And 2. 11. *All that is in it, is sorrow and vexation of spirit.* [h] *Ingress, progress, regress, egress, much alike: Blindness seizeth on us in the beginning, labor in the middle, grief in the end; error in all. What day ariseth to us, without some grief, care, or anguish? Or what so secure and pleasing a morning have we seen, that hath not been overcast before the evening?* One is miserable, another ridiculous, a third odious. One complains of this grievance, another of that. *Aliquando nervi, aliquando pedes vexant*, (Seneca) *nunc distillatio, nunc epatis morbus; nunc deest, nunc supersest sanguis:* Now the Head akes, then the Feet, now the Lungs, then the Liver, *&c. Huic sensus exuberat, sed est pudori degener sanguis, &c.* He is rich, but base born; he is noble, but poor; a third hath means, but he wants health peradventure, or wit to manage his estate: Children vex one, Wife a second, *&c. Nemo facilè cum conditione suâ concordat*, no man is pleased with his fortune, a pound of sorrow is familiarly mixt with a dram of content, little or no joy, little comfort, but [i] every where danger, contention, anxiety in all places: Go where thou

f *Lib. 7. nat. hist. cap. 1. hominem nudum, & ad vagitum edit natura. Flens ab initio, devinctus jacet, &c.*

g Δακρυχέων γενέμεν, καὶ δακρυτὰς ἔπι δοῦσα, τῷ γε καὶ ἀνθρώπων πολυδάκρυτον, ἀδινὲς ὀιζύν. *Lachrymans natus sum, & lachrymans morior, &c.*

* *Ad Marinum.*

* *Boethius.*

h *Initium cæcitas, progressum labor, exitum dolor, error omnia: quem tranquillum quæso, quem non laboriosum aut anxium diem egimus? Petrarch.*

i *Ubique periculum, ubique dolor, ubique naufragium, in hoc turbine quocunq; me vertam. Lypsius.*

thou wilt, and thou shalt finde discontents, cares, woes, complaints, sicknesse, diseases, incumbrances, exclamations: *If thou look into the Market, there* (saith * *Chrysostom*) *is brawling and contention; if to the Court, there knavery and flattery, &c. if to a private mans house, there's cark and care, heavinesse, &c.* As he said of old,

[k] *Nil homine in terrâ spirat miserum magis almâ?*

No creature so miserable as man, so generally molested, [l] *in miseries of body, in miseries of minde, miseries of heart, in miseries asleep, in miseries awake, in miseries whersoever he turns,* as *Bernard* found, *Nunquid tentatio est vita humana super terram?* A meer temptation is our life, (*Austin. confess. lib.* 10. *cap.* 28.) *catena perpetuorum malorum, & quis potest molestias & difficultates pati?* Who can endure the miseries of it? * *In prosperity we are insolent and intolerable, dejected in adversity, in all fortunes foolish and miserable.* [m] *In adversity I wish for prosperity, and in prosperity I am afraid of adversity; What mediocrity may be found? where is no temptation? what condition of life is free?* [n] *Wisdom hath labor annexed to it, glory envy; riches and cares, children and incumbrances, pleasure and diseases, rest and beggery go together: As if a man were therefore born,* (as the Platonists hold) *to be punished in this life, for some precedent sins.* Or that, as ° *Pliny* complains, *Nature may be rather accounted a step-mother, then a mother unto us, all things considered: No creatures life so brittle, so full of fear, so mad, so furious; onely man is plagued with envy, discontent, griefs, covetousnesse, ambition, superstition.* Our whole life is an *Irish* Sea, wherein there is naught to be expected, but tempestuous storms, and troublesom waves, and those infinite,

[p] *Tantum malorum pelagus aspicio,*
Ut non sit inde enatandi copia.

no *Halcyonian* times, wherein a man can hold himself secure, or agree with his present estate: but as *Boethius* infers, [q] *There is something in every one of us, which before tryal we seek, and having tryed abhor:* [r] *We earnestly wish, and eargerly covet, and are eftsoons weary of it.* Thus betwixt hope and fear, suspitions, angers, [s] *Inter spemque metumque, timores inter & iras,* betwixt falling in, falling out, *&c.* we bangle away our best days, befool out our times, we lead a contentious, discontent, tumultuous, melancholy, miserable life; insomuch, that if we could foretel what was to come, and it put to our choice, we should rather refuse, then accept of this painful life. In a word, the World it self is a maze, a labyrinth of errors, a desert, a wilderness, a den of theeves, cheaters, *&c.* full of filthy puddles, horrid rocks, precipitiums, an ocean of adversity, an heavy yoke, wherein infirmities and calamities overtake, and follow one another, as the Sea waves; and if we scape *Scylla*, we fall foul on *Charybdis*, and so in perpetual fear, labor, anguish, we run from one plague, one mischief, one burden to another, *duram servientes servitutem,* and you may as soon separate weight from lead, heat from fire, moystnesse from water, brightnesse from the Sun, as misery, discontent, care, calamity, danger from a man. Our Towns and Cities are but so many dwellings of humane misery. *In which grief and sorrow* ([t] as he right well observes out of *Solon*)

* *Hom.* 10. *Si in forum veneris, ibi rixæ, & pugnæ; si in curiâ, ibi fraus, adulatio; si in domum privatam, &c.*

[k] *Homer.*

[l] *Multis repletur homo miseriis, corporis miseriis, animi miseriis, dum dormit, dum vigilat, quocunque se vertit. Lusus quæ rerum, temporumq; nascimur.*

* *In blandiente fortuna intolerandi, in calamitatibus lugubres, semper stulti & miseri, Cardan.*

m *Prospera in adversis desidero, & adversa prosperis timeo, quis inter hæc medius locus, ubi non sit humanæ vitæ tentatio?*

n *Cardan. consol. Sapientiæ Labor annexus, gloriæ invidia, divitiis curæ, soboli solicitudo, voluptati morbi, quieti paupertas, ut quasi fruendorum scelerum causa nasci hominem possis cum Platonistis agnoscere.*

o *Lib.* 7. *cap.* 1. *Non satis æstimare, an melior parens natura homini, an tristior noverca fuerit: Nulli fragilior vita, pavor, confusio, rabies major, uni animantium ambitio data, luctus, avaritia, uni superstitio.* p *Euripides.* q *De consol. l.* 2. *Nemo facilè cum conditione sua concordat, inest singulis quod imperiti petant, experti horrent.* r *Esse in honore juvat, mox displicet.* s *Hor.* t *Borrheus in* 6. *Job. Urbes & oppida nihil aliud sunt quam humanarum erumnarum domicilia, quibus luctus & mœror, & mortalium varii infinitique labores, & omnis generis vitia, quasi septis includuntur.*

innumerable

108 *innumerable troubles, labors of mortal men, and all maner of vices, are included, as in so many pens.* Our villages are like mole-hills, and men as so many Emots, busie, busie still, going to and fro, in and out, and crossing one anothers projects, as the lines of several *Sea-cards* cut each other in a Globe or Map. *Now light and merry,* but (u as one follows it) *by-and-by sorrowful and heavy; now hoping, then distrusting; now patient, to morrow crying out; now pale, then red; running, sitting, sweating, trembling, halting, &c.* Some few amongst the rest, or perhaps one of a thousand, may be *Pullus Iovis,* in the Worlds esteem, *Gallinæ filius albæ,* an happy and fortunate man, *ad invidiam felix,* becaus rich, fair, well allied, in honor and office; yet peradventure ask himself, and he will say, That of all others x he is most miserable and unhappy. A fair shooe, *Hic soccus novus, elegans,* as he y said, *sed nescis ubi urat,* but thou knowest not where it pincheth. It is not another mans opinion can make me happy; but as z *Seneca* well hath it, *He is a miserable wretch, that doth not account himself happy, though he be Soveraign Lord of a world; he is not happy, if he think himself not to be so: for what availeth it what thine estate is, or seem to others, if thou thy self dislike it?* A common humor it is of all men to think well of other mens fortunes, and dislike their own: *Cui placet alterius, sua nimirum est odio sors:* but b *qui fit Mecœnas, &c.* how comes it to pass, what's the cause of it? Many men are of such a perverse nature, they are well pleased with nothing (saith c *Theodoret*) *neither with riches, nor poverty, they complain when they are well, and when they are sick, grumble at all fortunes, prosperity and adversity; they are troubled in a cheap yeer, in a barren, plenty or not plenty, nothing pleaseth them, war nor peace, with children, nor without.* This for the most part is the humor of us all, to be discontent, miserable, and most unhappy, as we think at least; and shew me him that is not so, or that ever was otherwise? *Quintus Metellus* his felicity is infinitely admired amongst the *Romans,* insomuch, that as d *Paterculus* mentioneth of him, you can scarce finde of any Nation, order, age, sex, one for happiness to be compared unto him: he had in a word, *Bona animi, corporis & fortunæ,* goods of minde, body, and fortune, so had *P. Mutianus* e *Crassus. Lampsaca* that *Lacedemonian* Lady, was such another in f *Plinies* conceit, *A Kings wife, a Kings mother, a Kings daughter:* And all the world esteemed as much of *Polycrates* of *Samos.* The *Grecks* brag of their *Socrates, Phocyon, Aristides;* the *Psophidians* in particular of their *Aglaus, Omni vitâ felix, ab omni periculo immunis* (which by the way *Pausanias* held impossible) the *Romans* of their g *Cato, Curius, Fabricius,* for their composed fortunes, and retired estates, government of passions, and contempt of the world: yet none of all these was happy, or free from discontent, neither *Metellus, Crassus,* nor *Polycrates,* for he died a violent death, and so did *Cato:* And how much evil doth *Lactantius* and *Theodoret* speak of *Socrates,* a weak man, and so of the rest. There is no content in this life, but as h he said, *All is vanity and vexation of spirit;* lame and imperfect. Hadst thou *Sampsons* hair, *Milo's* strength, *Scanderbegs* arme, *Solomons* wisdome, *Absolons* beauty, *Cræsus*

u *Nat Chytreus de lit. Europæ. Lætus nunc, mox tristis; nunc sperans, paulo post diffidens; patiens hodie, cras ejulans; nunc pallens, rubens, currens, sedens, claudicans, tremens, &c.*

x *Sua cuiq; calamitas præcipua.*

y *Cn. Græcinus.*

z *Epist 9. l 7. Miser est qui se beatissimum non judicat, licet imperet mundo non est beatus, qui se non putat: quid enim refert qualis status tuus sit, si tibi videtur malus.*

a *Hor. ep. l 1. 4.*

b *Hor. Ser. 1. Sat. 1.*

c *Lib. de curat. græc. aff. Ct. cap. 6. de provident. Multis nihil placet atque adeo & divitias damnant, & paupertatem, de morbis expostulant, bene valentes graviter ferunt, atque ut semel dicam, nihil eos delectat. &c.*

d *Vix ullius gentis, ætatis, ordinis, hominem invenies cujus felicitatem fortunæ Metelli comparet, Vol. 1.*

e *P. Crassus Mutianus, quinque habuisse dicitur rerum bonarum maxima, quod esset ditissimus, quod esset nobilissimus, eloquentissimus, Jurisconsultissimus, Pontifex maximus.* f *Lib. 7. Regis filia, Regis uxor, Regis mater.* g *Qui nihil unquam mali aut dixit, aut fecit, aut sensit, qui bene semper fecit, quod aliter facere non potuit.* h *Solomon* Eccles. 1. 14.

his

his wealth, *Pasetis obulum*, *Cæsars* valor, *Alexanders* spirit, *Tullies* or *Demosthenes* eloquence, *Gyges* ring, *Perseus Pegasus*, and *Gorgons* head, *Nestors* years to come, all this would not make thee absolute; give thee content, and true happiness in this life, or so continue it. Even in the midst of all our mirth, jollity and laughter, is sorrow and grief: or if there be true happiness amongst us, 'tis but for a time,

[i] *Desinit in piscem mulier formosa supernè:*

i *Hor. Art. Part.*

a fair morning turns to a lowring afternoon. *Brutus* and *Cassius*, once renowned, both eminently happy, yet you shall scarce finde two (saith *Paterculus*) *quos fortuna maturiùs destituit*, whom fortune sooner forsook. *Hannibal* a conquerer all his life, met with his match, and was subdued at last, *Occurrit forti, qui magè fortis erit.*

One is brought in triumph, as *Cæsar* into *Rome*, *Alcibiades* into *Athens*, *coronis aureis donatus*, crowned, honored, admired; by-and-by his statutes demolished, he hissed out, massacred, &c. [k] *Magnus Gonsalva* that famous *Spaniard*, was of the Prince and people at first honored, approved; forthwith confined and banished. *Admirandas actiones; graves plerunque sequuntur invidiæ & acres calumniæ:* 'tis *Polybius* his observation, grievous enmities, and bitter calumnies, commonly follow renowned actions. One is born rich, dies a beggar: found to day, sick to morrow: now in most flourishing estate, fortunate and happy, by-and-by deprived of his goods by forragin enemies, robbed by theeves, spoiled, captivated, impoverished, as they of [l] *Rabbah put under iron saws, and under iron harrowes, and under axes of iron, and cast into the tile kiln,*

k *Jovius, vita ejus.*

l *2 Sam. 12. 31.*

[m] *Quid me felicem toties jactâstis amici,*
Qui cecidit, stabili non erat ille gradu.

m *Boethius lib. 1. Met. Met. 1.*

He that erst marched like *Xerxes* with innumerable armies, as rich as *Cræsus*, now shifts for himself in a poor cock-boat, is bound in iron chains, with *Bajazet* the Turk, and a foot-stool with *Aurelian*, for a tyrannizing Conqueror to trample on. So many casualties there are, that as *Seneca* said of a City consumed with fire, *Una dies interest inter maximam civitatem & nullam*, one day betwixt a great city, and none: so many grievances from outward accidents, and from our selves, our own indiscretion, inordinate appetite, one day betwixt a man and no man. And which is worse, as if discontents and miseries would not come fast enough upon us; *homo homini dæmon*, we maul, persecute, and study how to sting, gaul, and vex one another with mutual hatred, abuses, injuries; preying upon, and devouring as so many [n] ravenous birds; and as juglers, panders, bawds, cousening one another; or raging as [o] wolves, tigers, and devils, we take a delight to torment one another; men are evil, wicked, malicious, trecherous, and [p] naught, not loving one another, or loving themselves, not hospitable, charitable, nor sociable as they ought to be, but counterfeit, dissemblers, ambodexters, all for their own ends, hard-hearted, merciless, pitiless, and to benefit themselves, they care not what mischief they procure to others. [q] *Praxinoe* and *Gorgo* in the Poet, when they had got in to see those costly sights, they then cryed *benè est*, and would thrust out all the rest: when they are rich themselves, in honor, preferred, full, and have even that they would, they debar others of those plea-

n *Omnes hic aut captantur, aut captant: aut cadavera quæ lacerantur, aut corvi qui lacerant. Petron.*

o *Homo omne monstrum est, ille nam suspectat feras, lupos que & ursos pectore obscuro tegit. Hens.*

p *Quod Paterculus de populo Romano, durante bello Punico per annos 115. aut bellum inter eos, aut belli præparatio, aut infida pax, idem ego de mundi accolis.*

q *Theocritus Edyll. 15.*

sures

sures which youth requires, and they formerly have enjoyed. He sits at table in a soft chair at ease, but he doth not remember in the mean time, that a tired waiter stands behind him, *an hungry fellow ministers to him full, he is a thirst that gives him drink* (saith [r] *Epictetus*) *and is silent whiles he speaks his pleasure; pensive, sad, when he laughs. Pleno se proluit auro*; He feasts, revels, and profusely spends, hath variety of robes, sweet musick, ease, and all the pleasure the world can afford, whilst many an hunger-starved poor creature pines in the street, wants clothes to cover him, labours hard all day long, runs, rides for a trifle, fights peradventure from Sun to Sun, sick and ill, weary, full of pain and grief, is in great distress and sorrow of heart. He loathes and scornes his inferior, hates or emulates his equal, envies his superior, insults over all such as are under him, as if he were of another *Species*, a demi-god, not subject to any fall, or humane infirmities. Generally they love not, are not beloved again: they tire out others bodies with continual labour, they themselves living at ease, caring for none else, *sibi nati*; and are so far many times from putting to their helping hand, that they seek all meanes to depress, even most worthy and well deserving, better than themselves, those whom they are by the lawes of nature, bound to relieve and help, as much as in them lies, they will let them cater-waul, starve, beg, and hang, before they will any wayes (though it be in their power) assist, or ease: [t] so unnatural are they for the most part, so unregardful: so hard-hearted, so churlish, proud, insolent, so dogged, of so bad a disposition. And being so brutish, so devilishly bent one towards another, how is it possible, but that we should be discontent of all sides, full of cares, woes, and miseries?

If this be not a sufficient proof of their discontent and misery, examine every condition and calling apart. Kings, Princes, Monarchs, and Magistrates seem to be most happy, but look into their estate, you shall [t] find them to be most encumbred with cares, in perpetual fear, agony, suspition, jealousie: that as [u] he said of a Crown, if they knew but the discontents that accompany it, they would not stoop to take it up. *Quem mihi regem dabis* (saith *Chrysostome*) *non curis plenum?* What King canst thou shew me, not full of cares? [x] *Look not on his crown, but consider his afflictions: attend not his number of servants, but multitude of crosses. Nihil aliud potestas culminis, quam tempestas mentis*, as *Gregory* seconds him; Soveraignty is a tempest of the Soul: *Sylla* like they have brave titles, but terrible fits: *splendorem titulo, cruciatum animo*: which made * *Demosthenes* vow, *si vel ad tribunal, vel ad interitum duceretur*: if to be a Judge, or to be condemned, were put to his choice, he would be condemned. Rich men are in the same predicament: what their pains are, *stulti nesciunt, ipsi sentiunt*: they feel, fooles perceive not, as I shall prove elsewhere, and their wealth is brittle, like childrens rattles: they come and go, there is no certainty in them; those whom they elevate, they do as suddenly depress, and leave in a vale of misery. The middle sort of men are as so many asses to bear burdens; or if they be free, and live at ease, they spend themselves, and consume their bodies and fortunes with luxury and riot, contention, emulation, &c. The poor I reserve for another [y] place, and their discontents.

For particular professions, I hold as of the rest, there's no content or securi-

ty

r *Qui sedet in mensa, non meminit sibi otioso ministrare negotiosos, edenti esurientes, bibenti sitientes, &c.*

s *Quando in adolescentia sua ipsi vixerint, lautius & liberius voluptates suas expleverint, illi gnatis imponunt duriores continentiæ leges.*

t *Lugubris Ate luctuq; fero Regum tumidas obsidet arces. Res est inquieta felicitas.*

u *Plus aloes quam mellis habet. Non humi jacentem tolleres. Valer. l. 7. c. 3.*

x *Non diadema aspicias, sed vitam afflictione refertam, non catervas satellitum, sed curarum multitudinem.*

* As *Plutarch* relateth.

y *Sect. 2. memb. 4 subsect. 6.*

ty in any; On what course will you pitch, how resolve? To be a Divine 'tis contemptible in the worlds esteem: To be a Lawyer 'tis to be a wrangler: To be a Physitian, [z] *pudet lotij*, 'tis loathed: A Philosopher, a mad man; an Alchymist, a begger: a Poet, *esurit*, an hungry Jack: A Musitian, a player: A School-master, a drudge: An Husband-man, an Emmet: A Merchant, his gains are uncertaine: A Mechanitian, base: A Chyrurgian, fulsome, A Tradesman, a [a] lyar: A Taylor, a Thief: A Serving-man, a slave: A Souldier, a butcher: A Smith, or a Metalman, the pot's never from's nose: A Courtier, a parasite: as he could finde no tree in the wood to hang himself, I can shew no state of life to give content. The like you may say of all ages: children live in a perpetual slavery, still under that tyrannical government of Masters: young men, and of riper years, subject to labor, and a thousand cares of the world; to treachery, falshood, and cosenage,

——[b] *Incedit per ignes,*
Suppositos cineri doloso,

[c] old are ful of aches in their bones, cramps and convulsions, *filicernia*, dull of hearing, weak sighted, hoary, wrinkled, harsh, so much altered as that they cannot know their own face in a glass, a burden to themselves and others, after 70. years, *all is sorrow* (as *David* hath it) they do not live but linger. If they be sound, they fear diseases; if sick, weary of their lives: *Non est vivere, sed valere vita.* One complaines of want, a second of servitude, [d] another of a secret or incurable disease: of some deformity of body, of some loss, danger, death of friends, shipwrack, persecution, imprisonment, disgrace, repulse, [e] contumely, calumny, abuse, injury, contempt, ingratitude, unkindness, scoffes, flouts, unfortunate mariage, single life, too many children, no children, false servants, unhappy children, barrenness, banishment, oppression, frustrate hopes and ill success, &c.

[f] *Talia de genere hoc adeo sunt multa, loquacem ut*
Delassare valent Fabium. ——

Talking *Fabius* will be tyred before he can tell half of them; they are the subject of whole Volumes, and shall (some of them) be more opportunely dilated elsewhere. In the meane time thus much I may say of them, that generally they crucifie the soul of man, [g] attenuate our bodies, dry them, wither them, rivel them up like old apples, make them as so many Anatomies, ([h] *ossa atque pellis est totus, ita curis macet*) they cause *tempus fœdum & squalidum*, cumbersome dayes, *ingrataque tempora*, slow, dull, and heavy times; make us howle, roar, and tear our haires, as Sorrow did in [i] *Cebes* table, and groan for the very anguish of our souls. Our hearts faile us, as *Davids* did, *Psal.*40.12. *for innumerable troubles that compassed him*; and we are ready to confess with *Hezekiah*, *Isay* 58.17. *behold for felicity I had bitter grief*: to weep with *Heraclitus*, to curse the day of our birth with *Ieremy*, 20.14. and our stars with *Iob*: to hold that axiome of *Silenus*, [k] *better never to have been born, and the best next of all, to dye quickly*: or if we must live, to abandon the world, as *Timon* did, creep into caves and holes, as our Anchorites; cast all into the Sea, as *Crates Thebanus*: or as *Theombrotus Ambrociato's* 400 auditors, precipitate our selves to be rid of these miseries.

z *Stercus & urina, medicorũ fercula prima.*

a *Nihil lucrantur, nisi admodum mentiendo. Tull. Offic.*

b *Hor. l.2. od.1.*

c *Rarus felix idemque senex. Seneca in Her. æteo.*

d *Omitto ægros, exules, mendicos, quos nemo audet fœlices dicere. Card. lib.8. c.46. de rer. var.*

e *Spretæque injuria formæ*

f *Hor.*

g *Attenuant vigiles corpus miserabile curæ.*

h *Plautus.*

i *Hæc quæ crines evellit, ærumna.*

k *Optimum non nasci, aut cito mori.*

Subsect. 11.

Concupiscible Appetite, as Desires, Ambition, Causes.

THese Concupiscible and Irascible Appetites are as the two twists of a rope, mutually mixt one with the other, and both twining about the Heart: both good, as *Austin* holds *l.14.c.9.de civ.Dei:* [l] *if they be moderate: both pernitious if they be exorbitant.* This Concupiscible appetite, howsoever it may seem to carry with it a shew of pleasure and delight, and our concupiscences most part affect us with content and a pleasing object, yet if they be in extreames, they rack and wring us on the other side. A true saying it is, *Desire hath no rest*: is infinite in it self, endless: and as [m] one cals it, a perpetual rack, [n] or horse-mill, according to *Austin*, still going round as in a ring. They are not so continual, as divers, *facilius atomos denumerare possem*, saith [o] *Bernard*, *quàm motus cordis; nunc hæc, nunc illa cogito*, you may as well reckon up the motes in the Sun, as them. [p] *It extends it self to every thing*, as *Guianerius* will have it, *that is superfluously sought after*: or to any [q] *fervent desire*, as *Fernelius* interprets it; be it in what kinde soever, it tortures if immoderate, and is (according to [r] *Plater* and others) an especial cause of Melancholy. *Multuosis concupiscentiis dilaniantur cogitationes meæ*, [s] *Austin* confessed, that he was torne a pieces with his manifold desires: and so doth [t] *Bernard* complain, *that he could not rest for them a minute of an houre: this I would have, and that, and then I desire to be such and such.* 'Tis a hard matter therefore to confine them, being they are so various and many, unpossible to apprehend all. I will only insist upon some few of the chief, and most noxious in their kind, as that exorbitant Appetite and Desire of Honor, which we commonly call *Ambition*: Love of money, which is *Covetousness*, and that greedy desire of gain: *self-love*, pride, and inordinate desire of *Vain-glory* or applause, *Love of study* in excess: *Love of women*, (which will require a just volume of it self of the other I will briefly speak, and in their order.

Ambition, a proud covetousness, or a dry thirst of Honor, a great torture of the minde, composed of envy, pride, and covetousness, a gallant madness, one [u] defines it, a pleasant poison, *Ambrose, a canker of the soul, an hidden plague:* [x] *Bernard, a secret poyson, the father of livor, and mother of hypocrisie, the moth of holiness, and cause of madness, crucifying and disquieting all that it takes hold of.* [y] *Seneca* cals it, *rem solicitam, timidam, vanam, ventosam*, a windy thing, a vain, solicitous, and fearful thing. For commonly they that like *Sysiphus*, role this restless stone of Ambition, are in a perpetuall agony, still [z] perplexed, *semper taciti, tristesque recedunt*, (*Lucretius*) doubtful, timorous, suspitious, loath to offend in word or deed, still cogging and collogueing, embracing, capping, cringing, applauding, flattering, fleering, visiting, waiting at mens doors, with all affability, counterfeit honesty and humility. If that will not serve, if once this humor (as [a] *Cyprian* describes it) possess his thirsty soul, *ambitionis salsugo ubi bibulam animam possidet*, by hooke

l *Bonæ si rectâ ratione sequuntur, malæ si exorbitant.*
m *Tho. Buovie. Prob.* 18.
n *Molam asinariam.*
o *Tract. de Inter. c.* 92.
p *Circa quælibet rem mundi hæc passio fieri potest, quæ superfluè diligatur. Tract.* 15. *c.* 17.
q *Ferventius desiderium*
r *Imprimis vero Appetitus &c.* 3. *de alien. ment.*
s *Conf. l. c* 29.
t *Per diversa loca vagor, nullo temporis momento quiesco, talis & talis esse cupio, illud atque illud habere desidero.*

u *Ambros. l.* 3. *super Lucam. ærugo animæ.*
x *Nihil animũ cruciat, nihil molestius inquietat, secretum virus, pestis occulta, &c. epist.* 126.
y *Ep.* 88.
z *Nihil infelicius his, quantus iis timor, quanta dubitatio, quantus conatus, quanta sollicitudo nulla illis à molestiis vacua hora.*
a *Semper attonitus, semper pavidus quid dicat, faciatve: ne displiceat humilitatem simulat, honestatem mentitur.*

and

and by crook he will obtain it, *and from his hole he will clime to all honors and offices, if it be possible for him to get up, flattering one, bribing another, he will leave no meanes unassay'd to win all.* It is a wonder to see how slavishly these kinde of men subject themselves, when they are about a sute, to every inferior person; what pains they will take, run, ride, cast, plot, countermine, protest and swear, vow, promise, what labors undergo, earely up, down late; how obsequious and affable they are, how popular and courteous, how they grin and fliere upon every man they meet; with what feasting and inviting, how they spend themselves and their fortunes, in seeking that many times, which they had much better be without; as [b] *Cyneas* the Orator told *Pyrrhus:* with what waking nights, painful houres, anxious thoughts, and bitterness of minde, *inter spemque metumque*, distracted and tired, they consume the *interim* of their time. There can be no greater plague for the present. If they do obtain their sute, which with such cost and solicitude they have sought, they are not so freed, their anxiety is anew to begin, for they are never satisfied, *nihil aliud nisi imperium spirant*, their thoughts, actions, endeavors are all for Soveraignty and Honor, like [c] *Lues Sforsia* that huffing Duke of *Milan, a man of singular wisdom, but profound ambition, borne to his own, and to the destruction of Italy*, though it be to their own ruin, and friends undoing, they will contend, they may not cease, but as a dog in a wheele, a bird in a cage, or a squirrel in a chain, so [d] *Budæus* compares them; they climbe and climbe still, with much labor, but never make an end, never at the top. A Knight would be a Baronet, and then a Lord, and then a Vicount, and then an Earl, &c. a Doctor, a Dean, and then a Bishop: from Tribune to Prætor: from Bailiffe, to Maior: first this office, and then that; as *Pyrrhus* in [e] *Plutarch*, they will first have *Greece*, then *Africk*, and then *Asia*, and swell with Æsops frog so long, till in the end they burst, or come down with *Sejanus, ad Gemonias scalas*, and break their own necks: or as *Evangelus* the piper in *Lucian*, that blew his his pipe so long, till he fell down dead. If he chance to miss, and have a canvas, he is in a hell on the other side; so dejected, that he is ready to hang himself, turn Heretick, Turk, or Traitor in an instant. Enraged against his enemies, he [f] railes, swears, fights, slanders, detracts, envies, murders: and for his own part, *si appetitum explere non potest, furore corripitur*; if he cannot satisfie his desire (as [g] *Bodine* writes) he runs mad. So that both wayes, hit or miss, he is distracted so long as his Ambition lasts, he can look for no other but anxiety and care, discontent and grief in the mean time, [h] madness it self, or violent death in the end. The event of this is common to be seen in populous Cities, or in Princes Courts, for a Courtiers life (as *Budæus* describes it) *is a* [i] *Gallimaufry of ambition, lust, fraud, imposture, dissimulation, detraction, envy, pride; the Court, a common conventicle of flatterers, time-servers, politicians, &c.* or as [k] *Anthony Perez* will, *the suburbs of hell is self.* If you will see such discontented persons, there you shall likely finde them. [l] And which he observed of the markets of old *Rome*,

b *Cypr prolog. ad ser. To. 2. cunctos honorat, universis inclinat, subsequitur, obsequitur, frequentat curias, visitat, optimates amplexatur, applaudit, adulatur: per fas et nefas e latebris, in eminem gradū ubi aditus patet se ingerit, discurrit.*

c *Turbæ cogit ambitio regem inservire, ut Homerus Agamemnonem querentem inducit.*

d *Plutarchus. Quin convivemur, & in otio nos oblectemur, quoniam in promptu id nobis sit &c.*

e *Jovius hist. 1. l. vir singulari prudentia, sed profunda ambitione, ad exitium Italiæ natus.*

f *Ut hedera arbori adhæret, sic ambitio, &c.*

g *Lib. 3. de contemptu rerum fortuitarum. Magno conatu & impetu moventur, super eodem centro rotati, non proficiunt, nec ad finem perveniunt.*

e *Vita Pyrrhi.* f *Ambitio in insaniam facile delabitur, si excedat. Patritius l. 4. tit. 20. de regis instit.* g *Lib. 5. de rep. cap. 1.* h *Imprimis vero appetitus, seu concupiscentia nimia rei alicujus, honestæ vel inhonestæ phantasiam lædunt; unde multi ambitiosi, philauti, irati, avari, insani, &c. Felix Plater l. 3. de mentis alien.* i *Aulica vita colluvies ambitionis, cupiditatis, simulationis, impostura, fraudis, invidiæ, superbiæ Titannicæ diversorium aula, & commune conventiculum assentandi artificum, &c. Budæus de asse. lib. 5.* k *In his Aphor.* l *Plautus Curcul. Act. 4. Sce. 1.*

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Qui perjurum convenire vult hominem, mitto in Comitium;
Qui mendacem & glorioſum, apud Cluaſinæ ſacrum;
Dites, damnoſos maritos, ſub baſilicâ quærito, &c.

Perjur'd knaves, Knights of the Poſt, liers, crackers, bad husbands, &c. keep their ſeverall ſtations; they do ſtill, and alwayes did in every common-wealth.

SUBSECT. 12.

φιλαργυρία *Covetouſneſſe, a Cauſe.*

PLutarch, in his [z] book whether the diſeaſes of the body be more grievous then thoſe of the ſoul; is of opinion, *if you will examine all the cauſes of our miſeries in this life, you ſhall finde them moſt part, to have had their beginning from ſtubborne anger, that furious deſire of contention, or ſome injuſt or immoderate affection, as Covetouſneſs, &c.* From whence *are warres and contentions amongſt you?* * *S. Iames* askes: I will adde uſury, fraud, rapine, Simony, oppreſſion, lying, ſwearing, bearing falſe witneſs, &c. are they not from this fountain of covetouſneſs, that greedineſs in getting, tenacity in keeping, ſordidity in ſpending; that they are ſo wicked, [a] *injuſt againſt God, their neighbor, themſelves,* all comes hence. *The deſire of money is the root of all evil, and they that luſt after it, pierce themſelves through with many ſorrowes,* 1 *Tim.* 6. 10. *Hippocrates* therefore in his Epiſtle to *Crateva* an Herbaliſt, gives him this good counſel, that if it were poſſible, [b] *amongſt other hearbs, he ſhould cut up that Weed of Covetouſneſs by the roots, that there be no remainder left, and then know this for a certainty, that together with their bodies, thou mayſt quickly cure all the diſeaſes. of their minds.* For it is indeed the patterne, Image, Epitome of all Melancholy, the fountain of many miſeries, much diſcontented care and woe; this *inordinate, or immoderate deſire of gain, to get or keep money,* as [c] *Bonaventure* defines it: or, as *Auſtin* deſcribes it, a madneſs of the ſoul, *Gregory* a torture; *Chryſoſtome,* an inſatiable drunkenneſs; *Cyprian,* blindneſs, *ſpecioſum ſupplicium,* a plague ſubverting Kingdomes, families, an [d] incurable diſeaſe; *Budæus,* an ill habit, *yeelding to no remedies*: neither *Æſculapius* nor *Plutus* can cure them: a continual plague, ſaith *Solomon,* and vexation of ſpirit, another Hell. I know there be ſome of opinion, that covetous men are happy, and worldly, wiſe, that there is more pleaſure in getting of wealth then in ſpending, and no delight in the world like unto it. 'Twas **Bias* problem of old, *With what art thou not weary? with getting mony. What is moſt delectable? to gain.* What is it, trow you, that makes a poor man labour all his life time, carry ſuch great burdens, fare ſo hardly, macerate himſelf, and endure ſo much miſery, undergo ſuch baſe offices with ſo great patience, to riſe up early, and lye down late, if there were not an extraodinary delight in getting and keeping of mony? What makes a Merchant that hath no need, *ſatis ſuperque domi,* to range all over the world, through all thoſe intemperate † Zones of heat & cold; voluntarily to venture his life, and be content with ſuch miſerable famine, naſty uſage, in a ſtinking ſhip; if there were not a pleaſure and hope to get mony, which doth ſeaſon the reſt, and mitigate his indefatigable pains? What makes them go into the bowels of the earth, an hundred

z *Tom. 2. Si examines, omnes miſeriæ cauſas vel a furioſo contendendi ſtudio, vel ab injuſta cupiditate, originē traxiſſe ſcies. Idem fere Chryſoſtomus com. in c. 6. ad Roman. ſer. 11.*

* *Cap. 4. 1.*

a *Vt ſit iniquus in deum, in proximum, in ſeipſum.*

b *Si vero, Crateva, inter cæteras herbarum radices, avaritiæ radicē ſecare poſſes amarā, ut nullæ reliquiæ eſſent, probe ſcito, &c.*

c *Cap. 6. Dietæ ſalutis: avaritia eſt amor immoderatus pecuniæ vel acquirendæ, vel retinendæ.*

* *Ferū profectò divūq; ulcus animi, remediis non cedens, medendo exaſperatur.*

d *Malus eſt morbus maleq; afficit avaritia ſiquidem cenſeo, &c. avaritia difficilius curatur quam inſania: quoniā hac omnes fere medici laborant. Hip. ep. Abderit.*

* *Extremos currit mercator ad Indos Hor.*

† *Qua re non es laſſus? lucrū faciendo: quid maxime delectabile? lucrari.*

dred fathome deep, endangering their deareſt lives, enduring damps and filthy ſmels, when they have enough already, if they could be content, and no ſuch cauſe to labour, but an extraordinary delight they take in riches? This may ſeeme plauſible at firſt ſhew, a popular and ſtrong argument; but let him that ſo thinks, conſider better of it, and he ſhall ſoon perceive, that it is far otherwiſe then he ſuppoſeth; it may be haply pleaſing at the firſt, as moſt part all melancholy is. For ſuch men likely have ſome *lucida intervalla*, pleaſant ſymptomes intermixt, but you muſt note that of * *Chryſoſtome, 'Tis one thing to be rich, another to be covetous*; generally they are all fooles, dizards, mad-men, [e] miſerable wretches, living beſides themſelves, *ſine arte fruendi*, in perpetual ſlavery, fear, ſuſpition, ſorrow, and diſcontent, *plus aloes quam mellis habent*; and are indeed, *rather poſſeſſed by their money, then poſſeſſors*; as [f] *Cyprian* hath it, *mancipati pecuniis*, bound prentiſe to their goods, as * *Pliny*; or as *Chryſoſtome, ſervi divitiarum*, ſlaves and drudges to their ſubſtance; and we may conclude of them all, as [g] *Valerius* doth of *Ptolomæus* King of *Cyprus*, *He was in title a King of that Iland, but in his minde, a miſerable drudge of money:*

——* *potiore metallis*
libertate carens——

wanting his liberty, which is better then gold. *Damaſippus* the *Stoick* in *Horace*, proves that all mortall men dote by fits, ſome one way, ſome another, but that covetous men [h] are madder then the reſt; and he that ſhall truely look into their eſtates, and examine their ſymptomes, ſhall finde no better of them, but that they are all [i] fooles, as *Nabal* was, *Re & nomine* (1. *Reg.* 15.) For what greater folly can there be, or * madneſs, then to macerate himſelf when he need not? and when, as *Cyprian* notes, [k] *he may be freed from his burden, and eaſed of his pains, will go on ſtill, his wealth increaſing, when he hath enough, to get more, to live beſides himſelf*, to ſtarve his *Genius*, keep back from his wife [m] and children, neither letting them, nor other friends uſe or enjoy that which is theirs by right, and which they much need perhaps; like a hog, or dog in the manger, he doth only keep it, becauſe it ſhall do no body elſe good, hurting himſelf and others; and for a little momentary pelf, damne his own ſoul? They are commonly ſad and tetrick by nature, as *Achabs* ſpirit was becauſe he could not get *Naboths* Vineyard, (1. *Reg.* 22.) and if he lay out his money at any time, though it be to neceſſary uſes, to his own Childrens good, he brawles and ſcolds, his heart is heavy, much diſquieted he is, and loath to part from it: *Miſer abſtinet & timet uti*, *Hor.* He is of a weariſh, dry, pale conſtitution, and cannot ſleep for cares and worldly buſineſs, his riches, ſaith *Salomon*, will not let him ſleep, and unneceſſary buſineſs which he heapeth on himſelf; or if he do ſleep, 'tis a very unquiet, interrupt, unpleaſing ſleep: with his bags in his armes,

—— *congeſtis undique ſaccis*
Indormit inhians——

And though he be at a banquet, or at ſome merry feaſt, *he ſighes for grief of heart* (as [n] *Cyprian* hath it) *and cannot ſleep though it be upon a down bed; his weariſh body takes no reſt,* [o] *troubled in his abundance, and ſorrowful in plenty,*

* *Hom.* 2. *aliud avarus, aliud dives.*
e *Divitiæ ut ſpinæ animũ hominis timoribus, ſollicitudinibus, angoribus mirifice pungunt, vexant, cruciant. Greg in hom.*
f *Epiſt. ad Donat. cap.* 2.
* *Lib.* 9. *ep.* 30.
g *Lib* 9. *cap.* 4. *Injuſtæ ex titulo, ſed animo pecuniæ miſerabile mancipium.*
* *Hor.* 10. *lib.* 1
h *Danda eſt helleboro multo pars maxima avaris.*
i *Luke.* 12. 20. *Stulte, hac nocte eripiam animam tuam.*
* *Opes quidem mortalibus ſunt dementia Theog.*
k *Ed.* 2. *lib.* 2. *Exonerare cum ſe poſſit & relevare ponderibus pergit magis fortunis augentibus pertinaciter incubare.*
m *Non amicis, non liberis, non ipſi ſibi quidquam impertit. poſſidet ad hoc tantum, ne poſſidere alteri liceat, &c. Hieron. ad Paulin. tam deeſt quod*

habet quam quod non habet. n *Epiſt.* 2. *lib.* 2. *Suſpirat in convivio, bibat licet gemmis & toro molliore marcidum corpus condiderit, vigilat in pluma.* o *Anguſtatur ex abundantia, contriſtatur ex opulentia, infœlix præſentibus bonis, infœlitior in futuris.*

116 *unhappy for the present, and more unhappy in the life to come. Basil.* He is a perpetual drudge, [p] restless in his thoughts, and never satisfied, a slave, a wretch, a dust-worme, *semper quod idolo suo immolet, sedulus observat, Cypr. prolog. ad sermon.* still seeking what sacrifice he may offer to his golden god, *Per fas & nefas*, he cares not how, his trouble is endless, [q] *crescunt divitiæ, tamen curtæ nescio quid semper abest rei*: his wealth increaseth, and the more he hath, the more [r] he wants: like *Pharaohs* lean Kine, which devoured the fat, and were not satisfied. [s] *Austin* therefore defines covetousness, *quarumlibet rerum inhonestam & insatiabilem cupiditatem*, an unhoneſt and unsatiable desire of gain; and in one of his Epistles compares it to Hell; [t] *which devoures all, and yet never hath enough, a bottomeless pit*, an endless misery; *in quem scopulum avaritiæ cadaverosi senes utplurimùm impingunt*, and that which is their greatest corrosive, they are in continual suspition, fear, and distrust. He thinkes his own wife and children are so many theeves, and go about to cozen him, his servants are all false:

Rem suam periisse, seque eradicarier,
Et divûm atque hominum clamat continuò fidem,
De suo tigillo si qua exit foras.
If his doores creek, then out he cryes anon,
His goods are gone, and he is quite undone.

Timidus Plutus, an old proverb, As fearful as *Plutus*: so doth *Aristophanes*, and *Lucian* bring him in fearful still, pale, anxious, suspitious, and trusting no man, [u] *They are afraid of tempests for their corne; they are afraid of their friends least they should ask something of them, beg or borrow; they are afraid of their enemies least they hurt them, theeves least they rob them; they are afraid of war and afraid of peace, afraid of rich and afraid of poor; afraid of all.* Last of all, they are afraid of want, that they shall die beggers, which makes they lay up still, and dare not use that they have: what if a dear year come, or dearth, or some loss? and were it not that they are loth to [x] lay out money on a rope, they would be hanged forthwith, and sometimes die to save charges, and make away themselves, if their corne and cattle miscarry; though they have abundance left, as [y] *Agellius* notes. [z] *Valerius* makes mention of one that in a famine, sould a Mouse for 200 pence, and famished himself: Such are their cares, [a] griefes and perpetual fears. These symptomes are elegantly expressed by *Theophrastus* in his Character of a covetous man; [b] *lying in bed, he asked his wife whether she shut the trunkes, and chests fast, the capcase be sealed, and whether the Hall door be bolted; and though she say all is well, he riseth out of his bed in his shirt, bare foot and barelegged, to see whether it be so, with a dark Lanthorne searching every corner*, scarce sleeping a wink all night. *Lucian* in that pleasant and witty dialogue called *Gallus*, brings in *Mycillus* the Cobler disputing with his Cocke, sometimes *Pythagoras*; where after much speech *Pro* and *Con*, to prove the happiness of a meane estate, and discontents of a rich man, *Pythagoras* his Cock in the end, to illustrate by examples that which he had said, brings him to *Gnyphon* the

p *Illorum cogitatio nunquam cessat qui pecunias supplere diligunt. Guianer. tract. 15. c. 17.*
q *Hor. 3. Od. 24 Quo plus sunt potæ, plus siti-untur aquæ.*
r *Hor. l. 2. Sat. 6. O si angulus ille proximus accedat, qui nunc deformat agellum.*
s *Lib. 3. de lib. arbit. Immoritur studiis, & amore senescit habendi.*
t *Avarus vir inferno est similis, &c. modum non habet, hoc egentior quo plura habet.*
u *Erasm. Adag. chil. 3. cent. 7. pro. 72. Nulli fidentes omnium formidant opes, ideo pavidum malum vocat Euripides: metuunt tempestates ob frumentum, amicos ne regent, inimicos ne lædant, fures ne rapiant, bellum timent, pacem timent, summos, medios, infimos.*
x Hall Char.
y *Agellius lib. 3. cap. 1. interdum eo sceleris perveniunt ob lucrum, ut vitam propriam commutent.*
z *Lib. 7. cap. 6*
a *Omnes perpetuo morbo agitantur, suspicatur omnes timidus, sibique ob aurum insidiari putat, nunquam quiescens, Plin. Proœm. lib. 14.* b *Cap. 18. in lecto jacens interrogat uxorem an arcam probe clausit, an capsula, &c. E lecto surgens nudus & absque calceis, accensa lucerna omnia obiens & lustrans, & vix somno indulgens.*

Usurers house at mid-night, and after that to *Eucrates*; whom they found both awake, casting up their accounts, and telling of their money, [c]lean dry, pale and anxious, still suspecting least some body should make a hole through the wall, and so get in; or if a Rat or Mouse did but stir, starting upon a sudden, and running to the door to see whether all were fast. *Plautus* in his *Aulularia*, makes old *Euclio*, [d] commanding *Staphyla* his wife to shut the doors fast, and the fire to be put out, least any body should make that an errant to come to his house; when he washed his hands, [e] he was loath to fling away the foul water, complaining that he was undone, because the smoak got out of his roofe. And as he went from home, seeing a Crow scrat upon the muck-hill, returned in all haste, taking it for *malum omen*, an ill signe, his money was digged up; with many such. He that will but observe their actions, shall finde these and many such passages not fained for sport, but really performed, verified indeed by such covetous and miserable wretches, and that it is,

——*manifesta phrenesis*
Vt locuples moriaris egenti vivere fato,

A meer madness, to live like a wretch, and die rich.

c *Curis extenuatus, vigilans & secũ supputans.*

d *Cave quequã alienum in ædes intromiseris. Ignem extingui volo, ne causæ quidquã sit quod te quisquam quæritet. Si bona fortuna veniat ne intromiseris; Occludesis fores ambobus pessulis. Discrutior animi quia domo abeundum est mihi: Nimis hercule invitus abeo, nec quid agam scio.*

e *Ploras aquã profundere, &c. periit dũ fumus de tigillo exit foras.*

* *Iuv. Sat.* 14.

Subsect. 13.

Love of Gaming, &c. and pleasures immoderate; Causes.

IT is a wonder to see, how many poor, distressed, miserable wretches, one shall meet almost in every path and street, begging for an almes, that have been well descended, and sometimes in flourishing estate, now ragged, tattered, and ready to be starved, lingring out a painful life, in discontent and grief of body and minde, and all through immoderate lust, gaming, pleasure and riot. 'Tis the common end of all sensual Epicures and brutish prodigals, that are stupified and carried away headlong with their several pleasures and lusts. *Cebes* in his table, S. *Ambrose* in his second book of *Abel* and *Cain*, and amongst the rest *Lucian* in his tract *de Mercede conductis*, hath excellent well deciphered such mens proceedings in his picture of *Opulentia*, whom he faines to dwell on the top of a high mount, much sought after by many suiters; at their first coming they are generally entertained by *Plensure* and *Dalliance*, and have all the content that possibly may be given, so long as their money lasts; but when their means fail, they are contemptibly thrust out at a back door, headlong, and there left to *Shame*, *Reproach*, *Despair*. And he at first that had so many attendants, parasites, and followers, young and lusty, richly arrayd, and all the dainty fare that migh be had, with all kinde of welcome and good respect, is now upon a sudden stript of all, [f]pale, naked, old, diseased and forsaken, cursing his stars, and ready to strangle himself; having no other company but *Repentance*, *Sorrow*, *Grief*, *Derision*, *Beggery*, and *Contempt*, which are his daily attendants to his lives end. As the [g] prodigall son had exquisite musick, merry company, dainty fare at first; but a sorrowful reckoning in the end; so have all such vain delights and their followers.

f *Ventricosus, nudus, pallidus, læva pudorem occultans, dextra seipsum strangulans, occurrit autem exeunti pœnitentia his miserum conficiens, &c.*

g *Luke* 15.

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lowers.[h] *Tristes voluptatum exitus, & quisquis voluptatum suarum reminisci volet, intelliget*, as bitter as gall and wormewood is their last; grief of mind, madness it self. The ordinary rocks upon which such men do impinge and precipitate themselves, are Cardes, Dice, Hawkes, and Hounds, *Insanum venandi studium*, one cals it, *insanæ substructiones*: their mad structures, disports, playes, &c. when they are unseasonably used, imprudently handled, and beyond their fortunes. Some men are consumed by mad phantastical buildings, by making Galleries, Cloisters, Tarraces, Walkes, Orchards, Gardens, Pooles, Rillets, Bowers, and such like places of pleasure; *Inutiles domos*,[i] *Xenophon* cals them, which howsoever they be delightsome things in themselves, and acceptable to all beholders, an ornament, and befitting some great men; yet unprofitable to others, and the sole overthrow of their estates. *Forestus* in his observations hath an example of such a one that became melancholy upon the like occasion, having consumed his substance in an unprofitable building, which would afterward yield him no advantage. Others, I say, are [k] overthrown by those mad sports of Hawking and hunting; honest recreations, and fit for some great men, but not for every base inferior person; whilst they will maintain their Faulkoners, dogs, and hunting Nags, their wealth, saith [l] *Salmutze, runs away with hounds, and their fortunes flie away with Hawkes*: They persecute beasts so long, till in the end they themselves degenerate into beasts, as [m] *Agrippa* taxeth them, [n] *Actæon* like, for as he was eaten to death by his own dogs, so do they devoure themselves and their patrimonies, in such idle and unnecessary disports, neglecting in the mean time their more necessary business, and to follow their vocations. Over-mad too sometimes are our great men in delighting, and doting too much on it. [o] *When they drive poor husbandmen from their tillage*, as [p] *Sarisburiensis* objects, *polycrat. l. 1. c. 4. fling down countrey Farmes, and whole Townes, to make Parkes, and Forests, starving men to feed beasts, and* [q] *punishing in the mean time such a man that shall molest their game, more severely then him that is otherwise a common hacker, or a notorious thief.* But great men are some wayes to be excused, the meaner sort have no evasion why they should not be counted mad. *Poggius* the *Florentine*, tels a merry story to this purpose, condemning the folly and impertinent business of such kinde of persons. A physitian of *Millan*, saith he, that cured mad men, had a pit of water in his house, in which he kept his patients, some up to the knees, some to the girdle, some to the chin, *pro modo insaniæ*, as they were more or less affected. One of them by chance that was well recovered, stood in the door, and seeing a gallant ride by with a Hawk on his fist, well mounted, with his Spaniels after him, would needs know to what use all this preparation served; he made answer, to kill certain fowle; the patient demanded again, what his fowle might be worth which he killed in a year; he replyed, 5 or 10 crownes; and when he urged him farther what his Dogs, Horse, and Hawkes stood him in, he told him 400 Crowns; with that the patient bad be gone, as he loved his life and welfare, for if our master come and finde thee here, he will put thee in the pit amongst mad men up to the chin: Taxing the madness and folly of such vain men that

h *Boethius.*

i *In Oeconom. Quid si nunc ostendam eos qui magna vi argenti domus inutiles ædificant, inquit Socrates.*

k *Sarisburiensis Polycrat. l. 1. c. 4. venatores omnes adhuc institutionem redolent centaurorum. Raro invenitur quisquam eorum modestus & gravis, raro continens, & ut credo sobrius unquam.*

l *Pancirol. Tit. 23. avolant opes cum accipitre.*

m *Insignis venatorum stultitia, & supervacania cura eorum, qui dum nimium venationi insistunt, ipsi abjecta omni humanitate in feras degenerant, ut Actæon, &c.*

n *Sabin. in Ovid. Metamor.*

o *Agrippa de vanit. scient. Insanum venandi studium, dũ à novalibus arcentur agricolæ subtrahunt prædia rusticis, agricolonis præcluduntur sylvæ & prata pastoribus ut augeantur pascua feris. —Majestatis reus agricola si gustarit.*

p *A novalibus suis arcentur agricolæ, dum feræ habeant vagandi libertatem: istis, ut pascua augeantur, prædia subtrahuntur, &c. Sarisburiensis.*

q *Feris quã hominibus æquiores. Cambd. de Guil. Conq. qui 36 Ecclesias matrices depopulatus est ad forestam novam. Mat. Paris.*

spend

spend themselves in those idle sports, neglecting their business and necessary affaires. *Leo decimus*, that hunting Pope, is much discommended by [r] *Iovius* in his life, for his immoderate desire of hauking and hunting, in so much that (as he saith) he would sometimes live about *Ostia* weeks and months together, leave suiters [f] unrespected, Buls and pardons unsigned, to his own prejudice, and many private mens losse. [t] *And if he had been by chance crossed in his sport, or his game not so good, he was so impatient, that he would revile and miscall many times men of great worth with most bitter taunts, look so soure, be so angry and waspish, so grieved & molested, that it is incredible to relate it.* But if he had good sport, and been well pleased on the other side, *incredibili munificentia*, with unspeakable bounty and munificence he would reward all his fellow hunters, and deny nothing to any suiter when he was in that mood. To say truth, 'tis the common humor of all gamesters, as *Galatæus* observes, if they win, no man living are so jovial and merry, but [u] if they lose, though it be but a trifle, two or three games at Tables, or a dealing at Cards for two pence a game, they are so cholerick and tetty that no man may speak with them, and break many times into violent passions, oaths, imprecations, and unbeseeming speeches, little differing from mad men for the time. Generally of all Gamesters and gaming, if it be excessive, thus much we may conclude, that whether they win or lose for the present, their winnings are not *Munera fortunæ, sed insidiæ*, as that wise *Seneca* determines, not fortunes gifts, but baits, the common *Catastrophe* is [x] beggery, [y] *Vt pestis vitam, sic adimit alea pecuniam*, as the plague takes away life, doth gaming goods, for [z] *omnes nudi, inopes & egeni*;

> [a] *Alea Scylla vorax, species certissima furti,*
> *Non contenta bonis animum quoque perfida mergit,*
> *Fœda, furax, infamis, iners, furiosa, ruina.*

For a little pleasure they take, and some small gaines and gettings now and then, their wives and children are wringed in the mean time, & they themselves with losse of body and soul, rue it in the end. I will say nothing of those prodigious prodigals, *perdendæ pecuniæ genitos*, as he [b] taxed *Anthony*, *Qui patrimoniũ sine ulla fori calumnia amittunt*, saith, [c] *Cyprian*, and [d] mad Sybaritical spendthrifts, *Quique una comedunt patrimonia cœna*; that eat up all at a breakfast, at a supper, or amongst Baudes, Parasites, and Players, consume themselves in an instant, as if they had flung it into [d] *Tybur*, with great wagers, vain and idle expences &c. not themselves onely, but even all their friends, as a man desperately swimming drowns him that comes to help him, by suretiship and borrowing they will willingly undo al their associates & allies. [e] *Irati pecuniis*, as he saith, angry with their money: [g] *What with a wanton eye, a liquorish tongue, and a gamesome hand*, when they have undiscreetly impoverished themselves; morgaged their wits together with their lands, and entombed their ancestors faire possessions in their bowels, they may lead the rest of their days in prison, as many times they do, they repent at leasure; and when all is

r *Tom. 2. de vitis illustrium, l. 4. de vit. Leon. 10.*
f *Venationibus adeo perdite studebat & aucupiis.*
t *Aut infeliciter venatus tam impatiens inde, ut summos sæpe viros acerbissimis contumeliis oneraret, & incredibile est quali vultus animique habitu dolorem iracundiamque præferret, &c.*
u *Vnicuique autem hoc a natura institum est, ut doleat ficubi erraverit aut deceptus sit.*
x *Inven. Sat. 8. Nec enim loculis comitantibus itur, Ad casum tabulæ, posita sed luditur arca* Lemnius *instit. ca. 44. mendaciorum quidem, & perjuriorum, & paupertatis mater est alea, nullam habens patrimonii reverentiam, quum illud effuderit, sensim in furta delabitur & rapinas.* Sarisb. *polycrat. l. 1. c. 5.*
y *Damhoderus.*
z *Dan. Souter.*
a *Petrar. dial. 27.*
b *Salust.*
c *Tom. 3. Ser. de Alea.*
d *Plutus in Aristop.* cals all such gamesters mad men, *Si in insanum hominem contigero. Spontaneum ad se trahunt furorem, & os, & nares & oculos rivos faciunt furoris & diversoria, Chrys. hom. 71.*
e *Pascasius Justus l. 1. de alea.*
f *Seneca.*
g Hall.

120 gone begin to be thrifty: but *Sera est in fundo parsimonia*, 'tis then too late to look about; their[h] end is misery, sorrow, shame, and discontent. And well they deserve to be infamous and discontent,[i] *Catamidiari in Amphitheatro*, as by *Adrian* the Emperors edict they were of old, *decoctores bonorum suorum*, so he cals them, prodigal fools, to be publikely shamed, and hissed out of all societies, rather then to be pitied or relieved.[k] The *Tuscanes* and *Boëtians* brought their bankrupts into the market place in a bear with an empty purse carryed before them, all the boyes following, where they sat all day *circumstante plebe*, to be infamous and ridiculous. At[l] *Padua* in *Italy* they have a stone called *the stone of Turpitude*, near the Senate house, where spendthrifts, and such as disclaime non-payment of depts, do sit with their hinder parts bare, that by that note of disgrace others may be terrified from all such vain expence, or borrowing more then they can tell how to pay. The[m] *Civilians* of old set guardians over such brain-sick prodigals, as they did over madmen, to moderate their expences, that they should not so loosely consume their fortunes, to the utter undoing of their Families.

I may not here omit those two main plagues, and common dotages of humane kinde, Wine and Women, which have infatuated and besotted Myriades of people: They go commonly together.

[n] *Qui Vino indulget, quemque alea decoquit, ille*
In venerem putris——

To whom is sorrow, saith *Salomon*, *Pro.*23.39. to whom is wo, but to such a one as loves drink? it causeth torture, (*vino tortus & irâ*) and bitterness of minde, *Sirac.*31.21. *Vinum furoris*, *Jeremy* cals it 15. *cap.* wine of madness, as well he may, for *insanire facit sanos*, it makes sound men sick and sad, and wise men[o] mad, To say and do they know not what. *Accidit hodiè terribilis casus* (saith[p] S. *Austin*) hear a miserable accident; *Cyrillus* son this day in his drink, *Matrem prægnantem nequiter oppressit, sororem violare voluit, patrem occidit ferè, & duas alias sorores ad mortem vulneravit*, would have violated his sister, killed his father, &c. A true saying it was of him, *Vino dari lætitiam & dolorem*, drink causeth mirth, and drink causeth sorrow, drink causeth *poverty and want* (*Prov.* 21.) *shame and disgrace. Multi ignobiles evasere ob vini potum, &* [p] (*Austin*) *amissis honoribus profugi aberrârunt*: Many men have made shipwrack of their fortunes, and go like rogues and beggars, having turned all their substance into *aurum potabile*, that otherwise might have lived in good worship and happy estate, and for a few hours pleasure, for their *Hilary* term's but short, or[q] *free madness*, as *Seneca* cals it, purchase unto themselves eternal tediousness and trouble.

That other madness is on women, *Apostatare facit cor*: saith the wise man[r] *Atque homini cerebrum minuit*. Pleasant at first she is, like *Dioscorides Rhododaphne*, that fair plant to the eye, but poyson to the taste, the rest as bitter as wormwood in the end (*Prov.*5.4.) and sharpe as a two-edged sword 7.21 *Her house is the way to hel, & goes down to the Chambers of death.* What more sorrowful can be said? they are miserable in this life, mad, beasts, led like[s] *Oxen to the slaughter*: and that which is worse, whoremasters and

h *In Sat.* 11. *Sed deficiente crumena: & crescente gula, quis te manet exitus—rebus in ventrem mersis.*
i *Spartian. Adriano.*
k *Alex. ab. Alex. lib.6.c.* 10. *Idem Gerbelius, lib.5 Græ. descr.*
l *Fines Morisi.*
m *Iustinian. in Digestis.*
n *Persius Sat.* 5.
o *Poculum quasi sinus in quo sæpe naufragium faciunt, jactura tum pecuniæ tum mentis Erasm. in Prov. calicum remiges. chil.4. cent.* 7. *Pro.* 41.
p *Ser.*33. *ad frat. in Eremo.*
q *Liberæ unius horæ insaniam æterno temporis tædio pensant.*
r *Menander.*
s *Pro.*5.

and drunkards shall be judged, *amittunt gratiam*, saith *Austin*, *perdunt gloriam, incurrunt damnationem æternam.* They lose grace and glory,

——[t] *brevis illa voluptas*
Abrogat æternum cæli decus——

They gain Hell and eternal damnation.

t *Merlin. Cocc.*

SUBSECT. 14.

Philautia, or Self-love, Vain-glory, Praise, Honor, Immoderate applause, Pride, over-much Joy, &c. causes.

SElf-love, Pride, and Vain-glory, [u] *cæcus amor sui*, which *Chrysostome* cals one of the devils three great nets; [x] *Bernard, an arrow which pierceth the soul through, and slayes it; a slie insensible enemy, not perceived*, are maine causes. Where neither anger, lust, covetousnes, fear, sorrow, &c. nor any other perturbation can lay hold; this will slily and insensibly pervert us, *Quem non gula vicit, Philautia superavit*, (saith *Cyprian*) whom surfetting could not overtake Self-love hath overcome. [y] *He hath scorned all money, bribes, gifts, upright otherwise and sincere, hath inserted himself to no fond Imagination, and sustained all those tyrannical concupiscences of the body, hath lost all his honor, captivated by vain-glory. Chrysostom sup. Io. Tu sola animum mentemque peruris, gloria.* A great assault and cause of our present malady, although we do most part neglect, take no notice of it, yet this is a violent batterer of our souls, causeth melancholy and dotage. This pleasing humor; this soft and whispering popular aire, *Amabilis insania*; this delectable Frensie, most irrefragable possion, *Mentis gratissimus error*, this acceptable disease, which so sweetly sets upon us, ravisheth our senses, lulls our souls asleep, puffes up our hearts as so many bladders, and that without all feeling, [z] in so much as *those that are misaffected with it, never so much as once perceive it, or think of any cure.* We commonly love him best in this [a] malady, that doth us most harm, and are very willing to be hurt; *adulationibus nostris libenter favemus* (saith [b] *Ferom*) we love him, we love him for it: [c] *O Bonciari suave, suave fuit à te tali hæc tribui*; 'Twas sweet to hear it. And as [d] *Pliny* doth ingenuously confesse to his dear friend *Augurinus, all thy writings are most acceptable, but those especially that speak of us.* Again, a little after to *Maximus*, [e] *I cannot express how pleasing it is to me to hear my self commended.* Though we smile to our selves, at least Ironically, when Parasites bedawb us with false *Encomions*, as many Princes cannot chuse but do, *Quum tale quid nihil intra se repererint*, when they know they come as far short, as a Mouse to an Elephant, of any such vertues; yet it doth us good. Though we seem many times to be angry, [f] *and blush at our own praises, yet our soules inwardly rejoyce, it puffes us up*; 'tis *fallax suavitas, blandus dæmon, makes us swell beyond our bounds, and forget our selves.* Her two daughters are lightnes of minde, immoderate joy and pride, not excluding those other concomitant vices, which [g] *Iodocus Lorichius* reckons up; Bragging, Hypocrisie, Peevishnes, and curiosity.

u *Hor.*
x *Sagitta quæ animam penetrat leviter penetrat, sed non leve infligit vulnus. Sup. cant.*
y *Qui omnem pecuniarum contemptum habent, et nulli imaginationis totius mundi se immiscuerint, et tyrannicas corporis concupiscentias sustinuerint, hi multoties capti à vana gloria omnia perdiderunt.*
z *Hac correpti non cogitant de medela.*
a *Dii talem à terris avertite pestem.*
b *Ep. ad Eustochium, de custod. virgin.*
c *Lypsi. Ep. ad Bonciarum.*
d *Ep. lib. 9 Omnia tua scripta pulcherrima existimo, maxime tamen illa quæ de nobis.*
e *Exprimere non possum quam sit jucundum &c.*
f *Hieron. & licet nos indignos dicimus & calidus rubor ora perfundat, attamen ad laudem quam intrinsecus animæ lætantur.*
g *Thesaur. Theol.*

Now the common cause of this mischief, ariseth from our selves or others, [h] we are active and passive. It proceeds inwardly from our selves,

h *Nec enim mihi cornea fibra est. Per.*

122 as we are active causes, from an over-weening conceit we have of our good parts, own worth, (which indeed is no worth) our bounty, favor, grace, valor, strength, wealth, patience, meekness, hospitality, beauty, temperance, gentry, knowledg, wit, science, art, learning, our * excellent gifts and fortunes, for which *Narcissus* like, we admire, flatter, and applaud our selves, and think all the world esteems so of us; and as deformed women, easily beleeve those that tell them they be fair, we are too credulous of our own good parts and praises, too well perswaded of our selves. We brag and venditate our [i] own works, and scorn all others in respect of us; *Inflati scientia* (saith *Paul*) our wisdom, [k] our learning; all our geese are swans, and we as basely esteem and vilifie other mens, as we do overhighly prize and value our own. We will not suffer them to be in *secundis*, no not in *tertiis*; what, *Mecum confertur Vlisses?* they are *Mures*, *Muscæ*, *culices præ se*, nitts and flies compared to his inexorable and supercilious, eminent and arrogant worship: Though indeed they be far before him. Onely wise, onely rich, onely fortunate, valorous, and fair, puffed up with this Timpany of self-conceit; as that proud [l] *Pharisee*, they are not (as they suppose) *like other men*, of a purer and more precious mettal: *Soli rei gerendi sunt efficaces*, which that wise *Periander* held of such: [m] *meditantur omne qui prius negotium, &c. Novi quendam* (saith * *Erasmus*) I knew one so arrogant that he thought himself inferiour to no man living, like [n] *Callisthenes* the Philosopher, that neither held *Alexanders* acts, or any other subject worthy of his Pen, such was his insolency; or *Seleucus* King of *Syria*, who thought none fit to contend with him but the *Romans*, [o] *Eos solos dignos ratus quibuscum de imperio certaret.* That which *Tully* writ to *Atticus* long since, is still in force, [p] *There was never yet true Poet nor Orator, that thought any other better then himself.* And such for the most part are your Princes, Potentates, great Philosophers, Historiographers, Authors of Sects or Heresies, and all our great Scholars, as [q] *Hierom* defines; *A natural Philosopher is glories creature, and a very slave of rumor, fame, and popular opinion*, and though they write *de contemptu gloriæ*, yet as he observes, they will put their names to their books. *Vobis & famæ me semper dedi, saith Trebellius Pollio*, I have wholly consecrated my self to you and fame. *'Tis all my desire, night and day, 'tis all my study to raise my name.* Proud [r] *Pliny* seconds him; *Quanquam O! &c.* and that vain-glorious [s] Orator, is not ashamed to confess in an Epistle of his to *Marcus Lecceius* [t] *Ardeo incredibili cupiditate, &c. I burn with an incredible desire, to have my* [u] *name registred in thy book.* Out of this fountain proceed all those cracks and brags, ——[x] *speramus carmina fingi Posse linenda cedro, & leni servanda cupresso* ——[y] *Non usitata nec tenui ferar penna.* —— *nec in terra morabor longius. Nil parvum aut humili modo, nil mortale loquor. Dicar qua violens obstrepit Ausidus.* —— *Exegi monumentum ære perennius. Iamque opus exegi, quod nec Iovis ira, nec ignis, &c. cum venit ille dies, &c. parte tamen meliore mei super alta perennis astra ferar, nomenque erit indelebile nostrum* (This of *Ovid* I have paraphrased in English.)

* *E manibus illis, Nascentur violæ. Pers. 1. Sat.*

i *Omnia enim nostra, supra modum placent.*

k *Fab. l. 10. c. 3. Ridentur mala qui componunt carmina, verum gaudent scribentes, & se venerantur, & ultra. Si taceas laudant, quicquid scripsere beati. Hor. ep. 2. l. 2.*

l *Luke 18. 10.*

m *Auson. sap.* † *De meliore luto finxit præcordia Titan.*

* *Chil. 3. cent. 10. pro. 97. Qui se crederet neminem ulla in re præstantiorem.*

n *Tanto fastu scripsit, ut Alexandri gesta inferiora scriptis suis existimaret, Io. Vossius lib. 1. cap. 9. de hist.*

o *Plutarch. vit. Catonis.*

p *Nemo unquam Poëta aut Orator, qui quenquam se meliorem arbitraretur.*

q *Consol. ad Pammachium mundi Philosophus, gloriæ animal, & popularis auræ & rumorum venale mancipium.*

r *Epist. 5. Capitoni suo. Dicbus ac noctibus, hoc solum cogito si qua me possum levare humo. Id voto meo sufficit, &c.* s *Tullius.* t *Vt nomen meum scriptis tuis illustretur. Inquies animus studio æternitatis, noctes & dies angebatur. Hensius orat. uneb. de Scal.* x *Hor. art. Poët.* y *Od. Vit. l. 3. Jamque opus exegi. Vade liber felix Palingen. lib. 18.*

And

And when I am dead and gone,
My corps laid under a stone,
My fame shall yet survive,
And I shall be alive,
In these my works for ever,
My glory shall perserver, &c.

And that of *Ennius*,

Nemo me lachrymis decoret, neque funera fletu
Faxit, cur? volito docta per ora virum.

With many such proud strains, and foolish flashes too common with Writers. Not so much as *Democharis* on the † Topicks, but he will be immortal. *Typotius de famâ*, shall be famous, and well he deserves, because he writ of fame; and every trivial Poet must be renowned,

† *In lib. 8.*

——*Plausuque petit claresceré vulgi.*

This puffing humor it is, that hath produced so many great tomes, built such famous monuments, strong Castles, and *Mausolean* Tombs, to have their acts eternized,

——*Digito monstrari, & dicier hic est*;

to see their names inscribed, as *Phryne* on the walls of *Thebes*, *Phryne fecit*; This causeth so many bloody battles,

——*Et noctes cogit vigilare serenas*;

Long journies,

Magnum iter intendo, sed dat mihi gloria vires,

gaining honor, a little applause, Pride, self-love, Vain-glory. This is it which makes them take such pains, and break out into those ridiculous strains, this high conceit of themselves, to [z] scorn all others; *ridiculo fastu & intolerando contemptu*, as [a] *Palæmon* the Grammarian contemned *Varro*, *secum & natas & morituras literas jactans*, and brings them to that height of insolency, that they cannot indure to be contradicted, [b] *or hear of any thing but their own commendation*, which *Hierom* notes of such kinde of men. And as [c] *Austin* well seconds him, *'tis their sole study day and night to be commended and applauded.* Whenas indeed, in all wise mens judgments, *quibus cor sapit*, they are [d] mad, empty vessels, funges, beside themselves, derided, *& ut Camelus in proverbio quærens cornua, etiam quas habebat aures amisit*, their works are toyes, as an Almanack out of date, [e] *authoris pereunt garrulitate sui*, they seek fame and immortality, but reap dishonor and infamy, they are a common obloquie, *insensati*, and come far short of that which they suppose or expect. [f] *O puer ut sis vitalis metuo.* Of so many myriades of Poets, Rhetoricians, Philosophers, sophisters, as * *Eusebius* well observes, which have written in former ages, scarce one of a thousands works remaines, *nomina & libri simul cum corporibus interierunt*, their books and bodies are perished together. It is not as they vainly think, they shall surely be admired and immortal, as one told *Philip* of *Macedon* insulting after a victory, that his shadow was no longer than before, we may say to them,

z *De ponte dejicere.*
a *Sueton lib. degram.*
b *Nihil libenter audiunt, nisi laudes suas.*
c *Epist. 56. Nihil aliud dies noctesque cogitant nisi ut in studiis suis laudentur ab hominibus.*
d *Quæ major dementia aut dici, aut excogitari potest, quâ sic ob gloriam cruciari? Insaniam istam domine longe fac à me. Austin. conf. lib. 10. cap. 37.*
e *Mart. l. 5. 51.*
f *Hor. Sat. 1. l. 2.*
* *Lib. cont. Philos. cap. 1.*

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Nos demiramur, sed non cum deside vulgo,
Sed velut Harpyas, Gorgonas, & Furias.
We marvail too, not as the vulgar we,
But as we Gorgons, Harpy, or Furies see.

Or if w do applaud, honor and admire; *quota pars*, how small a part in respect of the whole world, never so much as hears our names, how few take notice of us, how slender a Tract, as scant as *Alcibiades* his land in a Map! And yet every man must and will be immortal, as he hopes, and extend his fame to our Antipodes, when as half, no not a quarter of his own Province or City; neither knows nor hears of him: but say they did, whats a City to a Kingdom, a Kingdom to *Europe*, *Europe* to the world, the world it self that must have an end, if cõpared to the least visible Star in the Firmament, eighten times bigger then it? and then if those Stars be infinite, and every Star there be a Sun, as some will, and as this Sun of ours hath his Planets about him, all inhabited; what proportion bear we to them, and wher's our glory? *Orbem terrarum victor Romanus habebat*, as he crackt in *Petronius*, all the world was under *Augustus*: and so in *Constantines* time, *Eusebius* brags he governed all the world, *universum mundum præclarè admodum administravit,—— & omnes orbis gentes Imperatori subjecti*: so of *Alexander* it is given out, the 4. Monarchies, &c. when as neither *Greeks* nor *Romans*, ever had the fifteenth part of the now known world, nor half of that which was then described. What Braggadocians are they and we then? *quam brevis hic de nobis sermo*, as [g] he said, [h] *pudebit aucti nominis*, how short a time; how little a while doth this fame of ours continue? Every private Province, ever small territory and City, when we have all done, will yeeld as generous spirits, as brave examples in all respects, as famous as our selves, *Cadwallader* in *Wales*, *Rollo* in *Normandy*, *Robbin-hood* and *Little Iohn*, are as much renowned in *Sherwood*, as *Cæsar* in *Rome*, *Alexander* in *Greece*, or his *Hephestion*, [i] *Omnis ætas omnisque populus in exemplum & admirationem veniet*, Every town, city, book, is full of brave Souldiers, Senators, Scholars, and though [k] *Bracydas* was a worthy Captain, a good man, and as they thought, not to be matched in *Lacedæmon*, yet as his mother truly said, *plures habet Sparta Bracyda meliores*, *Sparta* had many better men than ever he was; and howsoever thou admirest thy self, thy friend, many an obscure fellow the world never took notice of, had he been in place or action, would have done much better than he or he, or thou thy self.

g *Tul. som. Scip.*
h *Boethius.*
i *Putean. Cisalp. hist. lib. 1.*
k *Plutarch. Lycurgo.*

Another kinde of mad men there is opposite to these, that are insensibly mad, and know not of it, such as contemn all praise and glory, think themselves most free, when as indeed they are most mad: *calcant sed alio fastu*: a company of *Cynicks*, such as are Monkes, Hermites, Anachorites, that contemn the world, contemn themselves, contemn all titles, honors, offices: and yet in that contempt, are more proud than any man living whatsoever. They are proud in humility; proud in that they are not proud, *sæpe homo de vanæ gloriæ contemptu, vanius gloriatur*, as *Austin* hath it, *confess. lib.* 10. *cap.* 38. like *Diogenes*, *intus gloriantur*, they brag inwardly, and feed themselves fat with a self-conceit of sanctity, which is no better than hypocrisie. They go in sheeps russet, many great men that

that might maintaine themselves in cloth of gold, and seem to be dejected, humble by their outward cariage, when as inwardly they are swoln full of pride, arrogancy, and self-conceit. And therefore *Seneca* adviseth his friend *Lucilius*, [k] *in his attire and gesture, outward actions, especially to avoid all such things as are more notable in themselves: as a rugged attire, hirsute head, horrid beard, contempt of money, course lodging, and whatsoever leads to fame that opposite way.*

All this madness yet proceeds from our selves, the main engin which batters us, is from others, we are meerly passive in this business: from a company of Parasites and flatterers, that with immoderate praise, & bumbast Epithetes, glosing titles, false elogiums, so bedawbe & applaud, guild over many a silly and undeserving man, that they clap him quite out of his wits. *Res imprimis violenta est*, as *Hierome* notes, this common applause is a most violent thing, *laudum placenta*, a drum, fife, and trumpet cannot so animate; that fattens men, erects and dejects them in an instant.

[l] *Palma negata macrum, donata reducit opimum.*

It makes them fat and lean, as frost doth Conies. [m] *And who is that mortal man that can so contain himself, that if he be immoderatly commended, and applauded, will not be moved?* Let him be what he will, those Parasites will overturne him: if he be a King, he is one of the nine Worthies, more than a man, a God forthwith, — † *edictum Domini Deique nostri*: and they will sacrifice unto him, — * *divinos si tu patiaris honores,*

Vltrò ipsi dabimus meritasque sacrabimus aras.

If he be a souldier, then *Themistocles, Epaminondas, Hector, Achilles, duo fulmina belli, triumviri terrarum, &c*, and the valour of both *Scipio's* is too little for him, he is *invictissimus, serenissimus, multis trophæis ornatissimus, naturæ dominus*, although he be *lepus galeatus*, indeed a very coward, a milksop, * and as he said of *Xerxes, postremus in pugnâ, primus in fugâ*, and such a one as never durst look his enemy in the face. If he be a big man, then is he a *Sampson*, another *Hercules*: if he pronounce a speech, another *Tully* or *Demosthenes*: as of *Herod* in the *Acts, the voice of God and not of man*: If he can make a verse, *Homer, Virgil, &c*. And then my silly weak Patient, takes all these elogiums to himself; if he be a Scholar so commended for his much reading, excellent style, method, &c. he will eviscerate himself like a spider, study to death, *Laudatas ostendit avis Iunonia pennas*, Peacock-like he will display all his feathers. If he be a souldier, and so applauded, his valour extoll'd, though it be *impar congressus*; as that of *Troilus*, and *Achilles*, *Infelix puer*, he will combat with a Giant, run first upon a breach, As another [n] *Philippus*, he will ride into the thickest of his enemies. Commend his house keeping, and he will beggar himself: commend his temperance, he will starve himself.

— *laudataque virtus*

Crescit, & immensum gloria calcar habet.

he is mad, mad, mad, no whoe with him; —— *impatiens consortis erit*, he will over the [o] *Alpes* to be talked of, or to maintain his credit. Commend an ambitious man, some proud Prince or Potentate, *Si plus æquo laudetur* (saith [p] *Erasmus*) *cristas erigit, exuit hominem, Deum se putat*, he sets up his crest, and will be no longer a man but a God.

— † *nihil*

k *Epist. 13. Illud te admoneo, ne eorum more facias, qui non proficere, sed conspici cupiunt, quæ in habitu tuo, aut genere vitæ notabilia sunt, Asperum cultum & vitiosum caput, negligentiorem barbam, indictum argento odium, cubile humi positum, & quicquid ad laudem perversa via sequitur, evita.*

l *Per.*

m *Quis vero tam bene modulo suo metiri se novit, ut cum assiduæ et immodicæ laudationes non moveant? Hen. Steph.*

† *Mart.*

* *Stroza.*

* *Justin.*

n *Livius. Gloria tantum elatus, non ira, in medios hostes irruere, quod completis muris conspici se pugnantem a muro spectantibus, egregium ducebat.*

o *I demens, & sævas curre per Alpes. Aude aliquid, &c. ut pueris placeas, & declamatio fias. Juv. Sat. 10*

p *In moriæ Encom.*

† *nihil est quod credere de se*
Non audet quum laudatur diis æqua potestas.

How did this work with *Alexander*, that would needs be *Iupiters* son, and go like *Hercules* in a Lions skin? *Domitian* a God, (* *Dominus Deus noster sic fieri jubet*) like the* *Persian* Kings, whose Image was adored by all that came into the City of *Babylon*. *Commodus* the Emperor was so gulled by his flattering parasites, that he must be called *Hercules*. [q] *Antonius* the *Roman* would be crowned with Ivy, carried in a Chariot, and adored for *Bacchus*. *Cotys* King of *Thrace*, was married to [r] *Minerva*, and sent three severall messengers one after another, to see if she were come to his bedchamber. Such a one was [s] *Iupiter Menecrates*, *Maximinus Iovianus*, *Diocletianus Herculeus*, *Sapor* the *Persian* King, brother of the Sun and Moon, and our modern Turks, that will be Gods on earth, Kings of Kings, Gods shadow, Commanders of all that may be commanded, our Kings of *China* and *Tartaria* in this present age. Such a one was *Xerxes*, that would whip the sea, fetter *Neptune*, *stultâ jactantiâ*, and send a challenge to Mount *Athos*: and such are many sottish Princes, brought into a fools Paradise by their parasites, 'tis a common humor, incident to all men, when they are in great places, or come to the solstice of honor, have done, or deserv'd well, to applaud and flatter themselves. *Stultitiam suam produnt, &c.* (saith * *Platerus*) your very tradesmen if they be excellent, will crak and brag, and shew their folly in excess. They have good parts, and they know it, you need not tell them of it; out of a conceit of their worth, they go smiling to themselves, a perpetual meditation of their Trophies and plaudites, they run at the last quite mad, and lose their wits. *Petrarch. lib.* 1. *de contemptu mundi*, confessed as much of himself, and *Cardan* in his 5 book of wisdom, gives an instance in a Smith of *Millan*, a fellow Citizen of his, [u] one *Galeus de Rubeis*, that being commended for refinding of an instrument of *Archimedes*, for joy ran mad. *Plutarch* in the life of *Artaxeres*, hath such a like story of one *Chamus* a souldier, that wounded King *Cyrus* in battle, and *grew thereupon so* [x] *arrogant, that in a short space after he lost his wits*. So many men, if any new honor, office, preferment, booty, treasure, possession, or patrimony, *ex insperato* fall unto them, for immoderate joy, and continual meditation of it, cannot sleep [y] or tell what they say or do, they are so ravished on a sudden; and with vain conceits transported, there is no rule with them. *Epaminondas* therefore, the next day after his *Leuctrian* victory, [z] *came abroad all squalid and submisse*, and give no other reason to his friends of so doing, than that he perceived himself the day before, by reason of his good fortune, to be too insolent, overmuch joyed. That wise and vertuous Lady, [a] *Queen Katherin*, Dowager of *England*, in private talke, upon like occasion, said, that [b] *she would not willingly endure the extremity of either fortune; but if it were so, that of necessity she must undergo the one, she would be in adversity, because comfort was never wanting in it, but still counsel and government were defective in the other*: They could not moderate themselves.

† *Juvenal. Sat.* 4.
* *Sueton. c.* 12. *in Domitiano*
* *Brisonius.*
q *Antonius ab assentatoribus evectus Librum se patrem appellari jussit, & pro deo se venditavit redimitus hedera, & corona velatus aurea, & thyrsum tenens, cothurnisque succinctus curru velut Liber pater vectus est Alexandriæ. Pater. vol. post.*
r *Minervæ nuptias ambit, tanto furore percitus, ut satellites mitteret ad videndum num dea in thalamis venisset, &c.*
s *Ælian. li.* 12.
* *De mentis alienat. cap.* 3.
t *Sequiturque superbia formam. Livius li.* 11. *Oraculum est, vivida sæpe ingenia, luxuriare hac & evanescere multosque sensum penitus amisisse. Homines intuentur, ac si ipsi non essent homines.*
u *Galeus de rubeis, civis noster faber ferrarius, ob inventionem instrumenti Cocleæ olim Archimedis dicti, præ lætitia insanivit.*
x *Insania postmodum correptus, ob nimiam inde arroganti-*

am. y *Bene ferre magnam disce fortunam. Hor. Fortunam reverenter habe, quicunque repentè Dives ab exili progrediere loco. Ausonius.* z *Processit squalidus & submissius, ut besterni Dei gaudium intemperans hodie castigaret.* a *Vxor Hen.* 8. b *Neutrius se fortunæ extremum libenter experturam dixit: sed si necessitas alterius subinde imponeretur, optare se difficilem & adversam: quod in hac nulli unquam defuit solatium, in altera multis consilium, &c. Lod. Vives.*

SUBSECT.

Subsect. 15.

Love of Learning, or overmuch study. With a Digression of the misery of Scholars, and why the Muses are Melancholy.

LEonartus Fuchsius Instit. lib. 3 sect. 1. cap. 1. Fælix Plater. lib. 3. de mentis alienat. Herc. de Saxonia Tract. post. de melanch. cap. 3. speak of a [c] peculiar *Fury*, which comes by overmuch study. *Fernelius lib. 1. cap. 18.* [d] puts *Study*, contemplation, and continual meditation, as an especial cause of madness: and in his *86. consul.* cites the same words. *Io. Arculanus in lib. 9. Rhasis ad Almansorem cap. 16.* amongst other causes reckons up *studium vehemens*: so doth *Levinus Lemnius, lib. de occul. nat. mirac. lib. 1. cap. 16.* [e] *Many men* (saith he) *come to this malady by continual* * *Study, and night-waking, and of all other men, Scholars are most subject to it*: and such *Rhasis* adds, [f] *that have commonly the finest wits. Cont. lib. 1. tract. 9. Marsilius Ficinus de sanit. tuenda. lib. 1. cap. 7.* puts Melancholy amongst one of those five principal plagues of Students, 'tis a common Maul unto them all, and almost in some measure an inseparable companion. *Varro* belike for that cause calls *Tristes Philosophos & severos*, severe, sad, dry, tetrick are common Epithites to Scholars: And [g] *Patritius* therefore in the institution of Princes, would not have them to be great Students. For (as *Machiavel* holds) Study weakens their bodies, dulls the spirits, abates their strength and courage; and good Scholars are never good Souldiers, which a certain *Goth* well perceived, for when his Country-men came into *Greece*, and would have burned all their books, he cried out against it, by all means they should do it, [h] *leave them that plague, which in time will consume all their vigor, and martiall spirits.* The [i] *Turks* abdicated *Cornutus* the next heir, from the Empire, because he was so much given to his book: and 'tis the common *Tenent* of the world, that Learning duls and diminisheth the spirits, and so *per consequens* produceth melancholy.

Two main reasons may be given of it, why Students should be more subject to this malady than others. The one is, they live a sedentary, solitary life, *sibi & musis*, free from bodily exercise, and those ordinary disports which other men use: and many times if discontent and idleness concur with it, which is too frequent, they are precipitated into this gulf on a sudden: but the common cause is overmuch study; too much learning (as [k] *Festus* told *Paul*) hath made thee mad; 'tis that other extreme which effects it. So did *Trincavelius, lib. 1. consil. 12. & 13.* finde by his experience, in two of his Patients, a young Baron, and another that contracted this malady by too vehement study. So *Forestus observat. l. 10. observ. 13.* in a young Divine in *Lovain*, that was mad, and said [l] *he had a Bible in his head*: *Marsilius Ficinus de sanit. tuend. lib. 1. cap. 1. 3. 4. & lib. 2. cap. 16.* gives many reasons, [m] *why Students dote more often then others*:

c *Peculiaris furor, qui ex literis fit.*

d *Nihil magis auget, ac assidua studia, & profundæ cogitationes.*

e *Non desunt, qui ex jugi studio, & intempestiva lucubratione, huc devenerunt, hi præ cæteris enim plerunque melancholia solent infestari.*

* Study is a continuall and earnest meditation, applied to some thing with great desire. *Tully.*

f *Et illi qui sunt subtilis ingenii, & multæ præmeditationis, de facili incidunt in melancholiam.*

g *Ob studiorum solicitudinem lib. 5. Tit. 5.*

h *Gaspar Ens Thesaur Polit. Apotelesm. 31. Græcis hanc pestem relinquite, quæ dubium non est, quin brevi omnem iis vigorem ereptura Martiosque spiritus exhaustura sit; Ut ad arma tractanda plane inhabiles futuri sint.*

i *Knoles Turk. Hist.*

k Act. 26. 24.

l *Nimiis studiis melancholicus evasit, dicens se Biblium in capite habere.*

m *Cur melancholia assidua, crebrisque deliramentis vexentur eorum animi ut desipere cogantur.*

128 The first is their negligence: [n] *other men look to their Tools, a Painter will wash his Pensils, a Smith will look to his Hammer, Anvil, Forge: an Husbandman will mend his Plough-Irons, and grinde his Hatchet if it be dull; a Faulkner or Huntsman will have an especial care of his Hawks, Hounds, Horses, Dogs,* &c.: *A Musitian will string, and unstring his Lute,* &c. *onely Scholars neglect that Instrument, their brain and spirits (I mean) which they daily use, and by which they range over all the world, which by much study is consumed. Vide* (saith *Lucian*) *ne funiculum nimis intendendo, aliquando abrumpas*: See thou twist not the rope so hard, till at length it [o] break. *Ficinus* in his fourth Chap. gives some other reasons; *Saturn* and *Mercury*, the Patrons of Learning, are both dry Planets: and [p] *Origanus* assigns the same cause, why *Mercurialists* are so poor, and most part beggers; for that their President *Mercury* had no better fortune himself. The Destinies of old, put poverty upon him as a punishment; since when, Poetry and Beggery, are *Gemelli*, twin-born Brats, inseparable companions:

> [*] *And to this day is every Scholar poor,*
> *Gross gold from them runs headlong to the Boor:*

Mercury, can help them to knowledg but not to money. The second is contemplation, [q] *which dries the brain and extinguisheth natural heat; for whilst the spirits are intent to meditation above in the head, the stomack and liver are left destitute, and thence come black blood and crudities by defect of concoction, and for want of exercise, the superfluous vapours cannot exhale,* &c. The same reasons are repeated by *Gomesius*, *lib.* 4. *cap.* 1. *de sale* [r] *Nymannus orat. de Imag. Io. Voschius lib.* 2. *cap.* 5. *de peste*: and something more they add, that hard Students are commonly troubled with Gouts, Catarrhes, Rhumes, *Cacexia*, *Bradiopepsia*, bad Eyes, Stone, and Collick, [s] Crudities, Oppilations, *Vertigo*, Windes, Consumptions, and all such diseases as come by overmuch sitting; they are most part lean, dry, ill coloured, spend their fortunes, lose their wits, and many times their lives, and all through immoderate pains, and extraordinary studies. If you will not believe the truth of this, look upon great *Tostatus* and *Thomas Aquinas* Works, and tell me whether those men took pains? peruse *Austin*, *Hierom*, &c. and many thousands besides.

> *Qui cupit optatam cursu contingere metam,*
> *Multa tulit, fecitque puer, sudavit & alsit.*
> He that desires this wished goal to gain,
> Must sweat and freeze before he can attain,

and labor hard for it. So did *Seneca*, by his own confession, *ep.* 8. [t] *Not a day that I spend idle, part of the night I keep mine eyes open, tired with waking, and now slumbring to their continual task.* Hear *Tully pro Archia Poeta*: *whilst others loytered, and took their pleasures, he was continually at his book*, so they do that will be Scholars, and that to the hazard (I say) of their healths, fortunes, wits, and lives. How much did *Aristotle* and *Ptolomy* spend?

* *Solers quilibet artifex instrumenta sua diligentissimè curat, penicellos pictor; malleos incudesq; faber ferrarius, miles equos, arma venator, auceps aves, & canes, Cytharam Cytharœdus,* &c. *soli musarum mystæ tam negligentes sunt, ut instrumentum illud quo mundum universum metiri solent, spiritum scilicet, penitus negligere videantur.*

o *Arcus & arma tibi non sunt imitanda Dianæ. Si nunquam cesses tendere mollis erit.* Ovid.

p *Ephemer.*

q *Contemplatio cerebrum exsiccat & extinguit calorem naturalem, unde cerebrum frigidum & siccum evadit quod est melancholicum. Accedit ad hoc, quod natura in contemplatione, cerebro prorsus cordiq; intenta, stomachum heparq; destituit. unde ex alimentis male coctis, sanguis crassus & niger efficitur, dum nimio otio membrorum superflui vapores non exhalant.*

r *Cerebrum exsiccatur, corpora sensim gracilescunt.* s *Studiosi sunt Cacectici & nunquam bene colorati, propter debilitatem digestivæ facultatis, multiplicantur in iis superfluitates. Io. Voschius parte* 2. *cap.* 5. *de peste.* t *Nullus mihi per otium dies exit, partem noctis studiis dedico, non vero somno, sed oculos vigilia fatigatos cadentesque, in operam detineo.*

unius

unius regni precium they say, more then a Kings ransom; how many crowns *per annum*, to perfect arts, the one about his History of Creatures, the other on his *Almagest*? How much time did *Thebet Benchorat* employ, to finde out the motion of the eight sphear? forty years and more, some write: how many poor Scholars have lost their wits, or become Dizards, neglecting all worldly affairs and their own health, wealth, *esse* and *bene esse*, to gain knowledg? for which, after all their pains in their worlds esteem they are accounted ridiculous and silly Fools, Idiots, Asses, and (as oft they are) rejected, contemned, derided, doting, and mad. Look for examples in *Hildisheim spicel. 2. de mania & delirio*: read *Trincavellius l. 3. consil 36. & c. 17. Montanus consil. 233.* [u] *Garceus de Iudic. genit. cap. 33. Mercurialis consil. 86. cap. 25. Prosper* [x] *Calenius* in his Book *de atrâ bile*: Go to *Bedlam* and ask. Or if they keep their wits, yet they are esteemed scrubs and fools by reason of their carriage: *after seven years study——statuâ taciturnius exit,*

Plerumque & risum populi quatit.——

Because they cannot ride an horse, which every Clown can do; salute and court a Gentlewoman, carve at Table, chringe, and make congies, which every common Swasher can do, [y] *hos populus ridet*, &c. they are laughed to scorn, and accompted silly fools by our Gallants. Yea many times, such is their misery, they deserve it: [a] a meer Scholar, a meer Ass.

[b] *Obstipo capite, & figentes lumine terram,*
Murmura cùm secum, & rabiosa silentia rodunt,
Atque experrecto trutinantur verba labello,
Ægroti veteris meditantes somnia, gigni
De nihilo nihilum; in nihilum nil posse reverti.

——who do lean awry
[c] Their heads piercing the earth with a fixt eye:
When by themselves they gnaw their murmuring,
And furious silence, as 'twere ballancing
Each word upon their out-stretcht lip, and when
They meditate the dreams of old sick men,
As, *Out of nothing, nothing can be brought,*
And that which is; can ne're be turn'd to nought.

Thus they go commonly meditating unto themselves, thus they sit, such is their action and gesture. *Fulgosus l. 8. c. 7.* makes mention how *Th. Aquinas* supping with King *Lewis* of *France*, upon a sudden knocked his fist upon the table, & cryed, *concluſum est contra Manichæos*, his wits were a woolgathering, as they say, & his head busied about other matters, when he perceived his error, he was much [d] abashed. Such a story there is of *Archimedes* in *Vitruvius*, that having found out the means to know how much gold was mingled with the silver in King *Hierons* crown, ran naked forth of the bath and cryed εὕρηκα. I have found: [e] *and was commonly so intent to his studies, that he never perceived what was done about him: when the City was taken, and the souldiers now ready to rifle his house, he took no notice of it.* S. *Bernard* rode all day long by the *Lemnian* lake, and asked at last where he was, *Marullus lib. 2. cap. 4.* It was *Democritus* carriage alone that made the *Abderites* [f] suppose

u *Johannes Hanuschius Bohemus. nat.* 1516. *eruditus vir, nimiis studiis in Phrenesin incidit. Montanus* instances in a *Frenchman* of *Tolosa.*

x *Cardinalis Cæcius; ob laborem, vigiliam, & diuturna studia factus Melancholicus.*

y *Pers. Sat. 3.*

They cannot fiddle? but as *Themistocles* said, he could make a small town become a great City.

a *Pers. Sat.*

b *Ingenium sibi quod vanas desumpsit Athenas & septem studiis annos dedit, insenuitque. Libris & curis statua taciturnius exit, Plerunque & risu populum quatit Hor. ep. 1. lib. 2.*

c Translated by *M.B. Holiday.*

d *Thomas rubore confusus dixit se de argumento cogitasse.*

e *Plutarch. vitâ Marcelli, Nec sensit urbem captam, nec milites in domum irruentes, adeo intentus studiis, &c.*

f *Lib. 2. cap. 18.*

130 suppose him to have been mad, and send for *Hippocrates* to cure him: if he had been in any solemn company, he would upon all occasions fall a laughing. *Theophrastus* saith as much of *Heraclitus*, for that he continually wept, and *Laertius* of *Menedemus Lampsacus*, because he ran like a mad man, [g] *saying, he came from hell as a Spie, to tell the devils what mortal men did.* Your greatest Students are commonly no better, silly, soft fellows in their outward behaviour, absurd, ridiculous to others, and no whit experienced in worldly business; they can measure the heavens, range over the world, teach others wisdom, and yet in bargains and contracts they are circumvented by every base Tradesman. Are not these men fools? and how should they be otherwise, *but as so many Sots in Schools, when (as* [*] *he well observed) they neither hear nor see such things as are commonly practised abroad?* how should they get experience, by what means? [h] *I knew in my time many Scholars*, saith *Æneas Sylvius* (in an Epistle of his to *Gasper Scitick* Chancelor to the Emperor) *excellent well learned, but so rude, so silly, that they had no common civility, nor knew how to manage their domestick or publike affairs.* Paglarensis *was amazed, and said his Farmer had surely cosened him, when he heard him tell that his Sow had eleven Pigs, and his Ass had but one Foal.* To say the best of this Profession, I can give no other testimony of them in general, than that of *Pliny* of *Isæus*; [i] *He is yet a Scholler, than which kinde of men there is nothing so simple*, so sincere, none better, they are most part harmless, honest, *upright, innocent*, plain dealing men.

Now because they are commonly subject to such hazards, and inconveniences, as dotage, madness, simplicity, *&c. Io. Voschius* would have good Schollers to be highly rewarded, and had in some extraordinary respect above other men, *to have greater* [k] *priviledges than the rest, that adventure themselves and abbreviate their lives for the publike good.* But our Patrons of Learning are so far now adays, from respecting the *Muses*, and giving that honor to Scholars, or reward which they deserve, and are allowed by those indulgent priviledges of many noble Princes, that after all their pains taken in the *Universities*, cost and charge, expences, irksom hours, laborious tasks, wearisome days, dangers, hazards, (barred *interim* from all pleasures which other men have, mewed up like Hawks all their lives) in they chance to wade through them, they shall in the end be rejected, contemned, and which is their greatest misery, driven to their shifts, exposed to want, poverty, and beggery. Their familiar attendants are,

> [*] *Pallentes morbi, luctus, curæque laborque*
> *Et metus, & malesuada fames, & turpis egestas,*
> *Terribiles visu formæ* ———
>
> Grief, labor, care, pale sickness, miseries,
> Fear, filthy poverty, hunger that cries,
> Terrible Monsters to be seen with eyes.

If there were nothing else to trouble them, the conceit of this alone were enough to make them all melancholy. Most other Trades and Professions after some seven years Prentiship, are enabled by their Craft to live of themselves. A Merchant adventures his goods at sea, and though his hazard be great, yet if one Ship return of four, he likely makes a saving

g *Sub Furiæ larvâ circumivit urbem, dicitans se exploratorem ab inferis venisse, delaturum dæmonibus mortalium peccata.*

[*] *Petronius. Ego arbitror in scholis stultissimos fieri, quia nihil eorum quæ in usu habemus aut audiunt aut vident.*

h *Nevi meis diebus, pleroscque studiis literarum deditos, qui disciplinis admodum abundabant, sed si nihil civilitatis habent, nec rem publ. nec domesticam regere norant. Stupuit Paglarensis & furti vilicum accusavit, qui sucm fœtam undecim porcellos, asinam unum duntaxat pullum enixam retulerat.*

i *Lib. 1. Epist. 3. Adhuc scholasticus tantum est: quo genere hominum, nihil aut est simplicius, aut sincerius aut melius.*

k *Jure privilegiandi qui ob commune bonum abbreviant sibi vitam.*

[*] *Virg. 6. Æn.*

saving Voyage. An Husbandmans gains are almost certain; *quibus ipse Iupiter nocere non potest*, tis * *Cato's* Hyperbole, a great husband himself;) onely Schollers methinks are most uncertain, unrespected, subject to all casualties, and hazards. For first, of one of a many proves to be a Scholler, all are not capable and docile, [l] *ex omni ligno non fit Mercurius*: we can make Majors and Officers every year, but not Scholars: Kings can invest Knights and Barons, as *Sigesmond* the Emperor confessed; Universities can give degrees; and *Tu quod es, è populo quilibet esse potest*; but he nor they, nor all the world can give Learning, make Philosophers, Artists, Orators, Poets; we can soon say, as *Seneca* well notes, *O virum bonum, ô divitem*, point at a rich man, a good, an happy man, a proper man, *sumptuosè vestitum, Calamistratum, bene olentem, magno temporis impendio constat hæc laudatio, ô virum literarum*, but tis not so easily performed to finde to out a learned man. Learning is not so quickly got, though they may be willing to take pains, to that end sufficiently informed, and liberally maintained by their Patrons and Parents, yet few can compass it. Or if they be docile, yet all mens wills are not answerable to their wits, they can apprehend, but will not take pains; they are either seduced by bad companions, *vel in puellam impingunt, vel in poculum*, and so spend their time to their friends grief and their own undoings. Or put case they be studious, industrious, of ripe wits, and perhaps good capacities, then how many diseases of body and minde must they encounter? No labor in the world like unto study. It may be, their temperature will not endure it, but striving to be excellent to know all, they lose health, wealth, wit, life and all. Let him yet happily escape all these hazards, *æreis intestinis*, with a body of brass, and is now consummate and ripe, he hath profited in his studies, and proceeded with all applause: after many expences, he is fit for preferment, where shall he have it? he is as far to seek it as he was (after twenty years standing) at the first day of his coming to the University. For what course shall he take, being now capable and ready? The most parable and easie, and about which many are imployed, is to teach a School, turn Lecturer or Curat, and for that he shall have Faulkners wages, ten pound *per annum*, and his diet, or some small stipend, so long as he can please his Patron or the Parish; if they approve him not (for usually they do but a year or two) as inconstant, as * they that cryed *Hosanna* one day, and *Crucifie* him the other; Servingman like, he must go look a new Master: if they do, what is his reward?

[l] *Hoc quoque te manet ut pueros elementa docentem*
Occupet extremis in vicis alba senectus.

Like an Ass, he wears out his time for provender, and can shew a stum rod, *togam tritam & laceram*, saith * *Hædus*, an old torn gown, an ensign of his infelicity, he hath his labor for his pain, a *modicum* to keep him till he be decrepit, and that is all. *Grammaticus non est felix*, &c. If he be a trencher Chaplain in a Gentlemans house, as it befel [m] *Euphormio*, after some seven years service, he may perchance have a Living to the halves, or some small Rectory with the moher of the maids at length, a poor kindswoman, or a crackt Chamber-maid, to have and to hold during the time of his life. But if he offend his good Patron, or displease his Lady Mistres in the mean time,

* *Ducetur*

* *Plutarch. vita ejus. Certum agricolationis lucrum*, &c.

l *Quotannis fiunt consules. & proconsules. Rex & Poeta quotannis non nascitur.*

* *Mat.* 21.

l *Hor. ep.* 20. *l.* 1.

* *Lib.* 1. *de contem. amor.*

m *Satyricon.*

* *Ducetur Plantâ velut ictus ab Hercule Cacus,*
Ponceturque foras, si quid tentaverit unquam
Hiscere —— as *Hercules* did by *Cacus*, he shall be dragged forth of doors by the heels, away with him. If he bend his forces to some other studies, with an intent to be *à secretis* to some Noble man, or in such a place with an Embassador, he shall finde that these persons rise like Prentises one under another, and in so many Tradesmens shops, when the master is dead, the Foreman of the shop commonly steps in his place. Now for Poets, Rhetoritians, Historians, Philosophers, Mathematitians, Sophisters, *&c.* they are like Grashoppers, sing they must in Summer, and pine in the Winter, for there is no preferment for them. Even so they were at first, if you will beleeve that pleasant Tale of *Socrates*, which he told fair *Phædrus* under a Plane-tree, at the banks of the river *Ilsus*; about noon when it was hot, and the Grashoppers made a noise, he took that sweet occasion to tell him a Tale, how Grashoppers were once Scholars, Musitians, Poets, *&c.* before the *Muses* were born, and lived without meat and drink, and for that cause were turned by *Iupiter* into Grashoppers. And may be turned again, *In Tythoni Cicadas, aut Lyciorum ranas*, for any reward I see they are like to have: or else in the mean time, I would they could live, as they did, without any viaticum, like so many [p] *Manucodiatæ* those *Indian* Birds of *Paradise*, as we commonly call them, those I mean that live with the Air, and dew of Heaven, and need other food: for being as they are, their * *Rhetorick onely serves them, to curse their bad fortunes*, and many of them for want of means are driven to hard shifts; from Grashoppers they turn Humble-Bees and Wasps, plain Parasites, and make the *Muses*, Mules, to satisfie their hunger-starved panches, and get a meals meat, To say truth, 'tis the common fortune of most Scholars, to be servile and poor, to complain pittifully, and lay open their wants to their respectless Patrons, as † *Cardan* doth, as * *Xilander*, and many others: And which is too common in those Dedicatory Epistles, for hope of gain, to lye, flatter, and with hyperbolical elogiums and commendations, to magnifie and extol an illiterate unworthy Idiot, for his excellent vertues, whom they should rather, as [q] *Machiavel* observes, vilifie, and rail at down right for his most notorious villanies and vices. So they prostitute themselves as Fidlers, or mercenary Tradesmen, to serve great mens turns for a small reward. They are like * *Indians*, they have store of gold, but know not the worth of it: for I am of *Synesius* opinion, [r] *King Hieron got more by Simonides acquaintance, then Simonides did by his*: they have their best education, good institution, sole qualification from us, and when they have done well, their honor and immortality from us; we are the living tombs, registers, and as so many trumpetors of their fames: what was *Achilles* without *Homer*? *Alexander* without *Arian* and *Curtius*? who had known the *Cæsars*, but for *Suetonius* and *Dion*?

* *Vixerunt fortes ante Agamemnona*
Multi: sed omnes illachrymabiles
Vrgentur, ignotique longâ
Nocte, carent quia vate sacro.

they

* *Iuv. Sat. 5.*

o *Ars colit astra.*

p *Aldrovandus de Avibus l. 12. Gesner, &c.*

* *Literas habent queis sibi & fortunæ suæ maledicant. Sat. Menip.*

† *Lib. de libris Propriis fol. 24.*

* *Præfat. transl. Plutarch.*

q *Polit. disput. laudibus extollunt eos acsi virtutibus polleret quos ob infinita scelera potius mirari oporteret.*

* Or as horses know not their strength they consider not their own worth.

r *Plura ex Simonidis familiaritate Hieron consequutus est, quam ex Hieronis Simonides.*

* *Hor. Lib. 4. ed. 9.*

they are more beholden to Scholars, then Scholars to them; but they under-value themselves, and so by those great men are kept down. Let them have that *Encyclopædian*, all the learning in the world; they must keep it to themselves, * *live in base esteem, and starve, except they will submit*, as *Budæus* well hath it, *so many good parts, so many ensigns of Arts, vertues, be slavishly obnoxius to some illiterate Potentate, and live under his insolent Worship, or Honor, like Parasites, Qui tanquam mures alienum panem comedunt.* For to say truth, *artes hæ non sunt Lucrativæ*, as *Guido Bonat* that great Astrologer could fore-see, they be not gainful Arts these, *sed esurientes & famelicæ*, but poor and hungry.

* *Inter inertes & Plebeios fere jacet, ultimum locum habens, nisi tot artis virtutisque insignia, turpiter, obnoxiè, supparasitando fascibus subjecerit protervæ insolentisque potentiæ, Lib. 1. de contempt. rerum fortuitarum.*

* *Buchanan. eleg. lib.*

> * *Dat Galenus opes, dat Justinianus honores,*
> *Sed genus & species cogitur ire pedes:*
> The rich Physitian, honor'd Lawyers ride,
> Whil'st the poor Scholar foots it by their side.

Poverty is the *Muses* Patrimony, and as that Poetical divinity teacheth us, when *Jupiters* daughters were each of them married to the Gods, the *Muses* alone were left solitary, *Helicon* forsaken of all Suters, and I believe it was, because they had no portion.

> *Calliope longum cælebs cur vixit in ævum?*
> *Nempe nihil dotis, quod numeraret, erat.*
> Why did *Calliope* live so long a maid?
> Because she had no dowry to be paid.

Ever since all their followers are poor, forsaken and left unto themselves. In so much, that as [f] *Petronius* argues, you shall likely know them by their clothes. *There came, saith he, by chance into my company, a fellow not very spruce to look on, that I could perceive by that note alone he was a Scholar, whom commonly rich men hate: I asked him what he was, he answered; a Poet; I demanded again why he was so ragged, he told me this kinde of learning never made any man rich.*

f *In Satyricon. intrat senex, sed cultu non ita speciosus, ut facile appareret eum hac nota literatum esse, quos divites odisse solent. Ego inquit Poeta sum: Quare ergo tam male vestitus es? Propter hoc ipsum; amor ingenii neminem unquam divitem fecit.*

> [t] *Qui Pelago credit, magno se fœnore tollit,*
> *Qui pugnas & rostra petit, præcingitur auro:*
> *Vilis adulator picto jacet ebrius ostro,*
> *Sola pruinosis horret facundia pannis.*
> A Marchants gain is great that goes to Sea,
> A Souldier embossed all in gold:
> A Flatterer lyes fox'd in brave array,
> A Scholar onely ragged to behold.

t Petronius Arbiter.

All which our ordinary Students, right well perceiving in the Universities, how unprofitable these Poeticall, Mathematical, and Philosophicall Studies are, how little respected, how few Patrons; apply themselves in all haste to those three commodious Professions of Law, Physick, and Divinity, sharing themselves between them, [u] rejecting these Arts in the mean time, History, Philosophy, Philology, or lightly passing them over, as pleasant toyes fitting onely table

u *Oppressus paupertate animus nihil eximium, aut sublime cogitare potest, amœnitates literarum, aut elegantiam, quoniam nihil præsidii in his ad vitæ commodum videt, primò negligere, mox odisse incipit. Hens.*

134 table talk, and to furnish them with discourse. They are not so behoveful: he that can tell his money hath Arithmetick enough: He is a true Geometritian, can measure out a good fortune to himself; A perfect Astrologer, that can cast the rise and fall of others, and marke their Errant motions to his own use. The best Opticks are, to reflect the beams of some great mens favor and grace to shine upon him. He is a good Engineer that alone can make an instrument to get preferment. This was the common Tenent and practice of *Poland*, as *Cromerus* observed not long since, in the first Book of his History; their Universities were generally base, not a Philosopher, a Mathematician, an Antiquary, *&c.* to be found of any note amongst them, because they had no set reward or stipend, but every man betook himself to Divinity, *hoc solum in votis habens, optimum sacerdotium*, a good Personage was their aim. This was the practice of some of our neer neighbors, as* *Lipsius* inveighs, *they thrust their children to the study of Law and Divinity, before they be informed aright, or capable of such studies. Scilicet omnibus artibus antistat spes lucri, & fo mosior est cumulus auri, quam quicquid Græci Latinique delirantes scripserunt. Ex hoc numero deinde veniunt ad gubernacula reipub. intersunt & præsunt consiliis regum, o pater, o patria?* so he complained, and so may others. For even so we finde, to serve a great man, to get an Office in some Bishops Court (to practise in some good Town) or compass a Benefice, is the mark we shoot at, as being so advantagious, the high way to preferment.

* *Epistol. quæst. lib* 4. Ep. 21.

Although many times, for ought I can see, these men fail as often as the rest in their projects, and are as usually frustrate of their hopes. For let him be a Doctor of the Law, an excellent Civilian of good worth, where shall he practise and expatiate? Their fields are so scant, the Civil Law with us so contracted with Prohibitions, so few Causes, by reason of those all-devouring municipal Laws, *quibus nihil illiteratius*, saith x *Erasmus*, an illiterate and a barbarous study, (for though they be never so well learned in it, I can hardly vouchsafe them the name of Scholers, except they be otherwise qualified) and so few Courts are left to that profession, such slender offices, and those commonly to be compassed at such dear rates, tha I know not how an ingenious man should thrive amongst them. Now for Physitians, there are in every Village so many Mountebanks, Empericks, Quacksalvers, Paracelsians, as they call themselves, *Causifici & sanicidæ*, so * *Clenard* tearms them, Wisards, Alcumists, poor Vicars, cast Apothecaries, Physitians men, Barbers, and Good wives, professing great skil, that I make great doubt how they shall be maintained, or who shall be their Patients. Besides, there are so many of both sorts, and some of them such Harpyes, so covetous, so clamorous, so impudent; and as y he said, litigious Idiots,

x *Ciceron. dial.*

* *Epist. lib.* 2.

y *Ja. Dousa Epodon lib.* 2. *car.* 2.

Quibus loquacis affatim arrogantiæ est,
Peritiæ parùm aut nihil,
Nec ulla mica literarii salis,
Crumenimulga natio:
Loquuteleia turba, litium strophæ,
Maligna litigantium cohors, togati vultures,
Laternæ alumni, Agyrtæ, &c.

Which

Which have no skill but prating arrogance,
No learning, such a purse-milking nation:
Gown'd vultures, theeves, and a litigious rout
Of cosseners, that haunt this occupation,

that they cannot well tell how to live one by another, but as he jested in the Comedy of clocks, they were so many, [z] *major pars populi aridâ reptant fame*, they are almost starved a great part of them, and ready to devoure their fellowes, * *Et noxiâ calliditate se corripere*, such a multitude of pettifoggers and Empericks; such impostors, that an honest man knows not in what sort to compose and behave himself in their society, to carry himself with credit in so vile a rout, *scientiæ nomen, tot sumptibus partum & vigiliis, profiteri dispudeat, postquam &c.*

z *Plautus.*

* *Barc. Argenis lib. 3.*

Last of all to come to our Divines, the most noble profession and worthy of double honor, but of all others the most distressed and miserable. If you will not believe me, hear a brief of it, as it was not many years since publikely preached at *Pauls* cross, [a] by a grave Minister then, and now a reverend Bishop of this land, *We that are bred up in learning, and destinated by our Parents to this end, we suffer our childhood in the Grammer school, which* Austin *calls* magnam tyrannidem, & grave malum, *and compares it to the torments of martyrdome; when we come to the University, if we live of the Colledge allowance, as* Phalaris *objected to the* Leontines πανπόν ἐνδεῖς πάλω λιμοῦ καὶ φόβου, *needy of all things but hunger and fear, or if we be maintained but partly by our Parents cost, do expend in unnecessary maintenance, books and degrees, before we come to any perfection, five hundreth pounds, or a thousand marks. If by this price of the expence of time, our bodies and spirits, our substance and patrimonies, we cannot purchase those small rewards, which are ours by law, and the right of inheritance, a poor Personage, or a Vicarige of* 50 l. per annum, *but we must pay to the Patron for the lease of a life (a spent and out-worne life) either in annual pension, or above the rate of a coppy-hold, and that with the hazard and loss of our souls, by Simony and perjury, and the forfeiture of all our spiritual preferments,* in esse *and* posse, *both present and to come. What father after a while will be so improvident, to bring up his son to his great charge, to this necessary beggery? What Christian will be so irreligious, to bring up his son in that course of life, which by all probability and necessity,* cogit ad turpia, *enforcing to sin, will entangle him in simony and perjury, when as the Poet saith,* Invitatus ad hæc aliquis de ponte negabit: *a beggers brat taken from the bridge where he sits a begging, if he knew the inconvenience, had cause to refuse it.* This being thus, have not we fished fair all this while, that are initiate Divines, to finde no better fruits of our labors, [b] *hoc est cur palles, cur quis non prandeat hoc est?* do we macerate our selves for this? Is it for this we rise so early all the year long? * *Leaping* (as he saith) *out of our beds, when we hear the bell ring, as if we had heard a thunderclap.* If this be all the respect, reward and honor we shall have, [c] *frange leves calamos, & scinde Thalia libellos:* let us give over our bookes, and betake our selves to some other course of life? to what end should we study? [d] *Quid me litterulas stulti docuere parentes*, what did our parents meane to make us schollers, to be as far to seek of preferment after twenty years study, as we were as first: why do we take such pains? *Quid tantum insanis juvat impallescere chartis?* If there be no more hope of re-

a Joh. Howson 4 Novembris 1597. the Sermon was printed by Arnold Hartfield.

b *Pers. Sat. 3.*

* *E lecto exsilientes, ad subitum tintinnabuli plausum quasi fulmine territi.* 1.

c *Mart.*

d *Mart.*

136 ward, no better encouragement. I say again; *Frange leves calamos, & scinde Thalia libellos*; lets turne souldiers, sell our books, and buy Swords, Guns, and Pikes, or stop bottles with them, turne our Philosophers gownes, as *Cleanthes* once did, unto millers coats, leave all and rather betake our selves to any other course of life, than to continue longer in this misery.

* Sat. Menip. **Præstat dentiscalpia radere, quàm literariis monumentis magnatum favorem emendicare.*

Yea, but me thinkes I hear some man except at these words, that though this be true which I have said of the estate of Schollers, and especially of Divines, that it is miserable and distressed at this time, that the Church suffers shipwrack of her goods, and that they have just cause to complain; there is a fault, but whence proceeds it? If the cause were justly examined, it would be retorted upon our selves, if we were cited at that Tribunal of truth, we should be found guilty, and not able to excuse it. That there is a fault among us, I confess, and were there not a buyer, there would not be seller: but to him that wil consider better of it, it will more than manifestly appear, that the fountain of these miseries proceeds from these griping Patrons. In accusing them, I do not altogether excuse us; both are faulty, they and we: yet in my judgment, theirs is the greater fault, more apparant causes & much to be condemned. For my part, if it be not with me as I would, or as it should, I do ascribe the cause, as [e]*Cardan* did in the like case; *meo infortunio potiùs quam illorum sceleri*, to *mine own infelicity, rather than their naughtiness: Although I have been baffled in my time by some of them, & have as just cause to complain as another: or rather indeed to mine own negligence; for I was ever like that *Alexander* in **Plutarch*, *Crassus* his tutor in Philosophy, who though he lived many years familiarly with rich *Crassus*, was even as poor when from, (which many wondred at) as when he came first to him; he never asked, the other never gave him any thing; when he travelled with *Crassus* he borowed an hat of him, at his returne restored it again. I have had some such noble friends acquaintance and Schollers, but most part, (common courtesies and ordinary respects excepted) they & I parted as we met, they gave me as much as I requested, & that was — And as *Alexander ab Alexandro Genial. dier. l. 6. c. 16.* made answer to *Hieronimus Massainus*, that wondred, *quum plures ignavos & ignobiles ad dignitates & sacerdotia promotos quotidiè videret*, when other men rose, still he was in the same state, *eodem tenore & fortunâ cui mercedem laborum studiorumque deberi putaret*, whom he thought to deserve as well as the rest. He made answer, that he was content with his present estate, was not ambitious, and although *objurgabundus suam segnitiem accusaret, cum obscuræ sortis homines ad sacerdotia & pontificatus evectos &c.* he chid him for his backwardness, yet he was still the same: and for my part (though I be not worthy perhaps to carry *Alexanders* books) yet by some overweening and wellwishing friends, the like speeches have been used to me; but I replied still with *Alexander*, that I had euough, and more peradventure than I deserved; and with *Libanius Sophista*, that rather chose (when honours and offices by the Emperor were offered unto him) to be *talis Sophista, quam talis Magistratus*. I had as live be still *Democritus junior*, and *privus privatus, si mihi jam daretur optio, quam talis fortasse Doctor, talis Dominus.* — *Sed quorsum hæc?* For the rest 'tis on both sides

[e] *Lib. 3 de cons.*

*I had no money, I wanted impudence, I could not scamble, temporize, dissemble: *non prandaret olus, &c. vis dicam, ad palpandum & adulandum penitus insulsus, recudi non possum, jam senior ut sim talis, & fingi nolo, utcunque male cedat in rem meam & obscurus inde delitescam.*

* *Vit. Crassi. nec facile judicare potest utrum pauperior cum primo ad Crassum, &c.*

facinus

facinus detestandum, to buy and sell livings, to detain from the Church, that which Gods and mens Laws have bestowed on it; but in them most, and that from the covetousnes and ignorance of such as are interested in this business; I name covetousnes in the first place, as the root of all these mischiefes, which *Achan* like, compels them to commit sacriledge, and to make Simoniacal compacts, (and what not) to their own ends, [f] that kindles Gods wrath, brings a plague, vengeance, and an heavy visitation upon themselves and others. Some out of that insatiable desire of filthy lucre, to be enriched, care not how they come by it *per fas & nefas*, hooke or crook, so they have it. And others when they have with riot and prodigality, imbezelled their estates, to recover themselves, make a prey of the Church, robbing it, as [g] *Iulian* the Apostate did, spoile Parsons of their revenews (in *keeping halfe back*, [h] as a great man amongst us observes:) *and that maintenance on which they should live*: by meanes whereof, Barbarism is increased, and a great decay of Christian Professors: for who wil apply himselfe to these divine studies, his son, or friend, when after great pains taken, they shall have nothing whereupon to live? But with what event do they these things?

f *Deum habent iratum, sibique mortem æternã acquirunt, aliis miserabilem ruinam. Serrarius in Josuam, 7. Euripides.*

g *Nicephorus lib. 10. cap. 5.*

h Lord Coek in his Reports second part, fol. 44.

* *Opesque totis viribus venamini,*
At inde messis accidit miserrima.

* *Euripides.*

They toyle and moyle, but what reap they? They are commonly unfortunate families that use it, accursed in their progenie, & as common experience evinceth, accursed themselves in all their proceedings. *With what face* (as [i] he quotes out of *Aust.*) *can they expect a blessing or inheritance from Christ in Heaven, that defraud Christ of his inheritance here on earth?* I would all our Symoniacal Patrons, and such as detain Tithes, would read those judicious Tracts of Sr *Henry Spelman*, and Sr *Iames Sempill* Knights; those late elaborate and learned Treatises of Dr *Tilslye*, and Mr *Momtague*, which they have written of that subject. But though they should read, it would be to small purpose, *clames licet & mare cælo Confundas*; thunder, lighten, preach hell and damnation, tell them 'tis a sin, they will not believe it, denounce and terrifie, they have [k] *cauterized consciences*, they do not attend, as the inchanted Adder, they stop their ears. Call them base, irreligious, prophane, barbarous, Pagans, Atheists, Epicures, (as some of them surely are) with the Bawd in *Plautus*, *Euge, optimè*, they cry and applaud themselves with that Miser, [l] *simulac nummos contempler in arcâ*: say what you will, *quocunque modo rem*: as a dog barks at the Moon, to no purpose are your sayings: Take your Heaven, let them have money. A base prophane Epicurean, Hypocritical rout; for my part, let them pretend what zeal they will, counterfeit Religion, blear the worlds eyes, bumbast themselves, and stuffe out their greatnes with Church spoiles, shine like so many Peacocks; so cold is my charity, so defective in this behalf, that I shall never think better of them, then that they are rotten at core, their bones are full of Epicurean hypocrisie, and Atheistical marrow, they are worse then Heathens. For as *Dionysius Halicarnasseus* observes *antiq. Rom. lib. 7.* [m] *Primum locum &c. Greekes and Barbarians observe all religious rites, and dare not break them for fear of offending their Gods*; but our Simoniacal contracters, our senseles *Achans*, our stupified Patrons, fear neither God nor

i Sir Henry Spelman, *de non temerandis Ecclesiis.*

k 1 *Tim.* 4. 2.

l *Hor.*

m *Primum locũ apud omnes gentes habet patritius deorũ cultus, & generum, nam hunc diutissime custodiunt, tam Græci quam Barbari &c.*

138 divel, they have evasions for it, it is no sin, or not due *jure divino*, or if a sin, no great sin, &c. And though they be daily punished for it, and they do manifestly perceive, that as he said, Frost and Fraud come to foul ends; yet as [n] *Chrysostome* followes it *Nulla ex pœnâ sit correctio, & quasi adversis malitia hominum provocetur, crescit quotidiè quod puniatur*: they are rather worse than better, ——*iram atque animos à crimine sumunt*, and the more they are corrected, the more they offend: but let them take their course, [o] *Rode caper vites*, go on stil as they begin, 'tis no sin, let them rejoyce secure, Gods vengance will overtake them in the end, and these ill gotten goods as an Eagles feathers, [p] will consume the rest of their substance: It is [q] *aurum Tholosanum*, and will produce no better effects. [r] *Let them lay it up safe, and make their conveyances never so close, lock and shut door*, saith *Chrysostome*, *yet fraud and Covetousness, two most violent theeves, are still included, and a little gain evill gotten, will subvert the rest of their goods.* The Eagle in *Æsop*, seeing a piece of flesh, now ready to be sacrificed, swept it away with her clawes, and carried it to her nest; but there was a burning coal stuck to it by chance, which unawares consumed her, young ones, nest and altogether. Let our Symoniacal Church-chopping Patrons, and sacrilegious Harpyes, look for no better success.

A second cause is Ignorance, and from thence contempt. *Successit odium in literas ab ignorantiâ vulgi*; which [s] *Junius* well perceived: this hatred and contempt of learning, proceeds out of [t] Ignorance, as they are themselves barbarous, idiots, dull, illiterate, and proud, so they esteem of others.

Sint Mecœnates, non deerunt Flacce Marones:

Let there be bountiful Patrons, and there will be painful Schollers in all Sciences. But when they contemn Learning, and think themselves sufficiently qualified, if they can write and read, scamble at a piece of Evidence, or have so much Latine as that Emperor had, [u] *qui nescit dissimulare, nescit vivere*, they are unfit to do their country service, to performe or undertake any action or imployment, which may tend to the good of a Common-wealth, except it be to fight, or to do country Justice, with common sense, which every Yeoman can likewise do. And so they bring up their children, rude as they are themselves, unqualified, untaught, uncivil most part. * *Quis è nostrâ juventute legitimè instituitur literis? Quis oratores aut Philosophos tangit? quis historiam legit, illam rerum agendarum quasi animam? præcipitant parentes vota sua, &c.* 'twas *Lipsius* complaint to his illiterate country-men, it may be ours. Now shall these men judge of a Schollers worth, that have no worth, that know not what belongs to a students labors, that cannot distinguish between a true scholler and a drone? or him that by reason of a voluble tongue, a strong voice, a pleasing tone, and some trivantly *Polyanthean* helps, steales and gleanes a few notes from other mens Harvests, and so makes a fairer shew, than he that is truly learned indeed: that thinks it no more to preach, that to speak, [x] *or to run away with an empty Cart*; as a grave man said; and thereupon vilifie us, and our paines; scorne us, and all learning. [y] Becaus they are rich, and have other meanes to live, they think it concernes them not to know, or to trouble themselves with it; a fitter taske for younger brothers,

n *Tom. 1. de sterilit. triū annorū sub Elia sermone.*
o *Ovid. Fast.*
p *De male quæsitis vix gaudet tertius hæres.*
q *Strabo lib. 4. Geog.*
r *Nihil facilius opes evertet, quam avaritia & fraude parta. Et si enim ferā addas tali arcæ & exteriore janua & vecte eam communias, intus tamen fraudem & avaritiam, &c. In 5. Corinth.*
s *Acad. cap. 7.*
t *Ars neminem habet inimicū præter ignorantem.*
u He that cannot dissemble cannot live.
* *Epist. quæst. lib. 4. epist. 21. Lipsius.*
x Dr. *King* in his last lecture on *Jonah* sometimes right reverend L. Bishop of *London.*
y *Quibus opes & otium, hi barbaro fastu literas contemnunt.*

thers, or poor mens sons, to be pen and Inkhorne men, pedantical slaves, and no whit beseeming the calling of a Gentleman, as *Frenchmen* and *Germans* commonly do, neglect therefore all humane learning, what have they to do with it? Let Marriners learn Astronomy; Merchants Factors study Arithmetick; Surveiers get them Geometry; Spectacle-makers Opticks; Landleapers Geography; Town-Clarks Rhetorick, what should he do with a spade, that hath no ground to dig; or they with Learning, that have no use of it? thus they reason, and are not ashamed to let Marriners, Prentises, and the basest servants be better qualified than themselves. In former times, Kings, Princes, and Emperors were the only Schollers, excellent in all faculties.

Julius Cæsar mended the year, and writ his own Commentaries,

——* *media inter prælia semper,*
Stellarum cœlique plagis, superisque vacavit.

* *Lucan. lib. 8.*

[z] *Antonius, Adrian, Nero, Seve. Jul. &c.* [a] *Michael* the Emperor, and *Isacius*, were so much given to their studies, that no base fellow would take so much pains: *Orion, Perseus, Alphonsus, Ptolomeus*, famous Astronomers: *Sabor, Mithridates, Lysimachus*, admired Physitians: *Plato's* kings all: *Evax* that *Arabian* Prince, a most expert Jueller, and an exquisite Philosopher; the Kings of *Ægypt* were Priests of old, chosen and from thence,—*Idem rex hominum, Phœbique sacerdos:* but those heroical times are past; the *Muses* are now banished in this bastard age, *ad sordida tuguriola*, to meaner persons, and confined alone almost to *Universities*. In those daies, Schollers were highly beloved, [b] honoured, esteemed; as old *Ennius* by *Scipio Africanus*, *Virgil* by *Augustus*; *Horace* by *Mecœnas*: Princes companions; dear to them, as *Anacreon* to *Polycrates*; *Philoxenus* to *Dionysius*, and highly rewarded. *Alexander* sent *Xenocrates* the Philosopher 50. talents, because he was poor, *visu rerum, aut eruditione præstantes viri, mensis olim regum adhibiti*, as *Philostratus* relates of *Adrian* and *Lampridius* of *Alexander Severus*: famous Clarkes came to these Princes Courts, *velut in Lycæum*, as to an University, and were admitted to their tables, *quasi divûm epulis accumbentes*; *Archilaus* that *Macedonian* King would not willingly sup without *Euripides*, (amongst the rest he drank to him at supper one night and gave him a cup of gold for his pains) *delectatus poetæ suavi sermone*; and it was fit it should be so: Because as* *Plato* in his *Protagoras* well saith, a good Philosopher as much excels other men, as a great King doth the Commons of his country; and again, [c] *quoniam illis nihil deest, & minimè egere solent, & disciplinas quas profitentur, soli à contemptu vindicare possunt*, they needed not to beg so basely, as they compel [d] Schollers in our times to complain of poverty, or crouch to a rich chuffe for a meales meat, but could vindicate themselves, & those Arts which they professed. Now they would & cannot: for it is held by some of them, as an axiome, that to keep them poor, will make them study; they must be dieted, as horses to a race, not pampered, [e] *Alendos volunt, non saginandos, ne melioris mentis flammula extinguatur*; a fat bird will not sing, a fat dog cannot hunt, and so by this depression of theirs, [f] some want meanes, others will, all want [g] incouragement, as being forsaken almost; & generally contemned. 'Tis an old saying, *Sint Mæonates non deerunt Flacce Marones*, and 'tis a true saying still. Yet oftentimes

[z] *Spartian. Solluciti de rebus nimis.*
[a] *Nicet. 1. Anal. Fumis lucubrationum sordebant.*
[b] *Grammaticis olim & dialecticis Iurisque Professoribus, qui Specimen eruditionis dedissent, eadem dignitatis insignia decreverũt Imperatores, quibus ornabãt heroas. Erasm. ep. Jo. Fabio epis. Vien.*
* *Probus vir & Philosophus magis præstat inter alios homines, quam rex inclitus inter plebeios.*
[c] *Heinsius præfat. Poematum.*
[d] *Servile nomẽ Scholaris jam.*
[e] *Seneca.*
[f] *Haud facile emergunt, &c.*
[g] *Media quod noctis ab hora sedisti qua nemo faber, qua nemo sedebat, qui docet obliquo lanam deducere ferro: rara tamen merces. Juv. Sat. 7.*

140 times I may not deny it the main fault is in our selves. Our Academicks too frequently offend in neglecting patrons, as * *Erasmus* well taxeth, or making ill choice of them; *negligimus oblatos aut amplectimur parum aptos*, or if we get a good one, *non studemus mutuis officiis favorem ejus alere*, we do not plye and follow him as we should. *Idem mihi accidit Adolescenti* (saith *Erasmus*) acknowledging his fault, *& gravissimè peccavi*, and so may † I say my self, I have offended in this, and so peradventure have many others. We did not *spondere magnatum favoribus, qui cœperunt nos amplecti*, apply our selves with that readiness we should: idleness, love of liberty, *immodicus amor libertatis effecit ut diù cum perfidis amicis*, as he confesseth, *& pertinaci pauperate colluctarer*, bashfulness, melancholy, timourousness cause many of us to be too backward and remiss. So some offend in one extream, but too many on the other, we are most part too forward, too solicitous, too ambitious, too impudent; We commonly complain *deesse Mæcenates*, want of encouragement, want of meanes, when as the true defect is in our own want of worth, our insufficiency: did *Mæcenas* take notice of *Horace* or *Virgil* till they had shewed themselves first? or had *Bavius* and *Mevius* any partons? *Egregium specimen dent*, saith *Erasmus*, let them approve themselves worthy first, sufficiently qualified for learning and manners, before they presume or impudently intrude and put themselves on great men as too many do, with such base flattery, parasitical colloging, such hyperbolical elogies they do usually insinuat, that it is a shame to hear and see. *Immodicæ laudes conciliant invidiam, potius quam laudem*, and vain commendations derogate from truth, and we think in conclusion, *non melius de laudato, pejus de laudante*, ill of both, the commender and commended. So we offend, but the main fault is in their harshness, defect of patrons. How beloved of old, and how much respected was *Plato* to *Dionysius*? How dear to *Alexander* was *Aristotle*, *Demeratus* to *Philip*, *Solon* to *Cræsus*, *Anexarcus* and *Trebatius* to *Augustus*, *Cassius* to *Vespatian*, *Plutarch* to *Trajan*, *Seneca* to *Nero*, *Simonides* to *Hieron*? how honored?

* *chil.4. cent. 1 adag. 1.*

† Had I done as others did, put my self forward, I might have happily been as great a man as many of my equals.

h *Catullus, Iuven.*

[h] *Sed hæc priùs fuere, nunc recondita*
Senent quiete, those daies are gone:
Et spes, & ratio studiorum in Cæsare tantum:

i *Nemo est quē non Phœbus hic noster, solo intuitu lubentiorem reddat.*

* *Penegyr.*

As he said of old, we may truly say now, he is our *Amulet*, our [i] Sun, our sole comfort and refuge, our *Ptolomy*, our common *Mæcenas*, *Jacobus munificus*, *Iacobus pacificus*, *mysta Musarum*, *Rex Platonicus*: *Grande decus, columenq; nostrum*: A famous Scholler himself, and the sole Patron, Pillar, and sustainer of learning: but his worth in this kind is so well known, that as *Paterculus* of *Cato*, *Jam ipsum laudare nefas sit*: and which * *Pliny* to *Trajan*. *Seria te carmina, honorque æternus annalium, non hæc brevis & pudenda prædicatio colet.* But he is now gone, the Sun of ours set, and yet no night followes,

——— *Sol occubuit, nox nulla sequuta est.* We have such another in his room ——* *aureus alter*

* *Virgil.*

Avulsus, simili frondescit virga metallo, and long may he raign and flourish amongst us.

Let me not be malitious, and lie against my *Genius*, I may not denie, but that

that we have a sprinkling of our Gentry, here, and there one, excellently well learned, like those *Fuggeri* in *Germany*, *Dubartus*, *Du Plessis*, *Sadael* in *France*, *Picus Mirandula*, *Schottus*, *Barotius* in *Italy*;

Apparent rari nantes in gurgite vasto.

But they are but few in respect of the multitude, the major part (and some again excepted, that are indifferent) are wholly bent for Hawkes and hounds, and carried away many times with intemperate lust, gaming and drinking. If they read a book at any time, (*si quod est interim otii â venatu, poculis, alea, scortis*) 'tis an English Chronicle, Sr *Huon of Bordeaux*, *Amadis de Gaule*, *&c.* a play-book, or some pamphlet of Newes, and that at such seasons only, when they cannot stir abroad, to drive away time, [k] their sole discourse is dogs, hawks, horses, and what Newes? If some one have been a traveller in *Italy*, or as far as the Emperors Court, wintered in *Orleance*, and can court his Mistris in broken French, wear his clothes neatly in the newest fashion, sing some choice Out-landish tunes, discourse of Lords, Ladies, Townes, Palaces, and Cities, he is compleat and to be admired: [l] Otherwise he and they are much at one; no difference betwixt the Master and the Man, but worshipful titles: wink and choose betwixt him that sits down (clothes excepted) and him that holds the Trencher behind him: yet these men must be our Patrons, our governors too sometimes, statesman, magistrates, noble, great, and wise by inheritance.

Mistake me not (I say again) *Vos ô Patritius sanguis*, you that are worthy Senators, Gentlemen, I honor your names and persons, and with all submisseness, prostrate my self to your censure and service. There are amonst you, I do ingeniously confess, many well deserving Patrons, and true patriots, of my knowledge, besides many hundreds which I never saw, no doubt, or heard of, pillars of our common-wealth, [m] whose worth, bounty, learning, forwardness, true zeal in Religion, and good esteem of all Schollers, ought to be consecrated to all posterity, but of your rank, there are a debosht, corrupt, covetous, illiterate crew again, no better than stocks, *merum pecus* (testor Deum, non mihi videri dignos ingenui hominis appellatione) barbarous *Thracians*, *& quis ille thrax qui hoc neget?* a sordid, prophane, pernicious company, irreligious, impudent and stupid, I know not what Epithets to give them, enemies to learning, confounders of the Church, and the ruin of a common-weath: Patrons they are by right of inheritance, and put in trust freely to dispose of such Livings to the Churches good; but (hard taske masters they prove) they take away their straw, and compel them to make their number of brick: they commonly respect their own ends, commodity is the steer of all their actions, and him they present in conclusion, as a man of greatest gifts, that will give most; no penny, [o] no *Pater Noster*, as the saying is. *Nisi preces auro fulcias, amplius irritas: ut Ceberus offa*, their attendants and officers must be bribed, feed, and made, as *Cerberus* is with a sop by him that goes to hell. It was an old saying, *Omnia Romæ venalia*, 'tis a rag of Popery, which will never be rooted out, there is no hope, no good to be done without mony. A Clark may offer himself, approve his [p] worth, learning, honesty, religion, zeale, they will commend him for it; but —— * *probitas laudatur & alget*. If he be a man of extraordinary parts, they

k *Rarus enim ferme sensus communis in illa Fortuna. Iuv. Sat. 8.*

l *Quis enim generosum dixerit hunc qui Indignus genere, & præclaro nomine tantum Insignis. Iuve. Sat. 8.*

m I have often met with my self, and conferred with divers worthy Gentlemen in the Country, no whit inferior, if not to be preferred for divers kind of learning to many of our Academicks.

o *Ipse licet Musis veniat comitatus Homere, Nil tamen attuleris, ibis Homere foras.*

d *Et legat historicos authores, noverit omnes Tanquam ungues digitosque suos. Iuv. Sat. 7.*

* *Juvenal.*

128 they will flock afar off to hear him, as they did in *Apuleius*, to see *Psyche*: *multi mortales confluebant ad videndum sæculi decus, speculum glorioſum, laudatur ab omnibus, ſpectatur ob omnibus, nec quiſquam non rex, non regius, cupidus ejus nuptiarium petitor accedit; mirantur quidem divinam formam omnes, ſed ut ſimulacrum fabrè politum mirantur*; many mortal men came to see fair *Psyche* the glory of her age, they did admire her, commend, desire her for her divine beauty, and gaze upon her; but as on a picture; none would marry her, *quod indotata*, fair *Psyche* had no money.[q] So they do by learning;

[q] *Tu vero licet Orpheus ſis, ſaxa ſono teſtudinis emolliens, niſi plumbea eorũ corda, auri vel argenti malleo emollias &c. Salisburienſis Policrat. lib. 5. c. 10.*

[r] *Juven. Sat. 7.*

—— [r] *didicit jam dives avarus*
Tantum admirari, tantum laudare diſertos,
Ut pueri Junonis avem ——
Your rich men have now learn'd of latter daies
T'admire, commend, and come together
To hear and see a worthy Scholler speak,
As children do a Peacocks feather.

He shall have all the good words that may be given, [s] a proper man, and 'tis pitty he hath no preferment, all good wishes, but inexorable, indurat as he is, he will not prefer him, though it be in his power, because he is *indotatus*, he hath no mony. Or if he do give him entertainment, let him be never so well qualified, plead affinity, consanguinity, sufficiency, he shall serve seven years, as *Iacob* did for *Rachel*, before he shall have it. [t] If he will enter at first, he must yet in at that *Simoniacal* gate, come off soundly, and put in good security to performe all covenants, else he will not deale with, or admit him. But if some poor scholler, some parson chaff, will offer himself; some Trencher Chaplain, that will take it to the halfes, thirds, or accept of what he will give, he is welcome; be comformable, preach as he will have him, he likes him before a million of others; for the best is alwayes best cheap: and then as *Hierom* said to *Cromatius*, *patellâ dignum operculum*, such a Patron, such a Clark; the cure is well supplied, and all parties pleased. So that is still verified in our age, which [u] *Chryſoſtome* complained of in his time, *Qui opulentiores ſunt, in ordinem paraſitorũ cogunt eos, & ipſos tanquã canes ad menſas ſuas enutriunt, eorumque impudentes Ventres iniquarum cœnarum reliquiis differtiunt, iiſdem pro arbitro abutentes*: Rich men keep these Lecturers, and fawning Parasites, like so many dogs at their tables, and filling their hungry guts with the offals of their meat, they abuse them at their pleasure, and make them say what they propose. [x] *As children do by a bird or a butterflye in a string, pull in and let him out as they liſt, do they by their trencher Chaplaines, preſcribe, command their wits, let in and out as to them it seems beſt.* If the Patron be precise, so must his Chaplain be, if he be papistical, his Clark must be so too, or else be turned out. These are those Clarks which serve the turne, whom they commonly entertain, and present to Church livings, whilst in the mean time we that are University men, like so many hide-bound Calves in a Pasture, tarry out our time, wither away as a flower ungathered in a garden, & are never used: or as to many candles, illuminate our selves alone, obscuring one anothers light, & are not discerned here at all, the least of w^ch, translated to a dark room, or to some Country benefice, where it might shine apart, would give

[s] *Euge bene* no need *Douſa epod. lib. 2.* —*dos ipſa ſcientia ſibique congiarium eſt.*

[t] *Quatuor ad portas Eccleſias itus ad omnes; ſanguinis aut Simonis, præſulis atque Dei. Holcot.*

[u] *Lib. contra Gentiles de Babila martyre.*

[x] *Præſcribunt, imperant, in ordinem cogunt, ingeniũ noſtrũ prout ipſis videbitur, aſtringũt & relaxant ut papilionẽ pueri aut bruchũ filo demittũt, aut attrahunt, nos à libidine ſua pendere æquũ cenſentes. Heinſius.*

a fair light, and be seen over all. Whilst we lye waiting here as those sick men did at the poole of * *Bethesda*, till the Angel stirred the water, expecting a good houre, they step between, and beguile us of our preferment. I have not yet said, if after long expectation, much expence, travel, earnest suit of our selves and friends, we obtain a smal Benefice at last: our misery begins afresh, we are suddenly encountred with the flesh, world, and Divel, with a new onset; we change a quiet life for an ocean of troubles, we come to a ruinous house, which before it be habitable, must be necessarily to our great damage repaired; we are compelled to sue for dilapidations, or else sued our selves, and, scarce yet setled, we are called upon for our Predecessors arrerages; first fruits, tenths, subsidies, are instantly to be paid, benevolence, procurations, &c. and which is most to be feared, we light upon a crackt title, as it befel *Clenard* of *Brabant*, for his rectory and charge of his *Beginæ*; he was no sooner inducted, but instantly sued, *cepimusq;* (* saith he) *strenuè litigare, & implacabili bello confligere*: at length after ten years suit, as long as *Troyes* siege, when he had tired himself, and spent his mony, he was fain to leave all for quietness sake, and give it up to his adversary. Or else we are insulted over, and trampled on by domineering officers, fleeced by those greedy *Harpyes* to get more fees; we stand in fear of some precedent Lapse; we fall amongst refractory, seditious Sectaries, peevish Puritans, perverse Papists, a lascivious rout of Atheistical *Epicures*, that will not be reformed, or some litigious people, (*those wild beasts of Ephesus*, must be fought with) that will not pay their dues without much repining, or compelled by long suit; for *Laici clericis oppido infesti*, an old axiome, all they think well gotten that is had from the Church, and by such uncivil, harsh dealings, they make their poor Minister weary of his place, if not his life: and put case they be quiet honest men, make the best of it, as often it fals out, from a polite and terse Academick, he must turne rustick, rude, melancholise alone, learne to forget, or else, as many do, become Maulsters, Grasiers, Chapmen, &c. (now banished from the Academy, all commerce of the Muses, and confined to a country village, as *Ovid* was from *Rome* to *Pontus*,) and daily converse with a company of Idiots and Clownes.

* Joh. 5.

* *Epist. lib. 2. Jam suffectus in locum demortui, protinus exortus est adversarius, &c. post multos labores, sumptus, &c.*

Nos interim quod attinet (nec enim immunes ab hac noxâ sumus) idem reatus manet, idem nobis, & si non multò gravius, crimen objici potest: nostrâ enim culpâ fit, nostrâ incuriâ, nostrâ avaritiâ, quòd tam frequentes, fœdæque fiant in Ecclesiâ nundinationes, (templum est vænale, deusque) *tot sordes invehantur, tanta grassetur impietas, tanta nequitia, tam insanus miseriarum Euripus, & turbarum æstuarium, nostro inquam, omnium* (*Academicorum imprimis*) *vitio fit. Quod tot Resp. malis afficiatur, à nobis seminarium; ultrò malum hoc accersimus, & quâvis contumeliâ, quâvis interim miseriâ digni, qui pro virili non occurrimus. Quid enim fieri posse speramus, quum tot indies sine delectu pauperes alumni, terræ filii, & cujuscunque ordinis homunciones ad gradus certatim admittantur? qui si definitionem, distinctionemque unam aut alteram memoriter edidicerint, & pro more tot annos in dialecticâ posuerint, non refert quo profectu, quales demum sint, Idiotæ, nugatores, otiatores, aleatores, compotores, indigni, libidinis voluptatumque administri,*

Sponsi

Sponsi Penelopes, nebulones, Alcinoique,

modò tot annos in Academiâ insumpserint, & se pro togatis venditârint; lucri causâ, & amicorum intercessu præsentantur: Addo etiam & magnificis nonnunquam elogiis morum & scientiæ; & jam valedicturi testimonialibus hisce litteris, amplissimè conscriptis in eorum gratiam honorantur, ab iis, qui fidei suæ & existimationis jacturam proculdubiò faciunt. Doctores enim & Professores (*quod ait* [y] *ille*) id unum curant, ut ex professionibus frequentibus, & tumultuariis potius quam legitimis, commoda sua promoveant, & ex dispendio publico suum faciant incrementum. *Id solum in votis habent annui plerumq; magistratus, ut ab incipientium numero* [x] *pecunias emungant, nec multum interest qui sint, literatores an literati, modò pingues, nitidi, ad aspectum speciosi, & quòd verbo dicam, pecunioси sint.* [a] *Philosophastri licentiantur in artibus, artem qui non habent,* * Eosque sapientes esse jubent, qui nulla præditi sunt sapientia, Et nihil ad gradum præterquam velle adferunt. *Theologastri (solvant modò satis superq; docti, per omnes honorum gradus evehuntur & ascendunt. Atque hinc fit quòd tam viles scurræ, tot passim Idiotæ, literarum crepusculo positi, larvæ pastorum, circumforanei, vagi, barbi, fungi, crassi, asini, merum pecus in sacrosanctos theologiæ aditus, illotis pedibus irrumpant, præter invereundam frontem adferentes nihil, vulgares quasdam quisquilias, & scholarium quædam mugamenta, indigna quæ vel recipiantur in triviis. Hoc illud indigmum genus hominum & famelicum, indigum, vagum, ventris mancipium, ad stivam potius relegandum, ad haras aptius quam ad aras, quod divinas hasce literas turpiter prostituit, hi sunt qui pulpita complent, in ædes nobilium irrepunt, & quum reliquis vitæ destituantur subsidiis, ob corporis & animi egestatem, aliarum in Repub. partium minimè capaces sint; ad sacram hanc anchoram confugiunt, sacerdotium quovismodò captantes, non ex sinceritate, quod* [b] Paulus *ait*, sed cauponantes verbum Dei. *Ne quis interim viris bonis detractum quid putet, quos habet Ecclesia Anglicana quamplurimos, egregiè doctos, illustres, intactæ famæ homines, & plures forsan quam quævis Europæ provincia; ne quis à florentissimis Academiis, quæ viros undiquâque doctissimos, omni virtutum genere suspiciendos, abunde producunt. Et multò plures utraque habitura, multo splendidior futura, si non hæ sordes splendidum lumen ejus obfuscarent, obstaret corruptio, & cauponantes quædam Harpyæ, prolitariique bonum hoc nobis non inviderent. Nemo enim tam cæcâ mente, qui non hoc ipsum videat: nemo tam stolido ingenio, qui non intelligat; tam pertinaci judicio, qui non agnoscat, ab his idiotis circumforaneis, sacram pollui Theologiam, ac cœlestes Musas quasi prophanum quiddam prostitui.* Viles animæ & effrontes (*sic enim* Lutherus [c] *alicubi vocat*) lucelli causa, ut muscæ ad mulctra, ad nobilium & heroum mensas advolant, in spem sacerdotii, *cujuslibet honoris, officii, in quamvis aulam, urbem se ingerunt, ad quodvis se ministerium componunt.*

——— Ut nervis alienis mobile lignum——Ducitur——

[d] offam sequentes, psittacorum more, in prædæ spem quidvis effutiunt: *obsecundantes Parasiti* ([c] Erasmus *ait*) quidvis docent, dicunt, scribunt, suadent, & contra conscientiam probant, non ut salutarem reddant gregem, sed ut magnificam sibi parent fortunam. [f] Opiniones quasvis & decreta contra verbum Dei astruunt, ne non offendant patronum, sed ut retineant favorem procerum, & populi plausum, sibique ipsis opes accumulent. *Eo etenim plerunq; animo ad Theologiam accedunt, non ut rem divinam, sed ut suam faciant; non ad Ecclesiæ bonum promovendum, sed expilandum;*

y *Jun. Acad. cap. 6.*

z *Accipiamus pecuniam, demittamus asinü ut apud Patavinos, Italos.*

a *Hos non ita pridem perstrinxi, in* Philosophastro *Comœdia latina, in Æde Christi Oxon. publice habita, Anno 1617. Feb. 16.*

* *Sat. Menip.*

b 2 *Cor. 7. 17.*

c *Comment. in Gal.*

d *Heinsius.*

e *Ecclesiast.*

f *Luth. in Gal.*

landum; quærentes, quod Paulus *ait*, Non quæ Jesu Christi, sed quæ sua, *non domini thesaurum, sed ut sibi, suisque thesaurizent. Nec tantum iis, qui vilioris fortunæ, & abjectæ sortis sunt, hoc in usu est: sed & medios, summos, elatos, ne dicam Episcopos, hoc malum invasit.*

[g] Dicite pontifices, in sacris quid facit aurum?

g *Pers. Sat. 2.*

[h] summos sæpe viros transversos agit avaritia, *& qui reliquis morum probitate præluceret, hi facem præferunt ad Simoniam, & in corruptionis hunc scopulum impingentes, non tondent pecus, sed deglubunt, & quocunque se conferunt, expilant, exhauriunt, abradunt, magnum famæ suæ, si non animæ naufragium facentes: ut non ab infimis ad summos, sed à summis ad infimos malum promanâsse videatur, & illud verum sit quod ille olim lusit,* Emerat ille prius, vendere jure potest. Simoniacus enim (*quod cum* Leone *dicam*) gratiam non accepit, si non accipit, non habet, & si non habet, nec gratus potest esse; *Tantum enim absunt istorum nonnulli, qui ad clavum sedent à promovendo reliquos, ut pentius impediant, probè sibi conscii, quibus artibus illic pervenerint.* [*] Nam qui ob literas emersisse illos credat, desipit: qui vero ingenii, eruditonis, experientiæ, probitatis, pietatis, & Musarum id esse pretium putat (*quod olim revera fuit, hodiè promittitur*) planissime insanit. *Utcunque vel undecunque malum hoc originem ducat, non ultra quæram, ex his primordiis cœpit vitiorum colluvies, omnis calamitas, omne miseriarum agmen in Ecclesiam invehitur. Hinc tam frequens simonia, hinc ortæ querelæ, fraudes, impostura, ab hoc fonte se derivârunt omnes nequitiæ. Ne quid obiter dicam de ambitione, Adulatione plusquam aulicâ, ne tristi domicænio laborent, de luxu, de fœdo nonnunquam vitæ exemplo, quo nonnullos offendunt, de compotatione Sybaritica &c. Hinc ille squalor Academicus,* tristes hac tempestate Camenæ, *quum quivis homunculus artium ignarus; his artibus assurgat, hunc in modum promoveatur & ditescat, ambitiosis appellationibus insignis, & multis dignitatibus augustus vulgi oculos perstringat, benè se habeat, & grandia gradiens majestatem quandam ac amplitudinem præ se ferens, miramque sollicitudinem, barbâ reverendus, togâ nitidus, purpurâ coruscus, supellectilis splendore, & famulorum numero maximè conspicuus.* Quales statuæ (*quod ait ille*) quæ sacris in ædibus columnis imponuntur, velut oneri cedentes videntur, ac si insudarent, quum revera sensu sint carentes, & nihil saxeam adjuvent firmitatem: *Atlantes videri volunt, quum sint statuæ lapideæ, umbratiles reverà homunciones, fungi forsan & bardi, nihil à saxo differentes. Quum interim docti viri, & vitæ sanctioris ornamentis præditi, qui æstum diei sustinent, his iniquâ sorte serviant, minimo forsan salario contenti, puris nominibus nuncupati, humiles, obscuri, multoque digniores licet, egentes, inhonorati vitam privam privatam agant, tenuique sepulti sacerdotio, vel in collegiis suis in æternum incarcerati, inglorie delitescant. Sed nolo diutius hanc movere sentinam, hinc illæ lachrymæ, lugubris musarum habitus,* [*] *hinc ipsa religio* (*quod cum* Secellio *dicam*) in ludibrium & contemptum adducitur, *abjectum sacerdotium* (*atque hæc ubi fiunt, ausim dicere, & putidum* [k] *putidi dicterium de clero usurpare*) Putidum vulgus, *inops, rude, sordidum, melancholicum, miserum, despicabile, contemnendum.*

h *Salust.*

* *Sat. Menip.*

i *Budæus de Asse lib. 5.*

* *Lib. de rep. Gallorum.*

k *Campian.*

MEMB. 4.

SUBSECT. 1.

Non-necessary, remote, outward, adventitious, or accidental causes: as first from the Nurse.

OF those remote, outward, ambient, *Necessary* causes, I have sufficiently discoursed in the precedent member, the *Non-necessary* follow; of which, saith [l] *Fuchsius*, no art can be made, by reason of their uncertainty, casualty, and multitude; so called *not necessary* because according to [m] *Ferrelius they may be avoided, and used without necessitie.* Many of these accidental causes, which I shall entreat of here, might have well been reduced to the former, because they cannot be avoided, but fatally happen to us, though accidentally, and unawares, at some time or other: the rest are contingent and inevitable, and more properly inserted in this rank of causes. To reckon up all is a thing unpossible; of some therefore most remarkable of these contingent causes which produce Melancholy, I will briefly speak and in their order.

From a childs Nativity, the first ill accident that can likely befal him, in this kinde is a bad Nurse, by whose meanes alone he may be tainted with this [n] malady from his cradle. *Aulus Gellius l. 12. c. 1.* brings in *Phavorinus* that eloquent Philosopher, proving this at large, [o] *that there is the same vertue and propertie in the milk as in the seed, and not in men alone, but in all other creatures: he gives instance in a Kid and Lamb, if either of them suck of the others milk, the Lamb of the Goats, or the Kid of the Ewes, the wooll of the one will be hard, and the hair of the other soft. Giraldus Cambrensis Itinerar. Cambriæ l. 1. c. 2.* confirmes this by an notable example which happened in his time. A sow-pig by chance sucked a Brach, and when she was grown, [p] *would miraculously hunt all manner of Dear, and that as well, or rather better than any ordinary hound.* His conclusion is, [q] *that men and beasts participate of her nature and conditions, by whose milk they are fed. Phavorinus* urgeth it farther, and demonstrates it more evidently, that if a Nurse be [r] *mis-shapen, unchast, unhonest, impudent, drunk,* [s] cruel or the like, the child that sucks upon her breast will be so too; all other affections of the minde and diseases, are almost ingrafted, as it were, and imprinted into the temperature of the Infant, by the Nurses milk; as Pox, Leprosie, Melancholy, &c. *Cato* for some such reason would make his servants children suck upon his wives breast, because by that meanes they would love him and his the better, and in all likelihood agree with them. A more evident example that the minds are altered by milk, cannot be given, than that of [t] *Dion*, which he relates of *Caligula's* cruelty; it could neither be imputed to father nor mother, but to his cruel nurse alone, that anointed her paps with bloud still when he sucked, which made him such a murderer, and to express her cruelty to an hair: and that of *Tiberius*, who was a common drunkard, because his nurse was such a one. *Et si delira fuerit,* ([u] one observes) *infantulũ delirũ faciet*, if she be a fool or dolt, the child she nurseth wil take after her, or otherwise be misaffected; which *Franciscus Barbarus l. 2. c. ult. de re uxoriâ* proves at ful, and

Ant.

l *Proem lib. 2. Nulla ars constitui potest.*
m *Lib. 1. c. 19. de morborum causis Quas declinare licet aut nulla necessitate utimur.*
n *Quo semel est imbuta recens servabit odorem Testa diu. Hor.*
o *Sicut valet ad fingendas corporis atque animi similitudines vis & natura seminis, sic quoq; lactis proprietas. Neque id in hominibus solum, sed in pecudibus animadversum. Nam si ovium lacte hœdi, aut caprarum agni alerentur, constat fieri in his lanã duriorem, in illis capillũ gigni severiore.*
p *Adulta in ferarũ persequutione ad miraculum usque sagax.*
b *Tam animal quodlibet quam homo, ab illâ cujus lacte nutritur, naturam contrahit.*
r *Improba, informis, impudica, temulenta nutrix &c. quoniã in moribus efformandis magnam sæpe partem ingeniũ altricis & natura lactis tenet.*
s *Hircanæq; admorunt ubera Tigres, Virg.*
t *Lib. 2. de Cæsaribus.*
u *Beda c. 27. l. 1. Eccles. hist.*

Ant. Guivarra lib. 2. de Marco Aurelio: the childe will surely participate. For bodily sickness there is no doubt to be made. *Titus*, *Vespasians* son was therefore sickly, because the Nurse was so, *Lampridius*. And if we may believe Physicians, many times children catch the pox from a bad Nurse, *Botaldus cap. 61. de lue vener.* Besides evil attendance, negligence, and many gross inconveniences, which are incident to Nurses, much danger may so come to the childe. [x] For these causes *Aristotle Polit. lib. 7. c. 17. Phavorinus* and *Marcus Aurelius* would not have a childe put to Nurse at all, but every mother to bring up her own, of what condition soever she be; for a sound and able mother to put out her childe to nurse, *is naturæ intemperies*, so * *Guatso* cals it, 'tis fit therefore she should be nurse her self; the mother will be more careful, loving and attendant, then any servile woman, or such hired creatures; this all the world acknowledgeth, *convenientissimum est* (*as Rod. à Castro de nat. mulierum lib. 4. c. 12.* in many words confesseth) *matrem ipsam lactare infantem*, who denies that it should be so? and which some women most curiously observe; amongst the rest, [y] that Queen of *France*, a *Spaniard* by birth, that was so precise and zealous in this behalf, that when in her absence a strange nurse had suckled her childe, she was never quiet till she had made the infant vomit it up again. But she was too jealous. If it be so, as many times it is, they must be put forth, the mother be not fit or well able to be a nurse, I would then advise such mothers, as [z] *Plutarch* doth in his book *de liberis educandis*, and [a] S. *Hierome li. 2. epist. 27. Lætæ de institut. fil. Magninus part. 2. Reg. sanit. cap. 7.* and the said *Rodericus* that they make choice of a sound woman, of a good complexion, honest, free from bodily diseases, if it be possible, all passions and perturbations of the minde, as sorrow, fear, grief, [b] folly, melancholy. For such passions corrupt the milk, and alter the temperature of the childe, which now being [c] *Udum & molle lutum*, is easily seasoned and perverted. And if such a nurse may be found out, that will be diligent and careful withal, let *Phavorinus* and *M. Aurelius* plead how they can against it, I had rather accept of her in some cases then the mother her self, and which *Bonacialus* the Physitian, *Nic. Biesius* the politician, *lib. 4. de repub. cap. 8.* approves, † *Some nurses are much to be preferred to some mothers.* For why may not the mother be naught, a peevish drunken flurt, a waspish cholerick slut, a crazed peece, a fool, (as many mothers are) unsound as soon as the nurse? There is more choice of nurses then mothers; and therefore except the mother be most vertuous, staid, a woman of excellent good parts, and of a sound complexion, I would have all children in such cases committed to discreet strangers. And 'tis the only way; as by marriage they are engrafted to other families to alter the breed, or if any thing be amisse in the mother, as *Ludovicus Mercatus* contends, *Tom. 2. lib. de morb. hæred.* to prevent diseases and future maladies, to correct and qualifie the childes ill-disposed temperature, which he had from his parents. This is an excellent remedy, if good choice be made of such a Nurse.

x *Ne insitivo lactis alimento degeneret corpus, & animus corrumpatur.*

* *Lib. 3. de civ. conversat.*

y *Stephanus.*

z *To. 2. Nutrices non quasvis, sed maxime probas deligamus.*

a *Nutrix non sit lasciva aut temulenta. Hier.*

b *Prohibendum ne stolida lactet.*

c *Pers.*

† *Nutrices interdum matribus sunt meliores.*

Subsect. 2.

Education a Cause of Melancholy.

EDucation, of these accidental causes of Melancholy, may justly challenge the next place, for if a man escape a bad nurse he may be undone by evil bringing up. [d] *Iason Pratensis*, puts this of *Education* for a principal cause; bad parents, step-mothers, Tutors, Masters, Teachers, too rigorous, too severe, too remisse or indulgent on the other side, are often fountains and furtherers of this disease. Parents and such as have the tuition and oversight of children, offend many times in that they are too stern, alway threatning, chiding, brawling, whipping or striking; by means of which, their poor children are so disheartned and cowed, that they never after have any courage, a merry hour in their lives, or take pleasure in any thing. There is a great moderation to be had in such things, as matters of so great moment, to the making or marring of a childe. Some fright their children with beggars, bugbears, and hobgoblins, if they cry, or be otherways unruly: but they are much too blame in it, many times, saith *Lavater de spectris, part. 1. cap. 5. ex metu in morbos graves incidunt & noctu dormientes clamant*, for fear they fall into many diseases, and cry out in their sleep, and are much the worse for it all their lives: these things ought not at all, or to be sparingly done, & upon just occasion. Tyrannical, impatient, haire-brain Schoolemasters, *aridi magistri*, so * *Fabius* termes them, *Ajaces flagelliferi*, are in this kinde as bad as hangmen and executioners, they make many children endure a martyrdom all the while they are at schoole, with bad diet, if they boord in their houses, too much severity and ill usage, they quite pervert their temperature of body and minde: still chiding, rayling, frowning, lashing, tasking, keeping, that they are *fracti animis*, moped many times, weary of their lives, * *nimia severitate deficiunt & desperant*, and think no slavery in the world (as once I did my self) like to that of a Grammar scholar. *Præceptorum ineptiis discruciantur ingenia puerorum*, saith *Erasmus*, they tremble at his voice, looks, coming in. *S. Austin* in the first book of his *confess. & 4. ca.* cals this schooling *meliculosam necessitatem*, and elsewhere a martyrdome, and confesseth of himself, how cruelly he was tortured in minde for learning Greek, *nulla verba noveram, & sævis terroribus & pœnis, ut nossem, instabatur mihi vehementer*, I know nothing, and with cruel terrors and punishment I was daily compel'd. [e] *Beza* complains in like case of a rigorous schoolmaster in *Paris*, that made him by his continual thunder and threats, once in a minde to drown himself, had he not met by the way with an uncle of his that vindicated him from that misery for the time, by taking him to his house. *Trincavellius lib. 1. consil. 16.* had a Patient nineteen yeers of age, extremely melancholy, *ob nimium studium, Tarvitii & præceptoris minas*, by reason of overmuch study, and his * Tutors threats. Many Masters are hard hearted, and bitter to their servants, and by that meanes do so deject, with terrible speeches and hard usage so crucifie them, that they become desperate, and can never be recalled.

Others again in that opposite extreme, doe as great harme by their too much

d *Lib. de morbis capitis, cap. de mania; Haud postrema causa supputatur educatio, inter has mentis abalienationis causas. Injusta novercа.*

* *Lib. 2. cap. 4.*

* *Idem. Et quod maxime nocet, dum in teneris ita timent nihil conantur.*

e *Præfat. ad Testam.*

* *Plus mentis pædagogico supercilio abstulit, quam unquam præceptis suis sapientiæ instillavit.*

much remisnes, they give them no bringing up, no calling to busie themselves about, or to live in, teach them no trade, or set them in any good course; by meanes of which their servants, children, Scholars, are carried away with that stream of drunkennes, idlenes, gaming, and many such irregular courses, that in the end they rue it, curse their parents, and mischief themselves. Two much indulgence causeth the like, * *inepta patris lenitas & facilitas prava*, when as *Mitio*-like, with too much liberty and too great allowance, they feed their childrens humors, let them revel, wench, riot, swagger, and do what they will themselves, and then punish them with a noise of Musitians;

* *Ter. Adel.* 3. 4.

* *Obsonet, potet, oleat unguenta de meo;*
Amat? dabitur à me argentum ubi erit commodum.
Fores effregit? restituentur: descidit
Vestem? resarcietur. —— *faciat quod lubet,*
Sumat, consumat, perdat, decretum est pati.

* *Idem. Ac.* 1. *sc.* 2.

But as *Demeo* told him, *tu illum corrumpi sinis*, your lenity will be his undoing, *prævidere videor jam diem illum, quum hic egens profugiet aliquo militatum*, I foresee his ruine. So parents often erre, many fond mothers especially, dote so much upon their children, like * *Æsops* Ape, till in the end they crush them to death, *Corporum nutrices animarum novercæ*, pampering up their bodies to the undoing of their souls: they will not let them be [f] corrected or controled, but still soothed up in every thing they do, that in conclusion, *they bring sorrow, shame, heavines to their parents* (*Ecclus cap.* 30. 8, 9. *become wanton, stubborn, wilful, and disobedient*; rude, untaught, head-strong, incorrigible, and graceless; *They love them so foolishly*, saith [g] *Cardan, that they rather seem to hate them, bringing them not up to vertue but injury, not to learning but to riot, not to sober life and conversation, but to all pleasure and licentious behaviour*. Who is he of so little experience that knows not this of *Fabius* to be true? [h] *Education is another nature altering the minde and will, and I would to God* (saith he) *we our selves did not spoile our childrens maners, by our overmuch cockering and nice education, and weaken the strength of their bodies and mindes, that causeth custom, custom nature, &c.* For these causes *Plutarch* in his book *de lib. educ.* and *Hierom. epist. lib.* 1. *epist.* 17. to *Læta de institut. filiæ*, gives a most especial charge to all parents, and many good cautions about bringing up of children, that they be not committed to undiscreet, passionate, bedlam Tutors, light, giddy headed, or covetous persons, and spare for no cost; that they may be well nurtured and taught, it being a matter of so great consequence. For such parents as do otherwise, *Plutarch* esteemes of them, [i] *that are more careful of their shooes then of their feet*, that rate their wealth above their children. And he, saith [k] *Cardan, that leaves his son to a covetous Schoolemaster to be informed, or to a close Abby to fast and learn wisdome together, doth no other, then that he be a learned fool, or a sickly wise man.*

* *Camerarius cent.* 77. *cent* 2. hath elegantly expressed it in an Embleme *perdit amando, &c.*

f *Prov.* 13. 24. He that spareth the rod hates his son.

g *Lib.* 2 *de consol. Tam Stulte pueros diligimus ut odisse potius videamur, illos non ad virtutem sed ad injuriam, non ad eruditionem sed ad luxum, non ad virtutem sed voluptatem educantes.*

h *Lib.* 1. *c.* 3. *Educatio altera natura, alterat animos & voluntatem, atque utinam (inquit) liberorum nostrorum mores non ipsi perderemus, quum infantiam statim delicijs solvimus: mollior ista educatio, quam indulgentiam vocamus, nervos omnes, & mentis & corporis frangit; fit ex his consuetudo, inde natura.* i *Perinde agit ac siquis de calceo sit sollicitus, pedem nihil curet. Juven. Nil patri minus est quam filius.* k *Lib.* 3. *de sapient: qui avaris pædagogis pueros alendos dant, vel claustris in cœnobiis jejunare simul & sapere, nihil aliud agunt, nisi ut sint vel non sine stultitia eruditi, vel non integra sapientes.*

Subsect. 3.

Terrors and Affrights, Causes of Melancholy.

TVlly in the 4. *of his Tusculans*, distinguisheth these terrors which arise from the apprehension of some terrible object heard or seen, from other fears, and so doth *Patritius lib. 5. Tit. 4. de regis institut.* Of all fears they are most pernitious and violent, and so suddainly alter the whole temperature of the body, move the soul, and spirits, strik such a deep impression, that the parties can never be recovered, causing more grievous and fiercer Melancholy, as *Felix Plater, c. 3. de mentis alienat.*[l] speakes out of his experience, then any inward cause whatsoever: *and imprints it self so forcibly in the spirits, brain, humors, that if all the mass of bloud were let out of the body, it could hardly be extracted. This horrible kinde of Melancholy* (for so he tearmes it) *had been often brought before him, and troubles and affrights commonly men and women, young and old of all sorts.* * *Hercules de Saxonia*, calls this kinde of Melancholy (*ab agitatione spirituum*) by a peculiar name, it comes from the agitation, motion, contraction, dilatation of spirits, not from any distemperature of humors, and produceth strong effects. This terror is most usually caused, as [m] *Plutarch* will have, *from some imminent danger, when a terrible object is at hand*, heard, seen, or conceived, [n] *truely appearing, or in a*[o] *dream*: and many times the more sudden the accident, it is the more violent.

* *Stat terror animis, & cor attonitum salit,*
Pavidumque trepidis palpitat venis jecur.
Their soul's affright, their heart amazed quakes,
The trembling Liver pants ith' veines, and akes.

Arthemedorus the Grammarian lost his wits by the unexpected sight of a Crocodile, *Laurentius 7. de melan.* [p] The Massacre at *Lions* 1572. in the reign of *Charls* the 9. was so terrible and fearful, that many ran mad, some died, great-bellied women were brought to bed before their time, generally all affrighted and agast. Many lose their wits [q] *by the sudden sight of some spectrum or divil, a thing very common in all ages*, saith *Lavater part. 1. cap. 9.* as *Orestes* did at the sight of the *Furies*, which appeared to him in black (as * *Pausanias* records) The Greeks call them μορμολύκεια, which so terrifie their souls, or if they be but affrighted by some counterfeit divels in jest,

——† *ut pueri trepidant, atque omnia cæcis*
In tenebris metuunt —— as children in the dark conceive Hobgoblins, and are sore afraid, they are the worse for it all their lives. Some by sudden fires, earthquakes, inundations, or any such dismal objects: *Themison* the Physician fell into an *Hydrophobia*, by seeing one sick of that disease: (*Dioscorides l. 6. c. 33.*) or by the sight of a monster, a carcase, they are disquieted many months following, & cannot endure the room where a coarse hath been, for a world would not be alone with a dead man, or lye in that bed many years after in which a man hath died. At [r] *Basil* a many

l *Terror & metus maxime ex improviso accedentes ita animum commovent, ut spiritus nunquam recuperent, gravioremque melancholiam terror facit, quam quæ ab interna causa fit. Impressio tam fortis in spiritibus humoribusque cerebri, ut extracta tota sanguinea massa, ægre exprimatur, & hæc horrenda species melancholiæ frequenter oblata mihi, omnes exercens, viros, juvenes, senes.*

* *Tract. de melan. cap. 7. & 8. non ab intemperie, sed agitatione, dilatatione, contractione, motu spirituum.*

m *Lib. de fort. & virtut Alex. præsertim ineunte periculo, ubi res prope adsunt terribiles.*

n *Fit a visione horrenda, revera apparente, vel per insomnia, Plateus.*

o A painters wife in Basil, 1600. *Somniavit filium bello mortuum, inde Melancholica consolari noluit.* * *Senec. Herc. Oet.*

p *Quarta pars comment. de Statu religionis in Gallia sub Carolo. 9.* 1572.

q *Ex occursu dæmonum aliqui furore corripiuntur, & experientia notum est.* * *Lib. 8. in Arcad.* † *Lucret.*

r *Puellæ extra urbem in prato concurrentes, &c. mæsta & melancholica domum rediit per dies aliquot vexata, dum mortua est. Plater.*

little

little children in the spring time, went to gather flowers in a meddow at the towns end, where a melefactor hung in gibbets; all gazing at it, one by chance flung a stone, and made it stir, by which accident, the children affrighted ran away; one flower then the rest, looking back, and seeing the stirred carcase wag towards her, cried out it came after, & was so terribly affrighted, that for many dayes she could not rest, eat or sleep, she could not be pacified, but melancholy, died. [f] In the same town another childe beyond the *Rhine*, saw a grave opened, & upon the sight of a carcase, was so troubled in minde, that she could not be comforted, but a little after departed, and was buried by it. *Platerus observat. l.* 1. A Gentlewoman of the same city saw a fat hog cut up, when the intrals were opened, and a noysome savour offended her nose, she much misliked, and would not longer abide: a Physician in presence, told her, as that hog, so was she, ful of filthy excrements, and aggravated the matter by some other loathsome instances, in so much, this nice Gentlewoman apprehended it so deeply, that she fell forthwith a vomiting, was so mightily distempered in minde and body, that with all his art and perswasions, for some months after, he could not restore her to her self again, she could not forget it, or remove the object out of her sight, *Idem.* Many cannot endure to see a wound opened, but they are offended; a man executed, or labor of any fearful disease, as possession, Appolexies, one bewitched: [t] or if they read by chance of some terrible thing, the symptomes alone of such a disease, or that which they dislike, they are instantly troubled in minde, agast, ready to apply it to themselves, they are as much disquieted, as if they had seen it: or were so affected themselves. *Hecatas sibi videntur somniare*, they dream & continually think of it. As lamentable effects are caused by such terrible objects heard, read, or seen, *auditus maximos motus in corpore facit*, as [u] *Plutarch* holds, no sense makes greater alteration of body and minde: sudden speech sometimes, unexpected news, be they good or bad, *praevisa minus oratio*, will move as much, *animum obruere, & de sede suâ deijcere*, as a [x] Philosopher observes, will take away our sleep, and appetite, disturbe and quite overturn us. Let them bear witness that have heard those Tragical alarums, outcryes, hideous noises, which are many times suddenly heard in the dead of the night by irruption of enemies and accidental fires, &c. those [x] panick fears, which often drive men out of their wits, bereave them of sense, understanding and all, some for a time, some for their whole lives, they never recover it. The [y] *Midianites* were so affrighted by *Gideons* souldiers, they breaking but every one a pitcher; and [z] *Hannibals* army by such a panick fear was discomfited at the walls of *Rome*. *Augusta Livia* hearing a few Tragical verses recited out of *Virgil, Tu Marcellus eris, &c.* fell down dead in a sowne. *Edmus* King of *Denmark*, by a sudden sound which he heard, [a] *was turned into fury with all his men, Cranzius. l.* 5. *Dan. hist. & Alexander ab Alexandro l.* 3. *c.* 5. *Amatus Lusitanus* had a patient, that by reason of bad tidings became *Epilepticus, cen.* 2. *cura* 90. *Cardan subtil. l.* 18. saw one that lost his wits by mistaking of an *Eccho*. If one sense alone can cause such violent commotions of the minde, what may we think when hearing, sight, & those other senses are all troubled at once? as by some Earthquakes, thunder, lighting, tempests, &c. At *Bologne* in *Italy Anno* 1504. there was such a fearful earthquake about eleven a clock in the night (as

[f] *Altera transRhenana ingressa sepulchrum recens apertum, vidit cadaver, & domum subito reversa putavit eam vocare, post paucos dies obijt, proximo sepulchro collocata. Altera patibulum sero praeteriens, metuebat ne urbe exclusa illic pernoctaret, unde melancholica facta, per multos annos laboravit. Platerus.*

[t] *Subitus occursus, inopinata lectio.*

[u] *Lib. de auditione.*

[x] *Theod. Prodromus lib. 7. Amorum.*

[x] *Effuso cernens fugientes agmine turmas, Quis mea nunc inflat cornua Faunus ait. Alciat. emb.* 122.

[y] Jud. 6. 19.

[z] Plutarchus vita ejus.

[a] *In furorem cum sociis versus.*

148 (as * *Beroaldus* in his book *de terræ motu*, hath commended to posterity) that all the citie trembled, the people thought the world was at an end, *actum de mortalibus*, such a fearful noise, it made such a detestable smel; the inhabitants were infinitely affrighted, and some ran mad. *Audi rem atrocem, & annalibus memorandam* (mine author addes) hear a strange story, & worthy to be chronicled, I had a servant at the same time called *Fulco Argelanus*, a bold & proper man, so grievously terrified with it, that he † was first melancholy, after doted, at last mad, and made away himself. At [b] Fuscinum *in* Japona *there was such an earthquake, and darkness on a sudden, that many men were offended with headach, many overwhelmed with sorrow and melancholy. At* Meacum *whole streets and goodly palaces were overturned at the same time, and there was such an hideous noyse withall, like thunder, and filthy smell, that their hair stared for fear, and their hearts quaked, men and beasts were incredibly terrified. In* Sacai *another city, the same earthquake was so terrible unto them, that many were bereft of their senses; and others by that horrible spectacle so much amazed, that they knew not what they did. Blasius* a Christian, the reporter of the news, was so affrighted for his part, that though it were two months after, he was scarce his own man, neither could he drive the rememberance of it out of his minde. Many times, some years following they will tremble afresh at the [c] remembrance, or conceipt of such a terrible object, even all their lives long, if mention be made of it. *Cornelius Agrippa* relates out of *Gulielmus Parisiensis*, a story of one, that after a distastful purge which a Phisician had prescribed unto him, was so much moved, [d] *that at the very sight of physick he would be distempered*, though he never so much as smelled to it, the box of Physick long after would give him a purge; nay the very remembrance of it did effect it; [e] *like travellers and Sea-men*, saith *Plutarch*, *that when they have been sanded, or dashed on a rock, for ever after fear not that mischance only, but all such dangers whatsoever.*

* *Subitarius terræ motus.*

† *Cæpit inde despere cum dispendio sanitatis, inde adeo demẽtans, ut sibi ipsi mortem inferret.*

b *Historica relatio de rebus Japonicis Tract. 2. de legat. regis Chinensis, a Lodovico Frois Jesuita. A. 1596. Fuscini derepente tanta acris caligo & terræmotus, ut multi capite dolerent, plurimis cor mœrore & melancholia obrueretur. Tantum fremitum edebat, ut tonitru fragorem imitari videretur, tantamque &c. In urbe Sacai tam horrificus fuit, ut homines vix sui compotes essent à sensibus abalienati, mœrore oppressi tam horrendo spectaculo. &c.*

c *Quum subit illius tristissima noctis Imago.*

d *Qui solo aspectu medicinæ movebatur ad purgandum.*

e *Sicut viatores ſi ad saxum impegerint, aut nautæ, memores sui casus, non ista modo quæ offendunt, sed & similia horrent per petuò & tremunt.*

Subsect. 4.

Scoffs, Calumnies, bitter Jests, how they cause melancholy.

[f] IT is an old saying, [f] *A blow with a word strikes deeper then a blow with a sword:* & many men are as much gauled with a calumny, a surril and bitter jest, a libel, a pasquil, Satyre, Apologe, Epigram, Stage-playes, or the like, as with any mis-fortune, whatsoever. Princes & Potentates, that are otherwise happy, and have all at command, secure & free, *quibus potentia sceleris impunitatem fecit*, are grievously vexed with these pasquelling libels, and Satyrs: they fear a rayling * *Aretine*, more then an enemy in the field, which made most Princes of his time (as some relate) *allow him a liberal pension, that he should not taxe them in his Satyres.* The Gods had their *Momus*, *Homer* his *Zoilus*, *Achilles* his *Thirsites*, *Philip* his *Demades*: The *Cæsars* themselves in *Rome* were commonly taunted. There was never wanting a *Petronius*, a *Lucian* in those times, nor will be a *Rablais*, an *Euphormio*, a *Boccalinus* in ours. *Adrian* the sixth Pope,

f *Leviter volant graviter vulnerant. Bernardus.*

* *Ensis sauciat corpus, mentem sermo.*

† *Sciatis eum esse qui à nemine fere ævi sui magnate, non illustre stipendium habuit, ne mores ipsorum Satyris suis notaret. Gasp. Barthius præfat. parnodid.*

Pope,[g] was so highly offended, and grievously vexed with Pasquillers at *Rome*, he gave command that statue should be demolished and burned, the ashes flung into the river *Tiber*, and had done it forthwith, had not *Lodovicus Suessanus*, a facete companion, disswaded him to the contrary, by telling him, that *Pasquils* ashes would turn to frogs in the bottome of of the river, and croak worse and lowder then before. —*genus irritabile vatum*, and therefore * *Socrates* in *Plato* adviseth all his friends, *that respect their credits, to stand in awe of Poets, for they are terrible fellows, can praise and dispraise as they see cause. Hinc quam sit calamus sævior ense patet.* The Prophet *David* complains, *Psal.* 123. 4. *that his soul was full of the mocking of the wealthy, and of the despitefulness of the proud, and* Psal. 55. 4. *for the voice of the wicked, &c, and their hate; his heart trembled within him, and the terrors of death came upon him: Fear and horrible fear, &c.* and *Psal.* 69. 20. *Rebuke hath broken my heart, and I am full of heavinesse.* Who hath not like cause to complain, and is not so troubled, that shall fall into the mouths of such men? for many are of so [h] petulant a spleen; and have that figure *Sarcasmus* so often in their mouths, so bitter, so fooliish, as [i] *Baltasar Castilio* notes of them, that *they cannot speak, but they must bite*; they had rather lose a friend then a jest; and what company soever they come in, they will be scoffing, insulting over their inferiours, especially, over such as any way depend upon them, humoring, misusing, or putting gulleries on some or other, till they have made by their humoring or gulling [k] *ex stulto insanum*: a mope or a noddy, and all to make themselves merry:

——† *dummodo risum*
Excutiat sibi; non hic cuiquam parcit amico,

Friends, neuters, enemies, all are as one, to make a fool a mad-man, is their sport, & they have no greater felicity then to scoff and deride others; they must sacrifice to the god of laughter, with them in [l] *Apuleius*, once a day, or else they shall be melancholy themselves; they care not how they grinde & misuse others, so they may exhilarate their own persons. Their wits indeed serve them to that sole purpose, to make sport, to break a scurrile jest, which is *levissimus ingenii fructus*, the froth of wit, as **Tully* holds, & for this they are often applauded, in all other discourse, dry, barren, straminious, dull and heavy, here lies their *Genius*, in this they alone excel, please themselves and others. *Leo Decimus*, that scoffing *Pope*, as *Iovius* hath registred in the 4. book of his life, took an extraordinary delight in humoring of silly fellows, and to put gulleries upon them, [m] *by commending some, perswading others* to this or that; he made *ex stolidis stultissimos, & maxime ridiculos, ex stultis insanos*; soft fellows, stark noddies; and such as were fooliish, quite mad before he left them. One memorable example he recites there, of *Tarascomus* of *Parma* a Musician that was so humored by *Leo Decimus*, and *Bibiena* his second in this business, that he thought himself to be a man of most excellent skill, (who was indeed a ninnie) they [n] *made him set fooliish songs, and invent new ridiculous precepts, which they did highly commend*, as to tye his arme that played on the Lute, to make him strike a sweeter stroke, [o] *and to pull down the Arras hangings, because the voice would be clearer, by reason of the reverberation of the wall.* In the like manner they perswaded one *Baraballius* of *Caieta*, that he was as good a Poet as *Petrarch*; would have him to be made a Laureat Poet, and invite all his friends

g *Iovius in vita ejus, gravissime tulit famosis libellis nomen suum ad Pasquilli statuam fuisse laceratum, decrevitque ideo statuam demoliri &c.*
* *Plato lib. 13. de legibus. Qui existimationem curant, poetas vereantur, quia magnam vim habent ad laudandum & vituperandum.*
h *Petulanti splene cachinno.*
i *Curial. lib. 2. Ea quorundam est insciitia, ut quoties loqui, toties mordere licere sibi putent.*
k *Ter. Eunuch.*
† *Hor. ser. lib. 2. Sat. 4.*
l *Lib. 2.*
* *De orat.*
m *Laudando, & mira iis persuadendo.*
n *Et vana inflatus opinione, incredibilia ac ridenda quædam Musices præcepta commentaretur, &c.*
o *Ut voces nudis parietibus illisæ, suavius ac acutius resilirent.*

150 friends to his instalment; and had so possessed the poor man with a conceipt of his excellent Poetry, that when some of his more discreet friends told him of his folly, he was very angry with them, and said [p] *they envied his honor and prosperity:* It was strange (saith *Iovius*) to see an old man of 60. yeers, a venerable and grave old man, so gulled. But what cannot such scoffers do, especially if they finde a soft creature, on whom they may worke nay to say truth, who is so wise, or so discreet, that may not be humored in this kinde, especially if some excellent wits shall set upon him; he that mads others, if he were so humored, would be as mad himself, as much grieved and tormented; he might cry with him in the Comedy, *Proh Iupiter, tu homo me adigas ad insaniam.* For all is in these things as they are taken; if he be a silly soul, and do not perceive it, 'tis well, he may happily make others sport, and be no whit troubled himself; but if he be apprehensive of his folly, and take it to heart, then it torments him worse then any lash: a bitter jest, a slander, a calumny, pierceth deeper then any losse, danger, bodily pain, or injury whatsoever; *leviter enim volat*, as *Bernard* of an arrow, *sed graviter vulnerat*, especially if it shall proceed from a virulent tongue, it cuts (saith *David*) *like a two edged sword. They shoot bitter words as arrows*, Psal. 64. 3. *And they smote with their tongues*, Jer. 18. 18. and that so hard, that they leave an incurable wound behinde them. Many men are undone by this means, moped, & so dejected, that they are never to be recovered; and of al other men living, those which are actually melancholy, or inclined to it, are most sensible (as being suspitious, cholerick, apt to mistake) and impatient of an injury in that kinde: they aggravate, and so meditate continually of it, that it is a perpetual corrosive, not to be removed, till time wear it out. Although they peradventure that so scoffe, do it alone in mirth and merriment, and hold it *optimum alienâ frui insaniâ*, an excellent thing to enjoy another mans madness; yet they must know, that it is a mortal sin (as [q] *Thomas* holds) and as the Prophet [r] *David* denounceth, they *that use it, shall never dwell in Gods tabernacle.*

Such scurrile jests, flouts, & sarcasmes therefore, ought not at all to be used; especially to our betters, to those that are in misery, or any way distressed: for to such, *ærumnarum incrementa sunt*, they multiply grief, and as [t] he perceived, *In multis pudor, in multis iracundia, &c* many are ashamed, many vexed, angred, and there is no greater cause or furtherer of melancholy. *Martin Cromerus* in the 6. book of his history, hath a pretty story to this purpose, of *Vladislaus* the second king of *Poland*, and *Peter Dunnius*, Earle of *Shrine*; they had been hunting late, & were enforced to lodge in a poor Cottage. When they went to bed, *Vladislaus* told the Earle in jest, that his wife lay softer with the Abbot of *Shrine*; he not able to contain, replied, *Et tua cum Dabesso*, and yours with *Dabessus*; a gallant young Gentleman in the Court, whom *Christina* the Queen loved. *Tetigit id dictum Principis animum*, these words of his so galled the Prince, that he was long after *tristis & cogitabundus*, very sad & melancholy for many months: but they were the Earles utter undoing: for when *Christina* heard of it, she persecuted him to death. *Sophia* the Empresse, *Iustinians* wife, broke a bitter jest upon *Narsetes* the Eunuch, a famous Captain then disquieted for an overthrow which he lately had: that he was fitter for a distaffe and to keep women company, then to wield a sword, or to be General of an army: but it

p *Immortalitati & gloriæ suæ prorsus invidentes.*

q 2. 2. *dæ quæst.* 75. *Irrisio mortale peccatum.*

r Psal. 15. 3.

t *Balthasar Castilio lib. 2. de aulico.*

cost

cost her dear, for he so far distasted it, that he went forthwith to the adverse part, much troubled in his thoughts, caused the *Lumbards* to rebell, and thence procured many miseries to the Common-wealth. *Tiberius* the Emperor with-held a Legacy from the people of *Rome*, which his Predecessor *Augustus* had lately given, and perceiving a fellow round a dead corse in the eare, would needs know wherefore he did so; the fellow replied, that he wished the departed Soul to signifie to *Augustus*, the commons of *Rome* were yet unpaid; for this bitter jest the Emperor caused him forthwith to be slaine, and carry the news himselfe. For this reason, all those that otherwise approve of jests in some cases, and facete Companions, (as who doth not?) let them laugh and be merrie, *rumpantur & ilia Codro*, 'tis laudable and fit, those yet will by no meanes admit them in their companies, that are any way inclined to this malady; *non jocandum cum iis qui miseri sunt, & ærumnosi*, no jesting with a discontented person, 'Tis *Castilio's* caveat, [t] *Io. Pontanus*, and [u] *Galateus*, and every good mans.

Play with me, but hurt me not:
Jest with me, but shame me not.

Comitas is a vertue betwixt *Rusticity* and *Scurrility*, two extremes, as *Affability* is betwixt *Flattery* and *Contention*, it must not exceed; but be still accompanied with that * ἀβλάβεια or innocency, *quæ nemini nocet, omnem injuriæ oblationem abhorrens*, hurts no man, abhors all offer of injury. Though a man be liable to such a jest, or obloquie, have been overseene, or committed a foule fact, yet it is no good manners or humanity, to upbraid, to hit him in the teeth with his offence, or to scoffe at such a one; 'tis an old axiome, *turpis in reum omnis exprobratio*. I speak not of such as generally taxe vice, *Barclay*, *Gentilis*, *Erasmus*, *Agrippa*, *Fischartus*, *&c.* the *Varronists* and *Lucians* of our time, Satyrists, Epigrammatists, Comœdians, Apologists, &c. but such as personate, rayle, scoffe, calumniate, perstringe by name, or in presence offend;

* *Ludit qui stolidâ procacitate,*
Non est Sestius ille sed caballus;

'Tis horse-play this, and those jests (as he [x] saith) *are no better then injuries*, biting jests, *mordentes & aculeati*, they are poysoned jests, leave a sting behinde them, and ought not to be used.

[y] *Set not thy foot to make the blinde to fall,*
Nor wilfully offend thy weaker brother:
Nor wound the dead with thy tongues bitter gall,
Neither rejoice thou in the fall of other.

If these rules could be kept, we should have much more ease and quietnesse then we have, lesse melancholy: whereas on the contrary, we study to misuse each other, how to sting and gaul, like two fighting bores, bending all our force and wit, friends, fortunes, to crucifie * one anothers soules; by means of which, there is little content and charity, much virulency, hatred, malice, and disquietnesse among us.

t *De sermone lib. 4. cap. 3.*
u *Fol. 55. Galateus.*

* *Tully Tusc. quæst.*

* *Mart. lib. 1. epig. 35.*

x *Tales joci ab injuriis non possint discerni. Galateus fo. 55*
y Pybrac in his Quadraint 37.

* *Ego hujus misera fatuitate & dementia conflictor. Tull. ad Attic. li. 11.*

SUBSECT. 5.

Loss of liberty, servitude, imprisonment, how they cause Melancholy.

TO this Catalogue of causes, I may well annex loss of liberty, servitude, or imprisonment, which to some persons is as great a torture as any of the rest. Though they have all things convenient, sumptuous houses to their use, fair walkes and gardens, delicious bowers, galleries, good fear and diet, & all things correspondent: yet they are not content, because they are confined, may not come and go at their pleasure; have, and do what they will, but live [y] *alienâ quadrâ*, at another mans table and command. As it is [z] in meats so is it in all other things, places, societies, sports; let them be never so pleasant, commodious, wholesome, so good; yet *omnium rerũ est satietas*, there is a loathing satiety of all things. The children of *Israel* were tired with *Manna*, it is irksome to them so to live, as to a bird in a cage, or a dog in his kennel, they are weary of it. They are happy, it is true, and have all things, to another mans judgment, that heart can wish, or that they themselves can desire, *bona si sua nôrint*: yet they loath it, and are tired with the present: *Est natura hominum novitatis avida*; mens nature is still desirous of news, variety, delights; and our wandring affections are so irregular in this kinde, that they must change, though it be to the worst. Batchelors must be married, and married men would be Batchelors; they do not love their own wives, though otherwise fair, wise, vertuous, and well qualified, because they are theirs; our present estate is still the worst, we cannot endure one course of life long, *& quod modò voverat, odit*, one calling long, *esse in honore juvat, mox displicet*; one place long, [a] *Romæ Tybur amo, ventosus Tybure Romam*, that which we earnestly sought, we now contemn. *Hoc quosdam agit ad mortem* (saith [b] *Seneca*) *quòd proposita sæpe mutando in eadem revoluntur, & non relinquunt novitati locum: Fastidio cæpit esse vita, & ipsus mundus, & subit illud rapidissimarum deliciarum, Quousque eadem?* this alone kils many a man, that they are tied to the same still, as a horse in a mill, a dog in a wheele, they run round, without alteration or news, their life groweth odious, the world loathsome, and that which crosseth their furious delights, *What? still the same? Marcus Aurelius* and *Solomon*, that had experience of all worldly delights and pleasure, confessed as much of themselves; what they most desired, was tedious at last, and that their lust could never be satisfied, all was vanity and affliction of minde.

Now if it be death it self, another Hell, to be glutted with one kind of sport, dieted with one dish, tied to one place; though they have all things otherwise as they can desire, and are in Heaven to another mans opinion, what misery & discontent shall they have, that live in slavery, or in prison it self? *Quod tristius morte, in servitute vivendũ*, as *Hermolaus* told *Alexander* in [c] *Curtius*, worse then death is bondage: * *hoc animo scito omnes fortes, ut mortem servituti anteponant*, All brave men at arms (*Tully* holdes) are so affected. [d] *Equidem ego is sum, qui servitutem extremum omnium malorũ esse arbitror*: I am he (saith *Boterus*) that accompt servitude, the extremity of misery. And what calamity do they endure, that live with those hard taskmasters, in gold mines, (like those 30000 * *Indian* slaves at *Potosa* in *Peru*) tin-mines, lead-mines, stone-quarries, cole-pits, like so many mouldwarps under

y *Miserum est aliena vivere quadra. Iuv.*
z *Crambæ bis cocta. Vitæ me redde priori.*
a *Hor.*
b *De tranquil. animæ*
c *Lib. 8.*
* *Tullius Lepido Fam. 10. 27.*
d *Boterus l. 1. polit. cap. 4.*
* *Lact. descrip. Americæ.*

under ground, condemned to the gallies, to perpetuall drudgery, hunger, thirst, and stripes, without all hope of delivery? How are those women in *Turkie* affected, that most part of the year come not abroad; those *Italian* and *Spanish* Dames, that are mewed up like Hawks, and lockt up by their jealous husbands? how tedious is it to them that live in Stoves and Caves half a year together? as in *Island*, *Muscovy*, or under the [e] Pole it self, where they have six moneths perpetuall night. Nay, what misery and discontent do they endure, that are in prison? They want all those six non-natural things at once, good ayr, good dyet, exercise, company, sleep, rest, ease, &c. that are bound in chains all day long, suffer hunger, and (as [f] *Lucian* describes it) *must abide that filthy stink, and ratling of chains, howlings, pitifull out-cryes, that prisoners usually make: these things are not only troublesome, but intolerable.* They lie nastily amongst toads and frogs in a dark dungeon, in their own dung, in pain of body, in pain of soul, as *Joseph* did, *Psal.* 105. 18. *They hurt his feet in the stocks, the iron entred his soul.* They live solitary, alone, sequestred from all company but heart-eating melancholy; and for want of meat, must eat that bread of affliction, prey upon themselves. Well might [g] *Arculanus* put long imprisonment for a cause, especially to such as have lived jovially, in all sensuality and lust, upon a sudden are estranged and debarred from all manner of pleasures: as were *Huniades*, *Edward*, and *Richard* the second, *Valerian* the Emperour, *Bajazet* the *Turk*. If it be irksome to miss our ordinary companions & repast for once a day, or an hour, what shal it be to lose them for ever? If it be so great a delight to live at liberty, and to enjoy that variety of objects the world affords; what misery and discontent must it needs bring to him, that shal now be cast headlong into that *Spanish* Inquisition, to fall from Heaven to Hel, to be cubbed up upon a sudden, how shall he be perplexed, what shall become of him? [h] *Robert* Duke of *Normandy*, being imprisoned by his youngest brother *Henry* the first, *ab illo die inconsolabili dolore in carcere contabuit*, saith *Matthew Paris*: from that day forward, pined away with grief. † *Fugurth* that generous Captain, *brought to Rome in triumph, and after imprisoned, through anguish of his soul, and melancholy, dyed.* [i] *Roger*, Bishop of *Salisbury*, the second man from King *Stephen*, (he that built that famous Castle of [k] *Devices* in *Wiltshire*) was so tortured in prison with hunger, and all those calamities accompanying such men, [l] *ut vivere noluerit, mori nescierit*, he would not live, and could not die, betwixt fear of death, and torments of life. *Francis* King of *France* was taken prisoner by *Charls* the fifth, *ad mortem ferè melancholicus*, saith *Guicciardine*, melancholy almost to death, and that in an instant. But this is as clear as the Sun, and needs no further illustration.

e If there be any inhabitants.

f *In Toxari. Interdiu quidem vinctum esse, & manus constrictas, noctu verò totum corpus vincitur, ad has miserias accidit corporis fœtor, strepitus ejulantium, somni brevitas, hæc omnia planè molesta & intolerabilia.*

g *In 9 Rhasis.*

h William the Conquerors eldest son.

† *Salust. Romam triumpho ductus tandemq; in carcerem conjectus, animi dolore periit.*

i *Camden in Wiltsh. miserum senem ita fame & calamitatibus in carcere fregit, inter mortis metum, & vitæ tormenta, &c.*

k Vies *hodie.*

l *Seneca.*

Subsect. 6.

Poverty and want, causes of Melancholy.

POverty and want, are so violent oppugners, so unwelcome guests, so much abhorred of all men, that I may not omit to speak of them apart. Poverty, although (if considered aright, to a wise, understanding, truly regenerate, & contented man) it be *donum Dei*, a blessed estate, the way to Heaven, as [m] *Chrysostome* cals it, Gods gift, the mother of modesty, & much to be preferred

m *Com. ad Hebræos.*

154 before riches (as shall be shewed in his [n] place) yet as it is esteemed in the worlds censure, it is a most odious calling, vile and base, a severe torture, *summum scelus*, a most intolerable burthen; we [o] shun it all, *cane pejus & angue*, we abhor the name of it, * *Paupertas fugitur, totoq; arcessitur orbe*, as being the fountain of all other miseries, cares, woes, labours, and grievances whatsoever. To avoid which, we will take any pains, —*extremos currit mercator ad Indos*, we will leave no haven, no coast, no creek of the world unsearched, though it be to the hazard of our lives, we will dive to the bottome of the sea, to the bowels of the earth,* five, six, seven, eight, nine hundred fathome deep, through all five Zones, and both extremes of heat and cold: we will turn parasites and slaves, prostitute our selves, swear and lye, damn our bodies and souls, forsake God, abjure Religion, steal, rob, murder, rather then endure this unsufferable yoke of Poverty, which doth so tyrannize, crucifie, and generally depress us.

For look into the world, and you shall see men most part esteemed according to their means, and happy as they are rich:* *Vbiq; tanti quisq; quantum habuit fuit.* If he be likely to thrive, & in the way of preferment, who but he? In the vulgar opinion, if a man be wealthy, no matter how he gets it, of what parentage, how qualified, how vertuously endowed, or villanously inclined; let him be a bawd, a gripe, an usurer, a villain, a Pagan, a Barbarian, a wretch, † *Lucians* tyrant, *on whom you may look with lesse security, then on the Sun:* so that he be rich (and liberall withall) he shall be honoured, admired, adored, reverenced, and highly [p] magnified. *The rich is had in reputation because of his goods, Eccl.* 10.31. He shal be befriended: *for, riches gather many friends, Prov.* 19.4. —*multos numerabit amicos*, all [q] happinesse ebbs and flows with his mony. He shall be accounted a gratious Lord, a *Mecænas*, a benefactor, a wise, discreet, a proper, a valiant, a fortunate man, of a generous spirit, *Pullus Iovis, & gallinæ filius albæ*: a hopeful, a good man, a vertuous, honest man. *Quando ego te Junonium puerũ, & matris partum verè aureum*, as [r] *Tully* said of *octaviauus*, while he was adopted *Cæsar*, & an [s] heir apparent of so great a Monarchy, he was a golden child. All [t] honor, offices, applause, grand titles, and turgent Epithets are put upon him, *omnes omnia bona dicere*; all mens eyes are upon him, God bless his good worship, his honour; [u] every man speaks wel of him, every man presents him, seeks and sues to him for his love, favour & protection, to serve him, belong unto him, every man riseth to him, as to *Themistocles* in the *Olympicks*, if he speak, as of *Herod, Vox Dei, non hominis*, the voyce of God, not of man. All the graces, Veneres, pleasures, elegances attend him, [x] golden Fortune accompanies and lodgeth with him; and as to those *Roman* Emperours, is placed in his chamber.

——— [y] *Securâ naviget aurâ,*
Fortunamq; suo temperet arbitrio:

he may sayl as he will himself, and temper his estate at his pleasure, Joviall dayes, splendor and magnificence, sweet Musick, dainty fare, the good things, and fat of the land, fine clothes, rich attires, soft beds, down pillows are at his command, all the world labours for him, thousands of Artificers are his slaves to drudge for him, run, ride, and post for him: * Di-

n *Part. 2. Sect. 3. Memb. 3.*
o *Quem ut difficilem morbum pueris tradere formidamus. Plut.*
* *Lucan. l. 1.*
* As in the silver mines at *Friburgh in Germany. Fines Morison.*
* *Euripides.*
† *Tom. 4. dial. minore periculo Solem quam hunc defixis oculis licet intueri.*
p *Omnis enim res, virtus, fama, decus, divina, humanaq; pulchris Divitiis parent. Hor. Ser. l. 2. Sat 3. Clarus erit, fortis, justus, sapiens, etiam rex. Et quicquid volet. Hor.*
q *Et genus, & formam, regina pecunia donat.* Mony adds spirits, courage, &c.
r *Epist. ult. ad Atticum.*
s Our young Master, a fine towardly gentleman, God bless him, and hopefull; why? he is heir apparent to the right worshipfull, to the right honourable, &c.

t *O nummi, nummi: vobis hunc præstat honorem.* u *Exinde sapere eum omnes dicimus, ac quisq; fortunatã habet. Plaut. Pseud.* x *Aurea fortuna, principum cubiculis reponi solita. Julius Capitolinus vita Antonini.* y *Petronius.* * *Theologi opulentis adhærent, Jurisperiti pecuniosis, literati nummosis, liberalibus artifices.*

vines

vines (for *Pythia Philippisat*) Lawyers, Physitians, Philosophers, Scholars are his, wholly devote to his service. Every man seeks his [z] acquaintance, his kindred, to match with him, though he be an asse, a ninny, a monster, a goos-cap, *uxorem ducat Danaen*, when, and whom he will, *hunc optant generum Rex & Regina*—— he is an excellent [a] match for my son, my daughter, my niece, &c. *Quicquid calcaverit hic, Rosa fiet*, let him go whither he will, Trumpets sound, Bels ring, &c. all happiness attends him, every man is willing to entertain him, he sups in [b] *Apollo* wheresoever he comes; what preparation is made for his [c] entertainment? fish & fowl, spices and perfumes, all that sea and land affords. What cookery, masking, mirth to exhilarate his person?

[d] *Da Trebio, pone ad Trebium, vis frater ab illis*
Ilibus?— What dish will your good worship eat of?
† *dulcia poma,*
Et quoscunq; feret cultus tibi fundus honores,
Ante Larem, gustet venerabilior Lare dives.
Sweet apples, and what e're thy fields afford,
Before thy Gods be serv'd, let serve thy Lord.

What sport will your honour have? hawking, hunting, fishing, fowling, buls, bears, cards, dice, cocks, players, tumblers, fidlers, jesters, &c. they are at your good worships command. Fair houses, gardens, orchards, tarrasses, galleries, cabinets, pleasant walks, delightsom places, they are at hand; [e] *in aureis lâc, vinum in argenteis, adolescentulæ ad nutum speciosæ*, wine, wenches, &c. a *Turkie* Paradise, an heaven upon earth. Though he be a silly soft fellow, and scarce have common sense, yet if he be born to fortunes (as I have said) [f] *jure hæreditario sapere jubetur*, he must have honor and office in his course: [g] *Nemo nisi dives honore dignus* (*Ambros. offic.* 21.) none so worthy as himself: He shall have it, *atq; esto quicquid Servius aut Labeo.* Get mony enough, & command † Kingdoms, Provinces, Armies, Hearts, Hands, and Affections; thou shalt have Popes, Patriarks to be thy Chaplains and Parasites; thou shalt have (*Tamberlin*-like) Kings to draw thy Coach, Queens to be thy Landresses, Emperours thy foot-stools, build more Towns and Cities then great *Alexander*, *Babel* Towers, *Pyramides* & *Mausoleam* Tombs, &c. command heaven and earth, and tell the world it is thy vassal, *auro emitur diadema, argento cœlum panditur, denarius Philosophum conducit, nummus jus cogit, obulus literatum pascit, metallum sanitatem conciliat, æs amicos conglutinat.* And therefore not without good cause, *John Medices* that rich *Florentine*, when he lay upon his death bed, calling his sons, *Cosmus* & *Laurence* before him, amongst other sober sayings, repeated this, *Animo quieto digredior, quod vos sanos & divites post me relinquam*, It doth me good to think yet, though I be dying, that I shal leave you my children, *Sound and Rich*: For wealth sways all. It is not with us, as amongst those *Lacedemonian* Senators of *Lycurgus* in *Plutarch*, *He preferred that deserved best, was most vertuous and worthy of the place,* [h] *not swiftness, or strength, or wealth, or friends carryed it in those days*; but *inter optimos optimus, inter temperantes temperantissimus*, the most temperate & best. We have no *Aristocracies* but in contemplation, all *Oligarchies*, wherein a few rich men domineer, do what they list and are priviledged by their greatness. [i] They may freely trespasse, and do as they please, no man dare accuse them, no not

z *Multi illum juvenes, multæ petiere puellæ.*

a *Dummodo sit dives barbarus, ille placet.*

b *Plut. in Lucullo*, a rich Chamber so called.

c *Panis pane melior.*

d *Juv. Sat. 5.*

† *Hor. Sat. 5. lib. 2.*

e *Bohemus de Turcis & Bredenbach.*

f *Euphormio.*

g *Qui pecuniam habent, elati sunt animis*, lofty spirits, brave men at arms, all rich men are generous, couragious, &c.

† *Nummus ait pro me nubat Cornubia Romæ.*

h *Non fuit apud mortales ullum excellentius certamen, non inter celeres celerrimo, non inter robustos robustissimo, &c.*

i *Quicquid libet licet.*

156 not so much as mutter against them, there is no notice taken of it, they may securely do it, live after their own lawes, and for their mony get pardons, indulgences, redeem their souls from Purgatory and Hell it self, ——*clausum possidet arca Iovem.* Let them be *Epicures*, or *Atheists*, *Libertines*, *Machiavilians*, (as often they are)

* *Et quamvis perjuris erit, sine gente, cruentus*, they may go to heaven through the eye of a needle, if they will themselves, they may be canonized for Saints, they shall be [k] honorably interred in *Mausolean* tombs, commended by Poets, registred in histories, have temples and statues erected to their names, —— *è manibus illis — nascentur violæ.* —— If he be bountifull in his life, & liberall at his death, he shall have one to sweare, as he did by *Claudius* the Emperour in *Tacitus*, he saw his soul go to Heaven, and be miserably lamented at his funeral. *Ambubaiarum collegia, &c. Trimalcionis Topanta* in Petronius *rectà in cælũ abiit*, went right to Heaven: a base quean, [l] *thou wouldest have scorned once in thy misery to have a penny from her*; and why? *modio nummos metiit*, she measured her mony by the bushell. These prerogatives do not usually belong to rich men, but to such as are most part seeming rich, let him have but a good [m] outside, he carries it, and shall be adored for a God, as † *Cyrus* was amongst the *Persians*, *ob splendidum apparatum*, for his gay tyres; now most men are esteemed according to their cloathes. In our gulliish times, whom you peradventure in modesty would give place to, as being deceived by his habit, and presuming him some great worshipful man, beleeve it, if you shall examin his estate, he will likely be proved a serving man of no great note, my Ladies Taylor, his Lordships Barber, or some such gull, a *Fastidius Brisk*, Sir *Petronell Flash*, a meer out-side. Only this respect is given him, that wheresoever he comes, he may call for what he will, and take place by reason of his outward habit.

But on the contrary, if he be poor, *Prov.*15.15. *all his days are miserable*, he is under hatches, dejected, rejected and forsaken, poor in purse, poor in spirit; * *prout res nobis fluit, ita & animus se habet*; † Mony gives life & soul. Though he be honest, wise, learned, well deserving, noble by birth, and of excellent good parts: yet in that he is poor, unlikely to rise, come to honour, office or good means, he is contemned, neglected, *Frustra sapit, inter literas esurit, amicus molestus.* [n] *If he speak, what babler is this? Ecclus.* his nobility without wealth, is [o] *projecta vilior algâ*, and he not esteemed: *Nos viles pulli nati infelicibus ovis*, if once poor, we are metamorphosed in an instant, base slaves, villains and vile drudges; † for to be poor, is to be a knave, a foole, a wretch, a wicked, an odious fellow, a common eye-sore, say poor and say all: they are borne to labour, to misery, to carry burdens like juments, *pistum stercus comedere* with *Vlysses* companions, and as *Chremilus* objected in *Aristophanes*, † *salem lingere*, lick salt, to empty jakes, say channels, [p] carry out dirt and dunghils, sweep chimnies, rub horse heels, &c. I say nothing of *Turks* Gally-slaves, which are bought * and sold like juments, or those *African* Negroes, or poor † *Indian* drudges, *Qui indies hinc inde deferendis oneribus occumbunt, nam quod apud nos boves & asini vehunt, trahunt, &c. id omne miscllis Indis, &c.* they are ugly to behold, and though earst spruce, now rusty and squalid, because poor,

* *immundas*

* *Hor. Sat 5. lib.2.*

k *Cum moritur dives concurrunt undiq; cives: Pauperis ad funus vix est ex millibus unus.*

l *Et modo quid fuit ignoscat mihi genius tuus, noluisses de manu ejus nummos accipere.*

m He that wears silk, sattin, velvet, and gold lace, must needs be a gentleman.

† *Est sanguis atq; spiritus pecuniâ mortalibus.*

* *Euripides.*

† *Xenophon Cyropæd. l.8.*

n *In tenui rara est facundia panno. Juv.*

o *Hor.*

† *Egere, stoffendere, & indigere scelestum esse, Sat. Menip.*

† *Plaut. act. 4.*

p *Nullum tam barbarum, tam vile munus est, quod non lubentissime obire velit gens vilissima.*

* *Lausius orat. in H. Spaniam.*

† *Lact. descrip. Americæ.*

* *immundas fortunas æquum est squalorem sequi*, it is ordinarily so. [q] *Others eat to live, but they live to drudge*, † *servilis & misera gens nihil recusare audet*, a servile generation, that dare refuse no task.

——* *Heus tu Dromo, cape hoc flabellum, ventulum hinc facito dum lavamus*, Sirrah blow winde upon us while we wash, and bid your fellow get him up betimes in the morning, be it fair or foul, he shall run 50 miles a foot to morrow, to carry me a Letter to my mistres, *Socia ad pistrinam*, *Socia* shall tarry at home and grinde mault all day long, *Tristan* thresh. Thus are they commanded, being indeed some of them as so many foot-stools for rich men to tread on, blocks for them to get on horse back, or as [r] *wals for them to piss on*. They are commonly such people, rude, silly, superstitious Ideots, nasty, unclean, lowsy, poor, dejected, slavishly humble: and as [s] *Leo Afer* observes of the commonalty of *Africk*, *naturâ viliores sunt, nec apud suos duces majore in precio quàm si canes essent*: [t] base by nature, and no more esteemed then dogs, *miseram, laboriosam, calamitosam vitam agunt, & inopem, infœlicem, rudiores asinis, ut è brutis planè natos dicas*: no learning, no knowledg, no civility, scarce common sense, nought but barbarism amongst them, *belluino more vivunt, neq; calceos gestant, neq; vestes*, like rogues and vagabonds, they go bare-footed and bare-legged, the soals of their feet being as hard as horse hoofs, as * *Radzivilus* observed at *Damiata* in *Egypt*, leading a laborious, miserable, wretched, unhappy life, [u] *like beasts and juments, if not worse*: (for a † *Spaniard* in *Incatan*, sold three Indian boyes for a Cheese, and an hundred Negro slaves for an horse) their discourse is scurrility, their *summum bonum*, a pot of Ale. There is not any slavery which these villains will not undergo, *Inter illos pleriq; latrinas evacuant, alii culinariam curant, alii stabularios agunt, urinatores, & id genus similia exercent, &c.* like those people that dwell in the [x] *Alps*, *Chimney-sweepers*, *Jakes-fermers*, *Dirt-daubers*, *Vagrant rogues*, they labour hard some, and yet cannot get clothes to put on, or bread to eat. For what can filthy poverty give else, but * beggery, fulsom nastiness, squalor, contempt, drudgery, labour, uglines, hunger and thirst: *pediculorum, & pulicum numerum?* as [y] he well followed it in *Aristophanes*, fleas and lice, *pro pallio vestem laceram, & pro pulvinari lapidem benè magnum ad caput*, rags for his rayment, and a stone for his pillow, *pro cathedrâ, ruptæ caput urnæ*, he sits in a broken pitcher, or on a block for a chair, *& maluæ ramos pro panibus comedit*, he drinks water, and lives on wort leaves, pulse, like a hogg, or scraps like a dog, *ut nunc nobis vita afficitur, quis non putabit insaniam esse, infelicitatemq; ?* as *Chremilus* concludes his speech, as we poor men live now adayes, who will not take our life to be [z] infelicity, misery and madness?

If they be of little better condition then those base villains, hunger-starved beggars, wandring rogues, those ordinary slaves, and day-labouring drudges; yet they are commonly so preyed upon by [a] poling officers for breaking laws, by their tyrannizing Land-lords, so flead and fleeced by perpetuall [b] exactions, that though they do drudge, fare hard, and starve their *Genius*, they cannot live in some [c] countries; but what they have is instantly taken from them, the very care they take to live, to be

* *Plautus.*
q *Leo Afer ca. ult. l. 1 edunt non ut bene vivant, sed ut fortiter laborent. Heinsius.*
† *Munster de rusticis Germaniæ, Cosmog. cap. 27. lib. 3.*
* *Ter. Eunuch.*
r *Pauper paries factus, quem caniculæ commingant.*
s *Lib. 1 cap. ult.*
t *Deos omnes illis infensos diceres: tam pannosi, famefracti, tot assiduè malis afficiuntur, tanquam pecora quibus splendor rationis emortuus.*
* *Peregrin. Hieros.*
u *Nihil omnino meliorem vitam degunt, quam ferœ in silvis, jumenta in terris. Leo Afer.*
† *Bartholomeus a Casa.*
x *Ortelius in Helvetia. Qui habitant in Cæsia valle ut plurimùm latomi, in Oscella valle cultrorii fabri fumarii, in Vigetia sordidum genus hominum, quod repurgandis caminis victum parat.*
* I write not this any ways to upbraid, or scoffe at, or misuse poor men, but rather to condole and pity them, by expressing, &c.
y *Chremilus Act. 4. Plaut.*

z *Paupertas durum onus miseris mortalibus.* a *Vexat censura columbas.* b *Deux ace non possunt, & sixcinq; solvere nolunt: Omnibus est notum quater tre solvere totum.* c *Scandia, Africa, Lituania.*

drudges,

158 drudges, to maintain their poor families, their trouble and anxiety *takes away their sleep, Sirac.* 31. 1. it makes them weary of their lives: when they have taken all pains, done their utmost and honest endeavors, if they be cast behinde by sickness, or over-taken with years, no man pities them, hard-hearted and mercilesse, uncharitable as they are, they leave them so distressed, to beg, steal, murmur and [d] rebell, or else starve. The feeling and feare of this miserie compelled those old *Romanes*, whom *Menenius Agrippa* pacified, to resist their governours: outlaws, and rebels in most places, to take up seditious armes, and in all ages hath caused uproares, murmurings, seditions, rebellions, thefts, murders, mutinies, jarres and contentions in every common-wealth: grudging, repining, complaining, discontent in each private family, because they want meanes to live according to their callings, bring up their children, it breakes their hearts, they cannot do as they would. No greater misery then for a Lord to have a Knights living, a Gentleman a Yeomans, not to be able to live as his birth and place requires. Poverty and want are generally corrosives to all kind of men, especially to such as have been in good and flourishing estate, are suddenly distressed, [e] nobly born, liberally brought up, and by some disaster and casualty, miserably dejected. For the rest, as they have base fortunes, so have they base mindes correspondent, like Beetles *è stercore orti, è stercore victus, in stercore delicium*, as they were obscurely born and bred, so they delight and live in obscenity; they are not so throughly touched with it.

d *Montaign* in his Essayes, speaks of certain Indians in France, that being asked how they liked the country, wondred how a few rich men could keep so many poor men in subjection, that they did not cut their throats.

e *Augustas animas animoso in pectore versans.*

Angustas animas angusto in pectore versant.

Yea, that which is no small cause of their torments, if once they come to be in distress, they are forsaken of their fellows, most part neglected, and left unto themselves; as poor * *Terence* in *Rome* was by *Scipio*, *Lælius*, and *Furius*, his great and noble friends.

* *Donatus vit. ejus.*

Nil Publius Scipio profuit, nil ei Lælius, nil Furius,
Tres per idem tempus qui agitabant nobiles facillime,
Horum ille operâ ne domum quidem habuit conductitiam.

'Tis generally so, *Tempora si fuerint nubila, solus eris*, he is left cold and comfortless, *nullus ad amissas ibit amicus opes*, all flee from him as from a rotten wall, now ready to fall on their heads. *Prov.* 19. 4. *Poverty separates them from their* [f] *neighbours*,

f *Prov.* 19. 7. though he be instant, yet they will not.

* *Petronius.*

* *Dum fortuna favet, vultum servatis amici,*
Cùm cecidit, turpi versitis ora fugâ.
Whil'st fortune favour'd, friends, you smil'd on me.
But when she fled, a friend I could not see.

Which is worse yet, if he be poor [g] every man contemns him, insults over him, oppresseth him, scoffs at, aggravates his misery.

g *Non est qui doleat vicem, ut Petrus Christum, jurant se hominem non novisse.*

h *Quum cæpit quassata domus subsidere, partes*
In proclinatas omne recumbit onus.
When once the tottering house begins to shrink,
Thither comes all the weight by an instinct.

h *Ovid. in Trist.*

Nay they are odious to their own brethren, and dearest friends, *Pro.* 19. 7. *His brethren hate him if he be poor,* [i] *omnes vicini oderunt, his neighbours hate him, Pro.* 14. 20. [k] *omnes me noti ac ignoti deserunt*, as he complained in the Comedy, friends & strangers, all forsake me. Which is most grievous, poverty

i *Horat.*

k *Ter. Eunuchus act* 2.

verty makes men ridiculous, *Nil habet infelix paupertas durius in se, Quam quod ridiculos homines facit*, they must endure [l] jests, taunts, flouts, blowes of their betters, and take all in good part to get a meales meat: [m] *magnum paupertatis opprobrium, jubet quidvis & facere & pati.* He must turn Parasite, jester, fool, *cum desipientibus desipere*; saith * *Euripides*, slave, villain, drudge to get a poor living, apply himself to each mans humors, to win & please, &c. and be buffeted, when he hath all done, as *Vlysses* was by *Melanthius* [n] in *Homer*, be reviled, bafled, insulted over, for * *potentiorum stultitia perferenda est*, and may not so much as mutter against it. He must turn rogue, and villain; for as the saying is, *Necessitas cogit ad turpia*, poverty alone makes men theeves, rebels, murderers, traitors, assacinates, *because of poverty we have sinned, Ecclus. 27. 1.* swear & forswear, bear false witness, lye, dissemble, any thing, as I say, to advantage themselves, and to relieve their necessities: [o] *Culpæ scelerisque magistra est*, when a man is driven to his shifts, what will he not do?

——*si miserum fortuna Sionem*
Finxit, vanum etiam mendacemq; improba finget.

he will betray his father, Prince, and countrey, turn Turk, forsake Religion, abjure God and all, *nulla tam horrenda proditio, quam illi lucri causa* (saith [p] *Leo Afer*) *perpetrare nolint.* * *Plato* therefore cals poverty, *theevish, sacrilegious, filthy, wicked and mischievous*; and well he might. For it makes many an upright man otherwise, had he not been in want, to take bribes, to be corrupt, to do against his conscience, to sell his tongue, heart, hand, &c. to be churlish, hard, unmerciful, uncivil, to use indirect means to help his present estate. It makes Princes to exact upon their subjects, Great men tyrannize, Landlords oppress, Justice mercenary, Lawyers vultures, Physicians Harpyes, friends importunate, tradesmen lyars, honest men theeves, devout assacinates, great men to prostitute their wives, daughters & themselves, middle sort to repine, commons to mutiny, all to grudge, murmer and complain. A great temptation to all mischief, it compels some miserable wretches to counterfeit several diseases, to dismember, make themselves blinde, lame, to have a more plausible cause to beg, and lose their limbs to recover their present wants. *Jodocus Damhoderius* a Lawyer of *Bruges, praxi rerum criminal. c.* 112. hath some notable examples of such counterfeit Cranks, and every village almost will yeeld abundant testimonies amongst us; we have Dummerers, *Abraham* men, &c. And that which is the extent of misery, it enforceth them through anguish and weariesomness of their lives, to make away themselves: They had rather be hanged, drowned, &c. then to live without means.

[q] *In mare cætiferum, ne te premat aspera egestas,*
Desili, & à celsis corrue Cerne jugis.
Much better 'tis to break thy neck,
Or drowne thy self i'th' Sea,
Then suffer irksome poverty,
Goe make thy self away.

A *Sybarite* of old, as I finde it registred in * *Athenæus*, supping in *Phiditijs* in *Sparta*, & observing their hard fare, said it was no marvel if the *Lacedæmonians* were valiant men; *for his part he would rather run upon a sword point (and so would any man in his wits) then live with such base diet, or lead so wretched a life.* In *Japonia* 'tis a common thing to stifle their children if they be poor,

l *Quid quod materiam præbet causamque jocandi: Si toga sordida sit Juv. Sat. 2.*
m *Hor.*
* *In phœniss.*
n *Odyss. 17.*
* *Idem.*
o *Mantuan.*
p *De Africa lib. 1. cap. ult.*
* *4. de legibus. furacissima paupertas, sacrilega, turpis, flagitiosa, omnium malorum opifex.*
q *Theognis.*
* *Dipnosophist lib. 12. Millies potius moriturum (si quis sibi mente constaret) quam tam vilis & ærumnosi victus communionem habere.*
r *Gasper Vilela Jesuita epist. Japon. lib.*

poor, or to make an abort, which *Aristotle* commends. In that civil commonwealth of *China*, [f] the mother strangles her childe, if she be not able to bring it up, and had rather lose, then sell it, or have it endure such misery as poor men do. *Arnobius lib. 7. adversus gentes*, * *Lactantius lib. 5. cap. 9.* objects as much to those ancient *Grecks* and *Romans*, *they did expose their children to wilde beasts, strangle, or knock out their brains against a stone*, in such cases. If we may give credit to † *Munster*, amongst us Christians in *Lituania*, they voluntarily mancipate, and sell themselves, their wives and children to rich men, to avoid hunger and beggery; [t] many make away themselves in this extremity. *Apicius* the *Roman*, when he cast up his accounts, and found but 100000 Crownes left, murdered himself for fear he should be famished to death. *P. Forestus* in his medicinal observations, hath a memorable example, of two brothers of *Lovain*, that being destitute of means, became both melancholy, & in a discontented humor massacred themselves. Another of a merchant, learned, wise otherwise and discreet, but out of a deep apprehension he had of a loss at Seas, would not be perswaded but as [u] *Ventidius* in the Poet, he should die a begger. In a word thus much I may conclude of poor men, that though they have good [x] parts, they cannot shew or make use of them: [y] *ab inopiâ ad virtutem obsepta est via*, 'tis hard for a poor man to [z] rise, *haud facilè emergunt, quorum virtutibus obstat res angusta domi: the wisdom of the poor is despised, and his words are not heard.* Eccles. 6. 19. his works are rejected, contemned, for the baseness and obscurity of the author, though laudable and good in themselves, they will not likely take.

Nulla placere diù, neque vivere carmina possunt,
Quæ scribuntur aquæ potoribus. ——

Poor men cannot please, their actions, counsels, consultations, projects, are vilified in the worlds esteem, *amittunt consilium in re*, which *Gnatho* long since observed. * *Sapiens crepidas sibi nunquam nec solcas fecit*, a wise man never cobled shoes; as he said of old, but how doth he prove it? I am sure we finde it otherwise in our daies, [a] *pruinosis horret facundia pannis*. *Homer* himself must beg if he want means, and as by report sometimes he did, [b] *go from door to door, and sing ballads, with a company of boyes about him.* This common misery of theirs must needs distract, make them discontent and melancholy, as ordinarily they are, wayward, peevish, like a weary travailer, for

* *Fames & mora bilem in nares conciunt,*

still murmuring and repining: *Ob inopiam morosi sunt, quibus est malè*, as *Plutarch* quotes out of *Euripides*, and that comical Poet well seconds,

[c] *Omnes quibus res sunt minùs secundæ, nescio quomodo*
Suspitiosi, ad contumeliam omnia accipiunt magis,
Propter suam impotentiam se credunt negligi.

If they be in adversity, they are more suspicious and apt to mistake; they think themselves scorned by reason of their misery; And therefore many generous spirits in such cases, withdraw themselves from all company, as that Comedian * *Terence* is said to have done; when he perceived himself to be forsaken and poor, he voluntarily banished himself, to *Stymphalus* a base town in *Arcadia*, and there miserably died.

——*ad summam inopiam redactus,*
Itaque è conspectu omnium abijt Græciæ in terram ultimam.

Neither

[f] *Mat. Riccius expedit. in Sinas lib. 1. c. 3.*
* *Vos Romani procreatos filios feris & canibus exponitis, nunc strangulatis vel in saxum eliditis, &c.*
† *Cosmog. 4. lib. cap. 22. vendunt liberos victu carentes tanquã pecora interdum & seipsos, ut apud divites saturentur cibus.*
[t] *Vel honorum desperatione vel malorum perpessione fracti & fatigati, plures violentas manus sibi inferunt.*
[u] *Hor.*
[x] *Ingenio poteram superas volitare per arces: Ut me pluma levat, sic grave mergit onus.*
[y] *Terent.*
[z] *Hor. Sat. 3. lib. 1.*
* *Paschalius.*
[a] *Petronius.*
[b] *Herodotus vita ejus. Scaliger in poet. Potentiorum ædes ostia impudens, aliquid accipiebat, canens carmina sua, concomitante eum puerorum choro.*
* *Plautus Ampl.*
[c] *Ter. Act. 4. Scen. 3. Adelph. Hegio.*
* *Donat. vita ejus.*

Neither is it without cause, for we see men commonly respected according to their means, (**an dives sit omnes quærunt, nemo an bonus*) and vilified if they be in bad clothes. [d]*Philophæmen* the Orator was set to cut wood, because he was so homely attired, [e]*Terentius* was placed at lower end of *Cecilius* table, because of his homely outside. [f] *Dantes* that famous *Italian* Poet by reason his clothes were but mean, could not be admitted to sit down at a feast. *Gnatho* scorned his old familiar friend because of his apparel, [g] *Hominem video pannis, anniſque obſitum, hîc ego illum contempſi præ me.* King *Perſius* overcome sent a letter to * *Paulus Æmilius* the *Roman* General; *Perſius P. Conſuli. S.* but he scorned him any answer, *tacitè exprobrans fortunam ſuam* (saith mine author) upbraiding him with a present fortune. **Carolus Pugnax*, that great Duke of *Burgundy*, made *H. Holland*, late Duke of *Exeter*, exil'd, run after his horse like a lackey, and would take no notice of him: [h] 'tis the common fashion of the world. So that such men as are poor may justly be discontent, melancholy, and complain of their present misery, and all may pray with [i] *Solomon*, *Give me O Lord neither riches nor poverty, feed me with food convenient for me.*

* *Euripides.*
d *Plutarch. vita ejus.*
e *Vita Ter.*
f *Gomesius lib. 3. c. 21. de sale.*
g *Ter. Eunuch. Act. 2. Scen. 2.*
* *Liv. dec. 9. l. 2.*
* *Comineus.*
h He that hath 5l *per annum* coming in more then others, scornes him that hath less, and is a better man.
i *Prov. 30. 8.*

Subsect. 7.

An heap of other Accidents causing Melancholy, Death of Friends, losses, &c.

IN this Labyrinth of accidental causes, the farther I wander, the more intricate I finde the passage, *multæ ambages*, & new causes as so many by-paths offer themselves to be discussed: to search out all, where an *Herculean* work, and fitter for *Theseus*: I will follow mine intended thred; and point only at some few of the chiefest. Amongst which, loss and death of friends may challenge a first place, *multi triſtantur*, as * *Vives* well observes, *poſt delicias, convivia, dies feſtos*, many are melancholy after a feast, holy-day, merry meeting, or some pleasing sport, if they be solitary by chance, left alone to themselves, without employment, sport, or want their ordinary companions, some at the departure of friends only whom they shall shortly see again, weep and howle, and look after them as a Cow lowes after her calf, or a child takes on that goes to school after holidayes. *Vt me levârat tuus adventus, ſic diſceſſus afflixit*, (which **Tully* writ to *Atticus*) thy coming was not so welcome to me, as thy departure was harsh. *Montanus conſil.* 132. makes mention of a country woman that parting with her friends and native place, became grievously melancholy for many years; and *Trallianus* of another, so caused for the absence of her husband. Which is an ordinary passion amongst our good wives, if their husband tarry out a day longer then his appointed time, or break his houre, they take on presently with sighs and tears, he is either robed or dead, some mischance or other is surely befaln him, they cannot eat, drinke, sleep, or be quiet in minde, till they see him again. If parting of friends, absence alone can work such violent effects, what shall death do, when they must eternally be separated, never in this world to meet again? This is so grievous a torment for the time, that it takes away their appetite, desire of

Death of friends.
* *De anima cap. de mœrore*
* *Lib. 12. epiſt.*

162 life, extinguisheth all delights, it causeth deep sighs and groans, tears, exclamations,

(*O dulce germen matris, ô sanguis meus,*
Eheu tepentes, &c. —— *ô flos tener*)

* *Virg. 4. Æn.* howling, roaring, many bitter pangs, (* *lamentis gemitúque & fæmineo ululatu Tecta fremunt*) and by frequent meditation extends so far sometimes, [k] *they think they see their dead friends continually in their eyes, observantes imagines*, as *Conciliator* confesseth he saw his mothers ghost presenting her self still before him. *Quod nimis miseri volunt, hoc facilè credunt*, still, still, still, that good father, that good son, that good wife, that dear friend runs in their mindes: *Totus animus hac unâ cogitatione defixus est*, all the year long, as * *Pliny* complains to *Romanus*, *me thinks I see* Virginius, *I hear* Virginius, *I talk with* Virginius, &c.

k *Patres mortuos coram astantes & filios, &c. Marcellus Donatus.*

* *Epist. lib. 2. Virginium video audio, defunctum cogito, alloquor.*

* *Te sine, væ misero mihi, lilia nigra videntur,*
Pallentesq; rosæ, nec dulce rubens hyacinthus,
Nullos nec myrtus, nec laurus spirat odores.

* *Calphurnius Græcus.* They that are most staid and patient, are so furiously carried headlong by the passion of sorrow in this case, that brave discreet men otherwise, oftentimes forget themselves, and weep like children many months together, as *if that they to water would, and will not be comforted. They are gone, they are gone.

* *Chaucer.*

Abstulit atra dies & funere mersit acerbo, What shall I do?
Quis dabit in lachrymas fontem mihi? quis satis altos
Accendet gemitus, & acerbo verba dolori?
Exhaurit pietas oculos, & hiantia frangit
Pectora, nec plenos avido sinit edere questus,
Magna adeò jactura premit, &c.

Fountains of tears who gives, who lends me groans,
Deep sighs sufficient to expres my moans?
Mine eyes are dry, my breast in pieces torn,
My loss so great, I cannot enough mourn.

So *Stroza Filius* that elegant *Italian* Poet in his *Epicedium*, bewailes his fathers death, he could moderate his passions in other matters (as he confesseth) but not in this, he yeelds wholly to sorrow,

Nunc fateor do terga malis, mens illa fatiscit,
Indomitus quondam vigor & constantia mentis.

l *Præfat. lib. 6.* How doth [l] *Quintilian* complain for the loss of his son, to despair almost: *Cardan* lament his only childe in his book *de libris propriis*, and elsewhere in many other of his tracts, * *S. Ambrose* his brothers death? *an ego possum non cogitare de te, aut sine lachrymis cogitare? O amari dies, ô flebiles noctes, &c. Gregory Nazianzen* that noble *Pulcheria? O decorem, &c. flos recens, pullulans, &c. Alexander*, a man of a most invincible courage, after *Ephestions* death, as *Curtius* relates, *triduum jacuit ad moriendum obstinatus*, lay three daies together upon the ground, obstinate, to dye with him, & would neither eat, drink, nor sleep. The woman that communed with *Esdras* (*lib. 2. cap. 10.*) when her son fell down dead, *fled into the field, and would not return into the city, but there resolved to remain, neither to eat nor drink, but mourn and fast untill she died. Rachel wept for her children, and would not be comforted because they were not, Mat. 2. 18.* So did *Adrian* the Emperor bewaile

* *Lib. de obitu Satyri fratris.*

waile his *Antinous*; *Hercules*, *Hylas*; *Orpheus*, *Euridice*; *David*, *Absolon*; (O my dear son *Absolon*) *Austin* his mother *Monica*, *Niobe* her children, insomuch, that the [m] Poets faigned her to be turned into a stone, as being stupified through the extremity of grief. [n] *Ægeus*, *signo lugubri filii consternatus, in mare se præcipitem dedit*, impatient of sorrow for his sonnes death, drowned himself. Our late Physicians are full of such examples. *Montanus consil.* 242. [o] had a patient troubled with this infirmitie, by reason of her husbands death many years together: *Trincavelius l.1.c.14.* hath such another, almost in despair, after his [p] mothers departure, *ut se fermè præcipitem daret*; and ready through distraction to make away himself: and in his 15. counsel, tels a story of one fifty years of age, *that grew desperate upon his mothers death*; and cured by *Phalopius*, fell many years after into a relapse, by the sudden death of a daughter which he had, and could never after be recovered. The fury of this passion is so violent sometimes, that it daunts whole kingdoms and cities. *Vespasian's* death was pittifully lamented all over the *Roman* Empire, *totus orbis lugebat*, saith *Aurelius Victor*. *Alexander* commanded the battlements of houses to be pulled down, Mules and Horses to have their manes shorne off, and many common souldiers to be slain, to accompany his dear *Ephestions* death. Which is now practised amongst the *Tartars*, when [q] a great *Cham* dieth, 10. or 12. thousand must be slain, men and horses, all they meet; and among those [r] Pagan *Indians*, their wives and servants voluntarily dye with them. *Leo Decimus* was so much bewailed in *Rome* after his departure, that as *Jovius* gives out, [s] *communis salus, publica hilaritas*, the common safety, all good fellowship, peace, mirth, and plenty died with him, *tanquam eodem sepulchro cum Leone condita lugebantur*; for it was a golden age whilst he lived, * but after his decease an iron season succeeded, *barbara vis & fœda vastitas, & dira malorum omnium incommoda*, wars, plagues, vastity, discontent. When *Augustus Cæsar* died, saith *Paterculus*, *orbis ruinam timueramus*, we were all afraid, as if heaven had fallen upon our heads. [t] *Budæus* records, how that at *Lewes the 12th his death, tam subita mutatio, ut qui priùs digito cœlum attingere videbantur, nunc humi derepentè serpere, sideratos esse diceres*, they that were erst in heaven, upon a sudden, as if they had been planet strucken, lay groveling on the ground; † *Concussis cecidere animis, seu frondibus ingens*
Sylva dolet lapsis —— they look't like cropt trees.

* At *Nancy* in *Lorain*, when *Claudia Valesia*, *Henry* the second *French* kings sister, and the Dukes wife deceased, the temples for fourty dayes were all shut up, no Prayers nor Masses, but in that room where she was. The Senators all seen in black, *and for a twelve months space throughout the city, they were forbid to sing or dance.* * *Non ulli pastos illis egere diebus*
Frigida (Daphne) boves ad flumina, nulla nec amnem
Libavit quadrupes, nec graminis attigit herbam.

How were we affected here in *England* for our *Titus*, *deliciæ humani generis*, Prince *Henries* immature death, as if all our deerest friends lives had exhaled with his? † *Scanderbegs* death was not so much lamented in *Epirus*. In a word, as [u] he saith of *Edward* the first at the news of *Edward* of *Caernervan* his sonnes birth, *immortaliter gavisus*, he was immortally glad, may we say on the contrary of friends deaths, *immortaliter gementes*, we are divers of us as so many turtles, eternally dejected with it.

There

m *Ovid. Met.*
n *Plut. vita ejus.*
o *Nobilis matrona melancholica ob mortem mariti.*
p *Ex matris obitu in desperationem incidit.*
q *Mathias à Michou. Boter. Amphitheat.*
r *Lo. Vertoman. M. Polus Venetus. lib. 1. cap. 54. perimunt eos quos in via obvios habent, dicentes, Ite, & domino nostro regi servite in alia vita. Nec tam in homines insaniunt sed in equos, &c.*
s *Vita ejus.*
* *Lib. 4. vitæ ejus, auream ætatem conciderat ad humani generis salutem quum nos statim ab optimi principis excessu, verè ferream pateremur, famem, pestem, &c.*
t *Lib. 5. de asse.*
† *Maph.*
* *Ortelius Itinerario: ob annum integrum à cantu, tripudiis, & saltationibus tota civitas abstinere jubetur.*
* *Virg.*
† *See Barletius de vita & ob. Scanderbeg. lib. 13. hist.*
u *Mat. Paris.*

164 There is another sorrow, which ariseth from the loss of temporal goods and fortunes, which equally afflicteth, and may go hand in hand with the precedent; loss of time, loss of honor, office, of good name, of labor, frustrate hopes, will much torment; but in my judgment, there in no torture like unto it, or that sooner procureth this malady and mischief:

x *Juvenalis.*

x *Ploratur lachrymis amissa pecunia veris:*

it wrings true tears from our eyes, many sighes, much sorrow from our hearts, and often causeth habitual melancholy it self, *Guianerius tract.*15. 5. repeats this for an especial cause: y *Loss of friends, and loss of goods, make many men melancholy, as I have often seen by continual meditation of such things.* The same causes *Arnoldus Villanovanus* inculcates, *Breviar, l.*1.*c.*18. *ex rerum amissione, damno, amicorum morte, &c.* Want alone will make a man mad, to be *Sans argent,* will cause a deep and grievous melancholy. Many persons are affected like z Irishmen in this behalf, who if they have a good scimiter, had rather have a blow on their arme, then their weapon hurt: they will sooner lose their life, then their goods: and the grief that cometh hence, continueth long (saith † *Plater*) *and out of many dispositions, procureth an habit.* a *Montanus* and *Frisemelica* cured a young man of 22. years of age; that so became melancholy, *ab amissam pecuniam,* for a summe of money which he had unhappily lost. *Sckenkius* hath such another story of one melancholy, because he overshot himself, and spent his stock in unnecessary building. b *Roger* that rich B shop of *Salisbury, exutus opibus & castris à Rege Stephano,* spoiled of his goods by King *Stephan, vi doloris absorptus, atque in amentiam versus, indecentia fecit,* through grief ran mad, spake and did he knew not what. Nothing so familiar, as for men in such cases, through anguish of minde to make away themselves. A poor fellow went to hang himself, (which *Ausonius* hath elegantly expressed in a neat † Epigram) but finding by chance a pot of money, flung away the rope, and went merrily home, but he that hid the gold, when he missed it, hanged himself with that rope which the other man had left, in a discontented humor.

y *Multi qui res amatas perdiderant, ut filios, opes, non sperantes recuperare, propter assiduam talium considerationem melancholici fiunt, ut ipse vidi.*

z *Stanihurstius Hib. Hist.*

† *Cap.*3 *Melancholia semper venit ab jactura pecuniæ, victoriæ, repulsam, mortem liberorum, quibus longo post tempore animus torquetur, & à desperatione fit habitus*

a *Consil.*26.

b *Nubrigensis.*

† *Epig.*22.

At qui condiderat, postquam non reperit aurum,
Aptavit collo, quem reperit laqueum.

Such feral accidents can want and penury produce. Be it by suretiship, shipwrack, fire, spoile and pillage of souldiers, or what loss soever, it boots not, it will work the like effect, the same desolation in Provinces and Cities, as well as private persons. The *Romans* were miserably dejected after the battle of *Cannas*, the men amazed for fear, the stupid women tore their hair and cryed. The *Hungarians* when their King *Ladislaus*, & bravest souldiers were slain by the *Turks, Luctus publicus, &c.* The *Venetians* when their forces were overcome by the French King *Lewis*, the French & Spanish Kings, Pope, Emperor, all conspired against them, at *Cambray*, the French Herald denounced open war in the Senate: *Lauredane Venetorum dux, &c.* and they had lost *Padua, Brixia, Verona, Forum Julij*, their territories in the continent, and had now nothing left but the City of *Venice* it self, *& urbi quoq; ipsi* (saith * *Bembus*) *timendum putarent,* and the loss of that was likewise to be feared, *tantus repente dolor omnes tenuit, ut nunquã alias, &c.* they were pittifully plunged, never before in such lamentable distress. *Anno* 1527, when *Rome* was sacked by *Burbonius,* the common souldiers made

* *Lib.*8. *Venet. hist.*

such

such spoile, that fair * Churches were turned to stables, old monuments and books, made horse-litter, or burned like straw; reliques, costly pictures defaced; altars demolished, rich hangings, carpets, &c. trampled in the dirt. * Their wives & lovelieſt daughters constuprated by every base culion, as *Sejanus* daughter was by the hangman in publike, before their fathers and husbands faces. Noblemens children, and of the wealthieſt citizens, reserved for Princes beds, were prostitute to every common souldier, and kept for Concubines; Senators and Cardinals themselves dragd along the streets, and put to exquisite torments, to confess where there money was hid; the rest murdered on heaps, lay stinking in the streets; Infants brains dashed out before their mothers eyes. A lamentable sight it was to see so goodly a City so suddenly defaced, rich citizens sent a begging to *Venice, Naples, Ancona, &c*, that erst lived in all maner of delights. **Those proud palaces that even now vaunted their tops up to Heaven, were dejected as low as hell in an instant.* Whom will not such misery make discontent? *Terence* the Poet drowned himself (some say) for the loss of his Comedies, which suffered shipwrack. When a poor man hath made many hungry meales, got together a small summe, which he loseth in an instant; a Scholar spent many an houres study to no purpose, his labors lost, &c, how should it otherwise be? I may conclude with *Gregory, temporalium amor, quantum afficit, cùm hæret possessio, tantum quum subtrahitur, urit dolor*; riches do not so much exhilarate us with their possession, as they torment us with their loss.

* *Templa ornamentis nudata, spoliata, in stabula equorum & asinorum versa, &c. Insulæ humi conculcatæ, peditæ, &c.*

* *In oculis maritorum dilectissimæ conjuges ab Hispanorũ lixis constupratæ sunt. Filiæ magnatum thoris destinatæ, &c.*

* *Ita fastu ante unum mensem turgida civitas, & cacuminibus cœlum pulsare visa, ad inferos usque paucis diebus dejecta.*

Next to Sorrow still I may annex such accidents as procure Fear; for besides those Terrors which I have [c] before touched, and many other fears (which are infinite) there is a superstitious fear, one of the three great causes of fear in *Aristotle*, commonly caused by prodigies & dismal accidents, which much trouble many of us. (*Nescio quid animus mihi præsagit mali.*) As if a Hare cross the way at our going forth, or a mouse gnaw our clothes: If they bleed three drops at nose, the salt fals towards them, a black spot apear in their nails, &c. with many such, which *Delrio Tom. 2. l. 3. sect. 4. Austin Niphus* in his book *de Augurijs. Polydore Virg. l. 3. de Prodigijs. Sarisburiensis Polycrat. l. 1. c.* 13. discuss at large. They are so much affected, that with the very strength of Imagination, Fear, and the Devils craft, [d] *they pull those misfortunes they suspect, upon their own heads, and that which they fear, shall come upon them*, as *Salomon* fortelleth, *Prov.* 10. 24. and *Isay* denounceth, 66. 4. which If [e] *they could neglect and contemn, would not come to pass, Eorum vires nostrâ residen opinione, ut morbi gravitas ægrotantium cogitatione*, they are intended and remitted, as our opinion is fixed, more or less. *N. N. dat pœnas*, saith [f] *Crato* of such a one, *utinam non attraheret*: he is punished, and is the cause of it [g] himself:

c Sect 2. Memb. 4. Subs. 3. fear from ominous accidents, destinies fore-told.

d *Accersunt sibi malum.*

e *Si non observemus, nihil valent.* Polidor.

† *Dum fata fugimus, fata stulti incurrimus*, the thing that I feared, saith *Iob*, is faln upon me.

f *Consil. 26. l. 2.*

g Harme watch harme catch

† *Geor. Buch.*

As much we may say of them that are troubled with their fortunes; or ill destinies fore-seen; *multos angit præscientia malorũ*: The fore-knowledg of what shall come to pass, crucifies many men; fore-told by Astrologers, or Wisards, *iratum ob cælum*, be it ill accident, or death it self: which often fals out by Gods permission; *quia dæmonem timent* (saith *Chrysostome*) *Deus ideo permittit accidere. Severus, Adrian, Domitian*, can testifie as much,

of

166 of whose fear and suspicion, *Sueton*, *Herodian*, and the rest of those writers, tell strange stories in this behalf. [h] *Montanus consil.* 31. hath one example of a young man, exceeding melancholy upon this occasion. Such fears have still tormented mortal men in all ages, by reason of those lying oracles, and jugling Priests, * There was a fountain in *Greece*, neer *Ceres* Temple in *Achaia*, where the event of such diseases was to be known; *A glass let down by a thred, &c.* Amongst those *Cyanean* rocks at the springs of *Lycia*, was the Oracle of *Thrixeus Apollo, where all fortunes were fore-told, sickness, health, or what they would besides*: so common people have been alwayes deluded with future events. At this day, *Metus futurorum maximè torquet Sinas*, this foolish fear, mightily crucifies them in *China*: as [i] *Matthew Riccius* the Jesuite informeth us, in his Commentaries of those countries, of all Nations they are most superstitious, and much tormented in this kinde, attributing so much to their Divinators, *ut ipse metus fidem faciat*, that fear it self and conceipt, cause it to [k] fall out: If he foretell sickness such a day, that very time they will be sick, *vi metûs afflicti in ægritudinem cadunt*; and many times die as it is fore-told. A true saying, *Timor mortis, morte pejor*, the fear of death, is worse then death it self, and the memory of that sad hour, to some fortunate and rich men, *is as bitter as gaule, Eccl.* 41. 1. *Inquietam nobis vitam facit mortis metus*, a worse plague cannot happen to a man, then to be so troubled in his minde; 'tis *triste divortium*, an heavy separation, to leave their goods, with so much labor got, pleasures of the world, which they have so delitiously enjoyed, friends and companions whom they so dearly loved, all at once. *Axiochus* the Philosopher was bold and couragious all his life, and gave good precepts *de contemnenda morte*, and against the vanity of the world to others; but being now ready to die himself, he was mightily dejected, *hâc luce privabor? his orbabor bonis?* he lamented like a childe, &c. And though *Socrates* himself was there to comfort him, *ubi pristina virtutum jactatio O Axioche?* yet he was very timorous and impatient of death, much troubled in his minde, *Imbellis pavor & impatientia, &c. O Clotho, Megapetus* the tyrant in *Lucian* exclaimes, now ready to depart, *let me live a while longer.* * *I will give thee a thousand talents of gold, and two boles besides, which I took from* Cleocritus, *worth an hundred talents apiece: Woe's me,* * saith another, *what goodly manners shall I leave! what fertile Fields! what a fine House! what pretty Children! how many servants! Who shall gather my grapes, my corne? Must I now die so well setled? Leave all, so richly and well provided? Woe's me, what shall I do?* * *Animula vagula, blandula, quæ nunc abibis in loca?*

To these tortures of *Fear* and *Sorrow*, may well be annexed *Curiosity*, that irksome, that tyrannizing care, *nimia solicitudo*, * *superfluous industry about unprofitable things, and their qualities*, as *Thomas* defines it: an itching humor or a kinde of longing to see that which is not to be seen, to do that which ought not to be done: to know that * secret, which should not be known, to eat of the forbidden fruit. We commonly molest and tire our selves about things unfit and unnecessary, as *Martha* troubled her self to little purpose. Be it in Religion, Humanity, Magick, Philosophy, policie, any action or study, 'tis a needless trouble, a mear torment. For what else is school divinity, how many doth it puzle? what fruitless questions about the Trinity, Resurrection

h *Juvenis solicitus de futuris frustra, factus meancholicus.*

* *Pausanius in Achaicis lib. 7. Ubi omnium eventus dignoscuntur. Speculum tenui susp ensum funiculo demittunt: & ad Cyaneas petras, ad Lyciæ fontes, &c.*

i *Expedit. in Sinas, lib. 1 c. 3.*

k *Timendo præoccupat, quod vitat, ultro provocatque quod fugit, gaudetque mœrens & lubens miser fuit. Heinsius Austriac.*

* *Tom 4. dial. 8 Cataplo. Auri puri mille talenta, me hodie tibi daturum promitto, &c.*

* *Ibidem. Hei mihi quæ relinquenda prædia! quam fertiles agri! &c.*

* *Adrian.*

* *Industria superflua circa res inutiles.*

* *Flavæ secreta Minervæ ut viderat Aglauros. Ov. Met. 2.*

Resurrection, Election, Predestination, Reprobation, hell fire, &c. how many shall be saved, damned? What else is all superstition, but an endless observation of Idle Ceremonies, Traditions? What is most of our Philosophy, but a Labyrinth of opinions, idle questions, propositions, Metaphysicall tearms? *Socrates* therefore held all philosophers, cavillers & mad men, *circa subtilia Cavillatores pro insanis habuit, palam eos arguens*, saith † *Eusebius*, because they commonly sought after such things *quæ nec percipi à nobis neq; comprehendi possent*, or put case they did understand, yet they were altogether unprofitable. For what matter is it for us to know how high the *Pleiades* are, how far distant *Persius* and *Cassiopea* from us, how deep the sea, &c we are neither wiser, as he follows it, nor modester, nor better, nor richer, nor stronger for the knowledge of it. *Quod supra nos nihil ad nos*, I may say the same of those Genethliacal studies, what is Astrology, but vain elections, predictions? all Magick, but a troublesome error, a pernicious foppery? Physick, but intricate rules and prescriptions? Philology, but vain Criticismes? Logick, needless Sophismes? Metaphysicks themselves, but intricate subtilties, & fruitless abstractions? Alcumy, but a bundle of errors? to what end are such great Tomes? why do we spend so many yeers in their studies? Much better to know nothing at all, as those barbarous *Indians* are wholly ignorant, then as some of us, to be so sore vexed about unprofitable toies: *stultus labor est ineptiarũ*, to build an house without pins, make a rope of sand, to what end? *cui bono?* He studies on, but as the boy told St *Austin*, when I have laved the sea dry, thou shalt understand the mystery of the Trinity. He makes observations, keeps times and seasons; and as * *Conradus* the Emperor would not touch his new Bride, till an Astrologer had told him a masculine hour, but with what success? He travels into *Europe*, *Africk*, *Asia*, searcheth every creek, Sea, City, Mountain, Gulf, to what end? See one promontory (said *Socrates* of old) one Mountain, one Sea, one River, & see all. An *Alchimist* spends his fortunes to find out the philosophers stone forsooth, cure al diseases, make men long-lived victorious, fortunate, invisible, and beggars himself, misled by those seducing impostors (which he shall never attain) to make gold; an Antiquary consumes his treasure and time to scrape up a company of old coynes, statues, roles, edicts, manuscripts, &c. he must know what was done of old in *Athens*, *Rome*, what lodging, diet, houses they had, and have all the present news at first, though never so remote, before all others, what projects, counsels, consultations, &c. *quid Juno in aurem insusurret Jovi*, whats now decreed in *France*, what in *Italy*: who was he, whence comes he, which way, whether goes he, &c. *Aristotle* must find out the motion of *Euripus*; *Pliny* must needs see *Vesuvius*, but how sped they? One loseth goods, another his life; *Pyrrhus* will conquer *Africk* first, and then *Asia*: He will be a sole Monarch, a second immortal, a third rich, a fourth commands. † *Turbine magno spes solicitæ in urbibus errant*; we run, ride, take indefatigable paines, all up early, down late, striving to get that, which we had better be without, (*Ardelion's* busie-bodies as we are) it were much fitter for us to be quiet, sit still, and take our ease. His sole study is for words, that they be

> —— *Lepidæ lexeis compositæ ut tesserulæ omnes*,

not a syllable misplaced, to set out a stramineous subject: as thine is about

† *Contra Philos. cap. 61.*

* *Mat. Paris.*

† *Senecа.*

168 apparel, to follow the fashion, to be terse and polite, 'tis thy sole busines: both with like profit. His only delight is building, he spends himself to get curious pictures, intricate models & plots, another is wholly ceremonious about titles, degrees, inscriptions: A third is over-solicitous about his diet, he must have such and such exquisie sauces, meat so dressed, so far fetched, *peregrini aeris volucres*, so cooked, &c. something to provoke thirst, something anon to quench his thirst. Thus he redeems his appetite with extraordinary charge to his purse, is seldome pleased with any meale, whilest a triviall stomack useth all with delight and is never offended. Another must have roses in winter, *alieni temporis flores*, snow water in sumer, fruits before they can be or are usually ripe, artificial gardens and fishponds on the tops of houses, all things opposite to the vulgar sort, intricate and rare, or else they are nothing worth. So busie, nice, curious wits, make that unsupportable in all vocations, trades, actions, employments, which to duller apprehensions is not offensive, earnestly seeking that which others as scornefully neglect. Thus through our fooliish curiosity do we macerate our selves, tire our souls, and run headlong, through our indiscretion, perverse will, & want of govenment, into many needless cares, and troubles, vain expences, tedious journies, painful houres, and when all is done, *quorsum hac? cui bono?* to what end?

†*Ios. Scaliger in Gnomit.*

† *Nescire velle quæ Magister maximus*
Docere non vult, erudita insciitia est.

Unfortunate marriage.

Amongst these passions and irksome Accidents, unfortunate marriage may be ranked: a condition of life appointed by God himself in Paradise, an honourable and happy estate, and as great a felicity as can befall a man in this world,[l] if the parties can agree as they ought, and live as [m] *Seneca* lived with his *Paulina*: but if they be unequally matched, or at discord, a greater misery cannot be expected, to have a scold, a slut, an harlot, a fool, a fury or a fiend, there can be no such plague. *Eccles.* 26. 14. *He that hath her is as if he held a Scorpion, &* 26. 25. *a wicked wife makes a sorry countenance, an heavy heart, and he had rather dwell with a Lyon, then keep house with such a wife.* Her[n] properties *Jovianus Pontanus* hath described at large, *Ant. dial. Tom.* 2. under the name of *Euphorbia.* Or if they be not equal in years, the like mischief happens. *Cecilius* in *Agellius lib.* 2. *cap.* 23. complains much of an old wife, *dum ejus morti inhio, egomet mortuus vivo inter vivos*, whilest I gape after her death, I live a dead man amongst the living, or if they dislike upon any occasion,

l A vertuous woman is the crown of her husband. Prov. 12. 4. but she &c.

[m] *Lib.* 17. *epist.* 105.

n *Titionatur, candelabratur. &c.*

†*Daniel* in *Rosamund.*

† *Judge who that are unfortunately wed*
What 'tis to come into a loathed bed.

The same inconvenience befals women.

† *Chalinorus lib* 9. *de repub. Angl.*

† *At vos ô duri miseram lugete parentes,*
Si ferro aut laqueo læva hac me exsolvere sorte
Sustineo:——

Hard hearted parents both lament my fate,
If self I kill or hang, to ease my state.

o *Elegans virgo invita cuidam è nostratibus nupsit, &c.*

°A young Gentlewoman in *Basil*, was married, saith *Felix Plater, observat. l.* 1. to an ancient man against her will, whom she could not affect; she was continually melancholy, and pined away for grief; and though her husband did all he could possibly to give her content, in a discontened humor

at

at length she hanged her self. Many other stories he relates in this kinde. [p]Thus men are plagued with women; they again with men, when they are of divers humors and conditions; he a spendthrift, she sparing; one honest, the other dishonest, &c. Parents many times disquiet their children, and they their parents. [q]*A foolish son is an heavinesse to his mother. Injusta noverca*: A step-mother often vexeth a whole family, is matter of repentance, exercise of patience, fuel of dissention, which made *Cato's* son expostulate with his father, why he should offer to marry his client *Solinius* daughter, a young wench, *Cujus causâ novercam induceret*; what offence had he done, that he should marry again?

Unkinde, unnatural friends, evil neighbors, bad servants, debts and debates, &c. 'twas *Chilons* sentence, *comes æris alieni & litis est miseria*, misery and usury do commonly together; suretiship is the bane of many families, *Sponde, præstò noxa est: he shall be sore vexed that is surety for a stranger, Prov.* 11.15. *and he that hateth suretiship is sure.* Contention, brawling, law-sutes, falling out of neighbors and friends. —— *discordia demens (Virg. Æn. 6.)* are equal to the first, grieve many a man and vex his soul. *Nihil sanè miserabilius eorum mentibus* (as [r]*Boter* holds) *nothing so miserable as such men, ful of cares, griefs, anxieties, as if they were stabbed with a sharp sword, fear, suspicion, desperation, sorrow, are their ordinary companions.* Our Welchmen are noted by some of their [s]own writers, to consume one another in this kinde; but whosoever they are that use it, these are their common symptomes, especially if they be convict or overcome, [t]cast in a suit. *Artus* put out of a Bishoprick by *Eustathius*, turned Heretick, and lived after discontented all his life. [u]Every repulse is of like nature; *heu quanta de spe decidi!* Disgrace, infamy, detraction, will almost effect as much, and that a long time after. *Hipponax* a Satyrical Poet, so vilified and lashed two painters in his Iambicks, *ut ambo laqueo se suffocarent*, [x]*Pliny* saith, both hanged themselves. All oppositions, dangers, perplexities, discontents, [y]to live in any suspense, are of the same rank: *potes hoc sub casu ducere somnos?* Who can be secure in such cases. Ill bestowed benefits, ingratitude, unthankful friends much disquiet and molest some. Unkinde speeches trouble as many: uncivil carriage or dogged answers, weak women above the rest, if they proceed from their surly husbands, are as bitter as gall, and not to be digested. A Glass-mans wife in *Basil* became melancholy because her husband said he would marry again if she died. *No cut to unkindness*, as the saying is, a frown and hard speech, ill respect, a brow-beating, or bad look, especially to Courtiers, or such as attend upon great persons, is present death:

Ingenium vultu statq; caditque suo,

they ebbe and flow with their masters favors. Some persons are at their wits ends, if by chance they overshoot themselves, in their ordinary speeches, or actions, which may after turn to their disadvantage or disgrace, or have any secret disclosed. *Ronseus epist. miscel.* 3. reports of a Gentlewoman 25. years old; that falling foule with one of her Gossips, was upbraided with a secret infirmity, (no matter what) in publike and so much grieved with it, that shee did thereupon *solitudines quærere, omnes ab se ablegare, ac tandem in gravissimam incidens melancholiam, contabescere*, forsake all company, quite moped, and in a melan-

q Prov.

r *De increm. urb. lib. 3. c. 3. tanquam diro mucrone confossi, his nulla requies, nulla delectatio, solicitudine, gemitu, furore, desperatione, timore, tanquam ad perpetuam ærumnam infeliciter rapti.*

s *Humfredus Lhuyd epist. ad Abrahamum Ortelium. M. Vaughan* in his golden Fleece.

t *Litibus & controversiis usq; ad omnium bonorum consumptionem contendunt.*

t *Spretæq; injuria formæ.*

u *Quæq; repulsa gravis.*

x *Lib. 36 c. 5.*

y *Nihil æque amarum, quam diu pendere: quidam æquiore animo ferunt præcidi spem suam quam trahi. Seneca cap. 3. lib. 2. de Den. Virg. Plater observat. lib. 1.*

z *Turpe relinqui est, Hor.*

170 choly humor pine away. Others are as much tortured to see themselve rejected, contemned, scorned, disabled, diffamed, detracted, undervalued, or [z] *left behind their fellow's. Lucian* brings in *Ætamacles* a Philosopher in his *Lapith. convivio*, much discontented that he was not invited amongst the rest, expostulating the matter, in a long Epistle with *Aristenetus* their Host. *Prætextatus* a robed Gentleman in *Plutarch*, would not sit down at a Feast, because he might not sit highest, but went his wayes all in a chafe. We see the common quarrellings that are ordinary with us, for taking of the wall, precedency, and the like, which though toyes in themselves, and things of no moment, yet they cause many distempers, much heart-burning amongst us. Nothing pierceth deeper then a contempt or disgrace, [b] especially if they be generous spirits, scarce any thing affects them more, then to be despised or vilified. *Crato consil. 16. l. 2.* exemplifies it, and common experience confirmes it. Of the same nature is oppression, *Ecclus. 77. surely oppression makes a man mad*, loss of liberty, which made *Brutus* venture his life, *Cato* kill himself, & †*Tully* complain, *Omnem hilaritatem in perpetuum amisi*, mine heart's broken, I shall never look up, or be merry again, * *hæc jactura intolerabilis*, to some parties 'tis a most intolerable loss. Banishment a great misery, as *Tyrteus* describes it in an Epigram of his,

Nam miserum est patriâ amissa, laribusque vagari
Mendicum, & timidâ voce rogare cibos:
Omnibus invisus, quocunque accesserit exul
Semper erit, semper spretus egensque jacet, &c.
A miserable thing 'tis so to wander,
And like a begger for to whine at door,
Contemn'd of all the world, an exile is,
Hated, rejected, needy still and poor.

Polynices in his conference with *Iocasta* in [c] *Euripides*, reckons up five miseries of a banished man, the least of which alone, were enough to deject some pusillanimous creatures. Oftentimes a too great feeling of our own infirmities or imperfections of body or minde, will rivel us up; as if we be long sick: *O beata sanitas, te præsente, amænum*
Ver florit gratiis, absque te nemo beatus:
O blessed health! *thou art above all gold and treasure, Ecclus. 30. 15.* the poor mans riches, the rich mans bliss, without thee there can be no happines: Or visited with some loathsome disease, offensive to others, or troublesome to our selves; as a stinking breath, deformity of our limbs, crookedness, loss of an eye, leg, hand, paleness, leanness, redness, baldness, loss or want of hair, &c. *hic ubi fluere cæpit, diros ictus cordi infert*, saith [d] *Synesius*, he himself troubled not a little *ob comæ defectum*, the loss of hair alone, strikes a cruel stroke to the heart. *Acco* an old woman, seeing by chance her face in a true glass (for she used false flattering glasses belike at other times, as most Gentlewomen do) *animi dolore in insaniam delapsa est*, (*Cælius Rhodiginus l. 17. c. 2.*) ran mad. [e] *Brotheus* the son of *Vulcan*, because he was ridiculous for his imperfections, flung himself into the fire. *Lais* of *Corinth* now grown old, gave up her glass to *Venus*, for she could not abide to look upon it. † *Qualis fum nolo, qualis eram nequeo.* Generally to fair nice peeces, old age and foul linen are two most odious things, a torment of torments, they may not abide the thought of it.

[z] *Turpe relinqui est, Hor.*

[b] *Scimus enim generosas naturas, nulla re citius moveri, aut gravius afficiquam contemptu ac despicientia.*

† *An Atticum epist. lib. 12.*

* *Epist. ad Brutum.*

[c] *In Phœniss.*

[d] *In laudem calvit.*

[e] *Ovid.*

† *E Cret.*

——* *ô deorum*

* *ô deorum*
Quisquis hæc audis, utinam inter errem
Nuda leones,
Antequam turpis macies decentes
Occupet malas, teneræque succus
Defluat prædæ, speciosa quæro
pascere tygres

* *Hor. 3. Car. Ode. 3.*

To be foul, ugly, and deformed, much better be buried alive. Some are fair but barren, and that gaules them. *Hannah wept sore, did not eat, and was troubled in spirit, and all for her barrenness*, 1. *Sam.* 1. and *Gen.* 30. *Rachel* said *in the anguish of her soul, give me a child, or I shall dye:* another hath too many: one was never married, and that's his hell, another is, and that's his plague. Some are troubled in that they are obscure; others by being traduced, slandered, abused, disgraced, vilified, or any way injured: *minimè miror eos* (as he said) *qui insanire occipiunt ex injuriâ*, I marvel not at all if offences make men mad. Seventeen particular causes of anger and offence *Aristotle* reckons them up, which for brevities sake I must omit. No tydings troubles one; ill reports, rumors, bad tydings or news, hard harp, ill success, cast in a sute, vain hopes, or hope deferred, another: expectation, *adeo omnibus in rebus molesta semper est expectatio, as* * *Polibius* observes; one is too too eminent, another too base borne, and that alone tortures him as much as the rest: one is out of action, company, imployment; another overcome and tormented with worldly cares, and onerous business. But what [f] tongue can suffice to speak of all?

* *Hist. lib. 6.*

Many men catch this malady by eating certain meats, hearbs, roots, at unawares; as henbane, nightshade, cicuta, mandrakes, &c. * A company of young men at *Agrigentum* in *Sicily*, came into a Taverne; where after they had freely taken their liquor, whether it were the wine it self, or something mixt with it 'tis not yet known, * but upon a sudden they began to be so troubled in their brains, that their phantasie so crased, that they thought they were in a ship at sea, and now ready to be cast away by reason of a tempest. Wherefore to avoid shipwrack and present drowning, they flung all the goods in the house out at the windowes into the street, or into the sea, as they supposed; thus they continued mad a pretty season, and being brought before the Magistrate to give an account of this their fact, they told him (not yet recovered of their madness) that what was done they did for fear of death, and to avoid eminent danger: the spectators were all amazed at this their stupidity and gazed on them stil, whilst one of the ancienteſt of the company, in a grave tone excused himself to the Magistrate upon his knees, *O viri Tritones, ego in imo jacui*, I beseech your deities, &c. for I was in the bottom of the ship all the while: another besought them as so many sea Gods, to be good unto them, and if ever he and his fellows came to land again; † he would build an Altar to their service. The Magistrate could not sufficiently laugh at this their madness, bid them sleep it out, and so went his ways. Many such accidents frequently happen, upon these unknown occasions. Some are so caused by philters, wandring in the sun, biting of a mad dog, a blow on the head, stinging with that kind of Spider called *Tarantula*, an ordinary thing if we may believe *Skenck. l. 6. de Venenis*, in *Calabria* and *Apulia* in *Italy*, *Cardan. subtil. l. 9. Scaliger exercitat.* 185. Their Symptomes are merrily described by

[f] *Non mihi si centum linguæ sint, oraque centum, Omnia causarum percurrere nomina possem.*

* *Celius l. 17. cap. 2.*

* *Ita mente exagitati sunt, ut in triremi se constitutos putarent, marique vadabundo tempestate jactatos, proinde naufragium veriti, egestis undique rebus vasa omnia in viam è fenestris, seu in mare præcipitarunt: postridie &c.*

† *Aram vobis servatoribus diis erigemus.*

by *Jovianus Pontanus Ant. dial.* how they dance altogether, & are cured by Musick. [g] *Cardan* speaks, of certain stones, if they be carried about one, which will cause melancholy and madness, he cals them unhappy, as an [h] *Adamant, Selenites, &c. which dry up the body, increase cares, diminish sleep: Ctesias* in *Persicis*, makes mention of a Well in those parts, of which if any man drink, [i] *he is mad for 24. houres.* Some lose their wits by terrible objects (as elsewhere I have more † copiously dilated) and life it self many times, as *Hippolitus* affrighted by *Neptunes* sea-horses, *Athamas* by *Juno's* Furies: but these relations are common in all Writers.

[k] *Hîc alias poteram, & plures subnectere causas,*
Sed jumenta vocant, & Sol inclinat, Eundum est.
Many such causes, much more could I say,
But that for provender my cattle stay:
The sun declines, and I must needs away.

These causes if they be considered, and come alone, I do easily yield, can do little of themselves, seldome, or apart (an old oke is not felled at a blow) though many times they are all sufficient every one: yet if they concurre, as often they do, *vis unita fortior*; *Et quæ non obsunt singula, multa nocent*, they may batter a strong constitution; as [l] *Austin* said, *many grains and small sands sink a ship, many small drops make a flond, &c.* often reiterated; many dispositions produce an habit.

g *Lib de gemmis.*

h *Quæ gestatæ infelicem & tristem reddût, curas augent, corpus siccant, somnum minuunt.*

i *Ad unum diē mente alienatus.*

† *Part. 1. Sect. 2. Subsect. 3.*

k *Juv. n Sat. 3.*

l *Intus bestiæ minutæ multæ necant. Numquid minutissima sunt grana arenæ? sed si arena amplius in navem mittatur, mergit illam: quam minutæ guttæ, pluviæ? & tamen implent flumina, domus ejiciunt, timenda ergo ruina multitudinis, si non magnitudinis.*

Memb. 5.

Subsect. 1.

Continent, inward, antecedent, next causes, and how the body works on the Minde.

As a Purly hunter, I have hitherto beaten about the circuit of the Forrest of this Microcosme, and followed only those outward adventious causes. I will now break into the inner rooms, and rip up the antecedent immediate causes which are there to be found. For as the distraction of the minde, amongst other outward causes & perturbations, alters the temperature of the body, so the distraction & distemper of the body will cause a distemperature of the soul, and tis hard to decide which of these two do more harme to the other. *Plato, Cyprian*, and some others, as I have formerly said, lay the greatest fault upon the soul, excusing the body; others again accusing the body, excuse the soul, as a principal agent. Their reasons are, because [m] *the manners do follow the temperature of the body*, as *Galen* proves in his book of that subject, *Prosper Calenius de Atra bile, Jason Pratensis c. de Mania, Lemnius l. 4. c. 16.* and many others. And that which *Gualter* hath commented *hom. 10. in epist. Johannis*, is most true, concupiscence and original sin, inclinations, & bad humors, are [n] radical in every one of us, causing these perturbations, affections, and several distempers, offering many times violence unto the soul. *Every man is tempted by his own concupiscence (James 1. 14) the spirit is willing but the flesh is weak, and rebelleth against the spirit*, as our [o] *Apostle* teacheth us: that me thinks the soul hath the better plea against the body, which so forcibly inclines us, that we cannot resist, *Nec nos obniti contra, nec tendere tantum Sufficimus.* How the body being material, worketh upon the immaterial soul, by mediation of humors and spirits; which participate of both, and ill disposed

m *Mores sequuntur temperaturam corporis.*

n *Scintillæ latent in corporibus.*

o Gal. 5.

disposed organs, *Cornelius Agrippa* hath discoursed *lib. 1. de occult. Philos. cap. 63, 64, 65. Levinus Lemnius lib. 1. de occult. nat. mir. cap. 12. & 16. & 21. institut. ad opt. vit. Perkins lib. 1. Cases of Cons. cap. 12. T. Bright c. 10, 11, 12. in his Treatise of melancholy.* For as [p]anger, fear, sorrow, obtrectation, emulation, &c. *si mentis intimos recessus occuparint, saith* [q] *Lemnius, corpori quoque infesta sunt, & illi teterrimos morbos inferunt,* cause grievous diseases in the body, so bodily diseases affect the soul by consent. Now the chiefest causes proceed from the [r] Heart, humors, spirits: as they are purer, or impurer, so is the Minde, and equally suffers, as a Lute out of tune, if one string or one organ be distempered, all the rest miscarry, [s] *Corpus onustum Hesternis vitijs, animum quoque prægravat unà.* The Body is *domicilium animæ,* her house, abode, and stay; and as a torch, gives a better light, a sweeter smell, according to the matter it is made of: so doth our soul performe all her actions, better or worse, as her organs are disposed; or as wine savours of the cask wherein it is kept; the soul receives a tincture from the body, through which it works. We see this in old men, children, *Europeans, Asians,* hot and cold Climes; Sanguin are merry, Melancholy sad, Phlegmatick dull, by reason of abundance of those humors, and they cannot resist such passions which are inflicted by them. For in this infirmity of humane nature, as *Melancthon* declares, the Understanding is so tied to, and captivated by his inferior senses, that without their help he cannot exercise his functions, and the Will being weakned, hath but a small power to restrain those outward parts, but suffers her self to be overruled by them; that I must needs conclude with *Lemnius, spiritus & humores maximum nocumentum obtinent,* spirits and humors do most harme in * troubling the soul. How should a man choose but be cholerick and angry, that hath his body so clogged with abundance of gross humors ? or melancholy, that is so inwardly disposed ? That thence comes then this malady, Madness, Apoplexies, Lethargies, &c. it may not be denied.

Now this body of ours is most part distempered by some precedent diseases, which molest his inward organs & instruments, and so *per consequens* cause melancholy, according to the consent of the most approved Physicians. [t] *This humor* (as *Avicenna l. 3. Fen. 1. Tract. 4. c. 18. Arnoldus breviar. l. 1. c. 18. Facchinus comment. in 9. Rhasis. c. 15. Montalius c. 10. Nicholas Piso c. de Melan. &c.* suppose) *is begotten by the distemperature of some inward part, innate, or left after some inflammation, or else included in the bloud after an* [u] *ague, or some other malignant disease.* This opinion of theirs concurres with that of *Galen. l. 3 c. 6. de locis affect. Guianerius* gives an instance in one so caused by a quartan ague, and *Montanus consil. 32.* in a young man of 28. years of age, so distempered after a quartan, which had molested him five years together, *Hildisheim spicel. 2. de Maniâ,* relates of a Dutch Baron, grievously tormented with melancholy after a long [x] ague: *Galen. l. de atra bile c. 4.* puts the plague a cause. *Botaldus* in his book *de lue vener. c. 2.* the French pox for a cause, others, Phrensie, Epilepsie, Apoplexie, because those diseases do often degenerate into this. Of suppression of Hæmrods, Hæmorogia, or bleeding at nose, menstruous retentions, (although they deserve a larger explication, as being the sole cause of a proper kinde of melancholy, in more ancient Maids, Nunnes and Widowes, handled apart by

p *Sicut ex animi affectionibus corpus languescit: sic ex corporis vitiis, & morborum plerisq; cruciatibus animum videmus hebetari, Galenus.*

q *Lib. 1. c. 16.*

r *Corporis itidē morbi animā per consensum, a lege consortii afficiunt, & quanquam objecta multos motus turbulentos in homine concitet, præcipua tamen causa in corde & humoribus spiritibusque consistit &c.*

s *Hor.*

* *Humores pravi mentem obnubilant.*

t *Hic humor vel à partis intemperie generatur vel relinquitur post inflammationes, vel crassior in venis conclusus vel torpidus malignam qualitatem contrahit.*

u *Sæpe constat in febre hominem Melancholicum vel post febrem reddi, aut alium morbum. Calida intemperies innata, vel à febre contracta.*

x *Raro quis diuturno morbo laborat, qui non sit melancholicus, Mercurialis de affect. capitis lib. 1. c. 10. de Melanc.*

174 by *Rodericus à Castro, and Mercatus*, as I have elsewhere signified, or any other evacuation stopped, I have already spoken. Only this I will add, that this melancholy which shall be caused by such infirmities, deserves to be pitied of all men, and to be respected with a more tender compassion, according to *Laurentius*, as coming from a more inevitable cause.

SUBSECT. 2.

Distemperature of particular Parts, causes:

THere is almost no part of the Body, which being distempered, doth not cause this malady, as the Brain and his parts, Heart, Liver, Spleen, Stomach, Matrix or Wombe, Pylorus, Mirache, Mesentery, Hypocondries, Meseraick veines; and in a word, saith [y] *Arculanus, there is no part which causeth not melancholy, either because it is adust, or doth not expel the superfluity of the nutriment. Savanarola Pract. major. rubric.* 11. *Tract.* 6. *cap.* 1. is of the same opinion, that melancholy is ingendred in each particular part, and [z] *Crato in consil.* 17. *lib.* 2. *Gordonius*, who is *instar omnium, lib. med. partic.* 2. *cap.* 19. confirmes as much, putting the [a] *matter of Melancholy, sometimes in the Stomack, Liver, Heart, Brain, Spleen, Mirach, Hypocondries, when as the melancholy humor resides there, or the Liver is not well cleansed from Melancholy bloud.*

The Brain is a familiar and frequent cause, too hot, or too cold, [b] *through adust bloud so caused*, as *Mercurialis* will have it, *within or without the head*, the brain it self being distempered. Those are most apt to this disease, [c] *that have a hot heart and moist Brain*, which *Montaltus cap.* 11. *de Melanch.* approves out of *Halyabbas, Rhasis*, and *Avicenna. Mercurialis consil.* 11. assignes the coldness of the brain a cause, and *Salustius Salvianus med. lect. l.* 2. *c.* 1. [d] will have it *arise from a cold and dry distemperature of the brain. Piso, Benedictus Victorius Faventinus*, will have it proceed from a [e] *hot distemperature of the Brain*; and [f] *Montaltus cap.* 10. from the Brains heat, scorching the bloud. The brain is still distempered by himself, or by consent: by himself or his proper affection, as *Faventinus* cals it, [g] *or by vapors which arise from the other parts, and fume up into the head, altering the animal faculties.*

Hildesheim spicel. 2. *de Mania*, thinks it may be caused from a [h] *destemperature of the heart; sometimes hot, sometimes cold.* A hot Liver, and a cold Stomack, are put for usual causes of Melancholy: *Mercurialis consil.* 11. *& consil.* 6 *consil.* 86. assignes a hot Liver, and cold Stomack for ordinary causes. [i] *Monavius* in an Epistle of his to *Crato* in *Scoltzius*, is of opinion, that Hypocondriacal Melancholy may proceed from a cold Liver the question is there discussed. Most agree that a hot Liver is in fault; [k] *The Liver is the shop of humors, and especially causeth melancholy by his hot and dry distemperature.* [l] *The Stomack, and Meseraick veines do often concurre, by reason of their obstructions, and thence their heat cannot be avoided, and many times the matter is so adust, and inflamed in those parts, that it degenerates into Hypocondriacal melancholy. Guianerius c.* 2. *Tract.* 15. holds the Meseraick veines to be a sufficient [m] cause alone. The spleen concurres to this malady, by all their con-

y *Ad nonum lib. Rhasis ad Almansor. c.* 16 *Universaliter à quacunque parte potest fieri melancholicus. Vel quia aduritur, vel quia non expellit superfluitatem excrementi.*

z *A Liene, jecinore, utero, & aliis partibus oritur.*

a *Materia Melancholiæ aliquando in corde, in stomacho, hepate, ab hypocondriis, myrache, splene, cum ibi remanet humor melancholicus.*

b *Ex sanguine adusto, intra vel extra caput.*

c *Qui calidum cor habent, cerebrum humidum, facile melancholici.*

d *Sequitur melancholia malam intemperiem frigidam & siccam ipsius cerebri.*

e *Sæpe fit ex calidiore cerebro, aut corpore colligente melancholiam, Piso.*

f *Vel per propriam affectionem, vel per consensum, cum vapores exhalant in cerebrum. Montalt. cap.* 14.

g *Aut ibi gignitur melancholicus fumus, aut aliunde vehitur, alterando animales facultates.*

h *Ab intemperie cordis, modo calidiore, modo frigidiore.*

i *Epist.* 209. *Scoltzii.*

k *Officina humorum hepar concurrit, &c.*

l *Ventriculus & venæ meseraicæ concurrunt, quod hæ partes obstructæ sunt, &c.*

m *Per se sanguinem adurentes.*

sents,

sents, and suppression of Hæmrods, *dum non expurget altera causa lien*, saith *Montaltus*, if it be [n] *too cold and dry, and do not purge the other parts as it ought*, *Consil.* 23. *Montanus* puts the [o] *spleen stopped* for a great cause. [p] *Christopherus à Vega* reports of his knowledg, that he hath known Melancholy caused from putrefied bloud in those Seed-veins and womb: [q] *Arculanus from that menstruous bloud turned into melancholy, and seed too long detained* (as I have already declared) *by putrefaction or adustion.*

The *Mesenterium*, or Midriffe, *Diaphragma*, is a cause which the [r] *Greeks* called φρένας: because by his inflammation, the minde is much troubled with convulsions and dotage. All these, most part, offend by inflammation, corrupting humours and spirits, in this non-naturall melancholy: for from these are ingendred fuliginous & black spirits. And for that reason [s] *Montaltus cap.* 10. *de causis melan.* will have *the efficient cause of melancholy to be hot and dry, not a cold and dry distemperature, as some hold, from the heat of the brain, rosting the bloud, immoderate heat of the liver and bowels, and inflammation of the Pylorus. And so much the rather, because that*, as *Galen* holds, *all spices inflame the bloud, solitarinesse, waking, agues, study, meditation, all which heat: and therefore he concludes that this distemperature causing adventitious Melancholy, is not cold and dry, but hot and dry.* But of this I have sufficiently treated in the matter of Melancholy, and hold that this may be true in non-naturall Melancholy, which produceth madnesse, but not in that naturall, which is more cold, and being immoderate, produceth a gentle dotage. [t] Which opinion *Geraldus de Solo* maintains in his comment upon *Rhasis*.

n *Lien frigidus & siccus c.* 13.
o *Splen obstructus.*
p *De arte med. lib.* 3. *cap.* 24.
q *A sanguinis putredine in vasis seminariis & utero, & quandoq; à spermate diu retento, vel sanguine menstruo in melancholiam verso per putrefactionem, vel adustionem.*
r *Magirus.*
s *Ergo efficiens causa melancholiæ est calida & sicca intemperies, non frigida & sicca, quod multi opinati sunt, oritur enim à calore cerebri assante sanguinem, &c. tum quod aromata sanguinem incendunt, solitudo, vigiliæ, febris præcedens, meditatio, studium, & hæc omnia calefaciunt, ergo ratum sit, &c. lib.* 1. *cap.* 13. *de Melanch.*

Subsect. 3.

Causes of Head-Melancholy.

After a tedious discourse of the generall causes of Melancholy, I am now returned at last to treat in brief of the three particular species, and such causes as properly appertain unto them. Although these causes promiscuously concur to each and every particular kinde, and commonly produce their effects in that part which is most weak, ill disposed, and least able to resist, and so cause all three species, yet many of them are proper to some one kinde, and seldome found in the rest. As for example, Head-Melancholy is commonly caused by a cold or hot distemperature of the Brain, according to *Laurentius cap.* 5. *de melan.* but as †*Hercules de Saxoniâ* contends, from that agitation or distemperature of the animall spirits alone. *Salust. Salvianus* before mentioned *lib.* 2. *cap.* 3. *de re med.* will have it proceed from cold: but that I take of naturall melancholy, such as are fools and dote; for as *Galen* writes *lib.* 4. *de puls.* 8. and *Avicenna*, [u] *a cold and moist Brain is an unseparable companion of folly.* But this adventitious melancholy which is here meant, is caused of an hot and dry distemperature, as [x] *Damascen* the *Arabian lib.* 3. *cap.* 22. thinks, and most writers; *Altomarus* and *Piso* call it [y] *an innate burning untemperateness, turning bloud and choler into melancholy.* Both these opinions may stand good, as *Bruel* maintains, and *Capivaccius, si cerebrum sit*

† *Lib.* 3. *Tract. posthum. de melan.*
u *A fatuitate inseparabilis cerebri frigiditas.*
x *Ab interno calore assatur.*
y *Intemperies innata exurens, flavam bilem ac sanguinem in melancholiam convertens.*

calidius,

176 *calidius,* [z] *if the brain be hot, the animall spirits will be hot, and thence comes madnesse: if cold, folly. David Crusius Theat. morb. Hermet. lib. 2. cap. 6. de atra bile,* grants melancholy to be a disease of an inflamed brain, but cold notwithstanding of it self: *calida per accidens, frigida per se,* hot by accident only; I am of *Capivaccius* minde for my part. Now this humour, according to *Salvianus,* is sometime in the substance of the Brain, sometimes contained in the Membranes, and Tunicles that cover the Brain, sometimes in the passages of the Ventricles of the brain, or veins of those ventricles. It followes many times [a] *Phrensie, long diseases, agues, long abode in hot places, or under the Sun, a blow on the head,* as *Rhasis* informeth us: *Piso* addes solitarines, waking, inflammations of the head, proceeding most part [b] from much use of spices, hot wines, hot meats; all which *Montanus* reckons up *consil. 22.* for a Melancholy Jew; and *Heurnius* repeats *cap. 12. de Mania:* Hot bathes, Garlick, Onions, saith *Guianerius,* bad ayr, corrupt, much [c] waking, &c. retention of seed or abundance, stopping of *hæmorrogia,* the Midriffe misaffected; and according to *Trallianus l. 1. 16.* immoderate cares, troubles, griefs, discontent, study, meditation, and in a word, the abuse of all those 6 non-natural things. *Hercules de Saxonia, cap. 16. lib. 1.* will have it caused from a [d] cautery, or boyl dried up, or any issue. *Amatus Lusitanus cent. 2. cura. 67.* gives instance in a fellow that had a hole in his arm, [e] *after that was healed, ran mad, and when the wound was open, he was cured again. Trincavelius consil. 13. lib. 1* hath an example of a melancholy man so caused by overmuch continuance in the Sun, frequent use of Venery, and immoderate exercise: And in his *cons. 49. lib. 3.* from an [f] headpiece overheated, which caused head-melancholy. *Prosper Calenus* brings in Cardinall *Cæsius* for a pattern of such as are so melancholy by long study: but examples are infinite.

z *Si cerebrum sit calidius, fiet spiritus animalis calidior, & dilirium maniacum; si frigidior, fiet fatuitas.*

a *Melancholia capitis accedit post phrenesim aut longam moram sub sole, aut percussionem in capite, cap. 13. lib. 1.*

b *Qui bibunt vina potentia, & sæpè sunt sub sole.*

c *Curæ validæ, largioris vini & aromatum usus.*

d *A cauterio & ulcere exsiccato.*

e *Ab ulcere curato incidit in insaniam, aperto vulnere curatur.*

f *A galea nimis calefacta.*

Subsect. 4.

Causes of Hypocondriacall, or windie Melancholy.

IN repeating of these causes, I must *crambē bis coctam apponere,* say that again which I have formerly said, in applying them to their proper Species. *Hypocondriacall* or flatuous Melancholy, is that which the *Arabians* call *Myrachiall,* and is in my judgement the most grievous and frequent, though *Bruel* and *Laurentius* make it least dangerous, and not so hard to be known or cured. His causes are inward or outward. Inward from divers parts or organs, as Midriffe, Spleen, Stomack, Liver, Pylorus, Womb, Diaphragma, Meseraick veines, stopping of issues, &c. *Montaltus cap. 15.* out of *Galen* recites [g] *heat and obstruction of those meseraicke veins, as an immediate cause, by which means the passage of the Chilus to the liver is detained, stopped or corrupted, and turned into rumbling & winde. Montanus consil. 233.* hath an evident demonstration, *Trincavelius* another, *lib. 1. cap. 12.* and *Plater* a third, *observat. lib. 1.* for a Doctour of the Law visited with this infirmity, from the said obstruction and heat of these Meseraick veines, and bowels: *quoniam inter ventriculum & jecur venæ effervescunt,* the veins are inflamed about the Liver and Stomack. Sometimes those other parts are together misaffected;

g *Exuritur sanguis & venæ obstruuntur, quibus obstructis prohibetur transitus Chili ad jecur, corrumpitur & in rugitus & flatus vertitur.*

affected; and concurre to the production of this malady: A hot liver and cold stomack or cold belly: look for instances in *Hollerius*, *Victor Trincavelius*, *consil.* 35. *l.* 3. *Hildesheim Spicel.* 2. *fol.* 132. *Solenander consil.* 9. *pro cive Lugdunensi*, *Montanus consil.* 229. for the Earl of *Monfort in Germany*, 1549. and *Frisimelica* in the 233 consultation of the said *Montanus*. *I. Cæsar Claudinus* gives instance of a cold stomack & over-hot liver, almost in every consultation, *con.* 89. for a certain Count: & *con.* 106. for a *Polonian Baron*, by reason of heat the bloud is inflamed, and grosse vapours sent to the heart and brain. *Mercurialis* subscribes to them *cons.* 89. [h] *the stomack being misaffected*, which he cals the king of the belly, because if he be distempered, all the rest suffer with him, as being deprived of their nutriment or fed with bad nourishment, by means of which, come crudities, obstructions, winde, rumbling, griping, &c. *Hercules de Saxonia* besides heat, will have the weakness of the liver and his obstruction a cause, *facultatem debilem jecinoris*, which he calls the minerall of melancholy. *Laurentius* assigns this reason, because the liver over-hot draws the meat undigested out of the stomack, and burneth the humours. *Montanus cons.* 244. proves that sometimes a cold liver may be a cause. *Laurentius c.* 12. *Trincavelius Lib.* 12. *consil.* and *Gualter Bruel* seems to lay the greatest fault upon the Spleen; that doth not his duty in purging the Liver as he ought, being too great, or too little, in drawing too much bloud sometimes to it, and not expelling it, as *P. Cnemiandrus* in a [i] consultation of his noted, *tumorem lienis*, he names it, and the fountain of melancholy. *Diocles* supposed the ground of this kinde of Melancholy, to proceed from the inflammation of the *Pylorus*, which is the neather mouth of the *Ventricle*. Others assign the Mesenterium or Midriffe distempered by heat, the womb misaffected, stopping of Hemrods, with many such. All which *Laurentius cap.* 12. reduceth to three, Mesentery, Liver, and Spleen, from whence he denominates Hepatick, Splenitick, and Meseraick Melancholy. Outward causes, are bad diet, care, griefes, discontents, and in a word all those six non-naturall things, as *Montanus* found by his experience, *consil.* 244. *Solenander consil.* 9. for a Citizen of *Lyons* in *France*, gives his reader to understand, that he knew this mischief procured by a medicine of Cantharides, which an unskilfull Physician ministred his patient to drink *ad venerem excitandam*. But most commonly fear, grief, and some sudden commotion, or perturbation of the minde begin it, in such bodies especially as are ill disposed. *Melancthon tract.* 14. *cap.* 2. *de animâ*, will have it as common to men, as the mother to women, upon some grievous trouble, dislike, passion, or discontent. For as *Camerarius* records in his life, *Melancthon* himself was much troubled with it, and therefore could speak out of experience. *Montanus consil.* 22. *pro delirante Iudæo*, confirms it, [k] grievous symptomes of the minde brought him to it. *Randolotius* relates of himself, that being one day very intent to write out a Physitians notes, molested by an occasion, he fell into an hypocondriacall fit, to avoid which he drank the decoction of wormwood, and was freed. [l] *Melancthon* (*being the disease is so troublesome and frequent*) *holds it a most necessary and profitable study, for every man to know the accidents of it, and a dangerous thing to be ignorant*, and would therefore have all men, in some sort to understand the causes, symptomes, and cures of it.

h *Stomacho læso robur corporis imminuitur, & reliqua membra alimento orbata, &c.*

i *Hildesheim.*

k *Habuit sæva animi symptomata quæ impediunt concoctionem, &c.*

l *Usitatissimus morbus cum sit, utile est hujus visceris accidentia considerare, nec leve periculum hujus causas morbi ignorantibus.*

Subsect. 5.

Causes of Melancholy from the whole Body.

AS before, the cause of this kind of Melancholy is inward or outward. Inward, [n] *when the liver is apt to ingender such an humour, or the spleen weak by nature, and not able to discharge his office.* A melancholy temperature, retention of Hæmrods, monthly issues, bleeding at nose, long diseases, agues, and all those six non-naturall things increase it. But especially [o] bad dyet, as *Piso* thinks, pulse, salt meat, shell-fish, cheese, black wine, &c. *Mercurialis* out of *Averroes* and *Avicenna* condemns all herbs: *Galen. lib. 3. de loc. affect. cap. 7.* especially Cabbage. So likewise fear, sorrow, discontents, &c. but of these before. And thus in brief you have had the generall and particular causes of Melancholy.

Now go and brag of thy present happinesse, whosoever thou art, brag of thy temperature, of thy good parts, insult, triumph, & boast; thou seest in what a brittle state thou art, how soon thou maist be dejected, how many severall waies, by bad diet, bad ayre, a small loss, a little sorrow or discontent, an ague, &c. how many sudden accidents may procure thy ruine, what a small tenure of happinesse thou hast in this life, how weak and silly a creature thou art. *Humble thy self therefore under the mighty hand of God* .1 *Pet.* 5.6. know thy self, acknowledge thy present misery, and make right use of it. *Qui stat videat ne cadat.* Thou dost now flourish, and hast *bona animi, corporis, & fortunæ*, goods of body, minde, and fortune, *nescis quid serus secum vesper ferat*, thou knowest not what stormes and tempests the late evening may bring with it. Be not secure then, *be sober and watch*, [p] *fortunam reverenter habe*, if fortunate and rich: if sick and poor, moderate thy self. I have said.

n *Jecur aptum ad generandum talem humorem, splen natura imbecillior. Piso, Altomarus, Guianerius.*

o *Melancholiam, quæ fit à redundantia humoris in toto corpore, victus imprimis generat qui eum humorem parit.*

p *Ausonius.*

Sect. 3.

Memb. 1. Subsect. 1.

Symptomes, or signs of Melancholy in the Body.

PArrhasius a painter of *Athens*, amongst those *Olynthian* captives *Philip* of *Macedon* brought home to sell, * bought one very old man; and when he had him at *Athens*, put him to extreme torture and torment, the better by his example, to expresse the pains and passions of his *Prometheus*, whom he was then about to paint. I need not be so barbarous, inhumane, curious or cruell for this purpose to torture any poor melancholy man, their symptomes are plain, obvious and familiar, there needs no such accurate observation or far fetcht object, they delineate themselves, they voluntarily bewray themselves, they are too frequent in all places, I meet them still as I go, they cannot conceal it, their grievances are too well known, I need not seek far to describe them.

* *Seneca cont. lib. 10. cont. 5.*

Symptomes

Symptomes therefore are either [q] universall or particular, saith *Gordonius, lib. med. cap. 19. part. 2.* to persons, to species; *some signes are secret, some manifest, some in the Body, some in the minde, and diversly vary, according to the inward or outward causes, Cappivaccius:* or from stars according to *Jovianus Pontanus, de reb. cœlest. lib. 10. cap. 13.* and cœlestiall influences, or from the humours diversly mixt, *Ficinus li. 1. cap. 4. de sanit tuendâ:* as they are hot, cold, naturall, unnaturall, intended or remitted, so will *Ætius* have *melancholica deliria multiformia*, diversity of melancholy signs. *Laurentius* ascribes them to their severall temperatures, delights, natures, inclinations, continuance of time, as they are simple or mixt with other diseases, as the causes are divers, so must the signs be, almost infinite, *Altomarus cap. 7. art. med.* And as wine produceth divers effects, or that herb *Tortocolla* in [r] *Laurentius, which makes some laugh, some weep, some sleep, some dance, some sing, some howle, some drinke, &c.* so doth this our melancholy humour, work severall signes in severall parties.

But to confine them, these generall Symptomes may be reduced to those of the *Body* or the *Minde*. Those usuall signs appearing in the *Bodies* of such as are melancholy be these, cold and dry, or they are hot and dry, as the humour is more or lesse adust. From [s] these first qualities arise many other second, as that of [t] colour, black, swarty, pale, ruddy, &c. some are *impensè rubri*, as *Montaltus cap. 16.* obsevs out of *Galen. li. 3. de locis affectis*, very red and high coloured. *Hippocrates* in his book [u] *de insania & melan.* reckons up these signes, that they are [x] *lean, withered, hollow-eyed, looke old, wrinckled, harsh, much troubled with winde, and a griping in their bellies, or belly-ake, belch often, dry bellies and hard, dejected lookes, flaggy beards, singing of the ears, vertigo, light headed, little or no sleep, and that interrupt, terrible and fearfull dreames,* * *Anna soror, quæ me suspensam insomnia terrent?* The same Symptomes are repeated by *Melanelius* in his booke of Melancholy collected out of *Galen, Ruffus, Ætius*, by *Rhasis, Gordonius*, & all the Juniors, [y] *continuall, sharp, & stinking belchings, as if their meat in their stomack were putrefied, or that they had eaten fish, dry bellies, absurd & interrupt dreams, & many phantastical visions about their eys, vertiginous, apt to tremble, & prone to Venery.* [z] Some add palpitation of the heart, cold sweat, as usuall Symptomes, and a leaping in many parts of the body, *saltum in multis corporis partibus*, a kinde of itching, saith *Laurentius* on the superficies of the skin, like a flea-biting sometimes. [a] *Montaltus cap. 21.* puts fixed eyes and much twinkling of their eyes for a sign, and so doth *Avicenna, oculos habentes palpitantes, trauli, vehementer rubicundi, &c. lib. 3. Fen. 1. Tract. 4. cap. 18.* They stut most part, which he took out of *Hippocrates Aphorisms.* [b] *Rhasis* makes *head-ach and a binding heavinesse* for a principall token, *much leaping of winde about the skinne, as well as stutting, or tripping in speech, &c. hollow eys, grosse veines, & broad lips.* To some too, if they be far gone mimicall gestures are too familiar, laughing, grinning, fleering, murmuring, talking to themselves, with strange mouthes & faces, inarticulate voices, exclamations, &c. And although they be commonly leane, hirsute, unchearfull in countenance, withered, and not so pleasant to behold, by reason of those

q *Quædam universalia, particularia, quædam manifesta, quædam in corpore, quædam in cogitatione & animo, quædam à stellis, quædam ab humoribus, quæ ut vinum corpus varie disponit, &c.*

Diversa phantasmata pro varietate causæ externæ, internæ.

r *Lib. 1. de risu. fol. 17. Ad ejus esum alii sudant, alii vomunt, flent, bibunt, saltant, alii rident, tremunt, dormiunt, &c.*

s *T. Bright. cap. 20.*

t *Nigrescit hic humor aliquando supercalefactus, aliquando superfrigefactus. Melancl. è Gal.*

u *Interprete F. Calvo.*

x *Oculi his excavantur, venti gignuntur circum præcordia & acidi ructus, sicci ferè ventres, Vertigo, tinnitus aurium, somni pusilli, somnia terribilia & interrupta.*

* *Virg. Æn.*

y *Assiduæ eæq; acidæ ructationes quæ cibum virulentum culentumq; nidorem, etsi nil tale ingestum sit, referant ob cruditatem.*

Ventres hisce aridi, somnus plerumq; parcus & interruptus, somnia absurdissima, turbulenta, corporis tremor, capitis gravedo, strepitus circa aures & visiones ante oculos, ad venerem prodigi. z *Altomarus, Bruel, Piso, Montaltus.* a *Frequentes habent oculorum nictationes, aliqui tamen fixis oculis plerumq; sunt.* b *Cent. lib. 1. Tract. 9. Signa hujus morbi sunt plurimus saltus, sonitus aurium, capitis gravedo, lingua titubat, oculi excavantur, &c.*

continuall

180 continuall fears, griefs, and vexations, dull, heavie, lazie, restlesse, unapt to go about any businesse; yet their memories are most part good, they have happy wits, and excellent apprehensions. Their hot and dry brains make them they cannot sleep, *Ingentes habent & crebras vigilias* (*Areteus*) Mighty and often watchings, sometimes waking for a moneth, a year together. [c] *Hercules de Saxoniâ* faithfully averreth, that he hath heard his mother swear, she slept not for seven moneths together: *Trincavelius Tom. 2. cons. 16.* speaks of one that waked 50. days, and *Skenkius* hath examples of two years, and all without offence. In naturall actions their appetite is greater then their concoction, *multa appetunt, pauca digerunt*, as *Rhasis* hath it, they covet to eat, but cannot digest. And although they [d] *do eat much, yet they are lean, ill liking*, saith *Areteus, withered and hard, much troubled with costiveness*, crudities, oppilations, spitting, belching, &c. Their pulse is rare & slow, except it be of the [e] *Carotides* which is very strong; but that varies according to their intended passions or perturbations, as *Struthius* hath proved at large, *Spigmaticæ artis l. 4. c. 13.* To say truth, in such Chronick diseases the pulse is not much to be respected, there being so much superstition in it, as [f] *Crato* notes, and so many differences in *Galen*, that he dares say they may not be observed, or understood of any man.

Their urine is most part pale, and low coloured, *urina pauca, acris, biliosa*, (*Aretcus*) Not much in quantity. But this in my judgement, is all out as uncertain as the other, varying so often according to several persons, habits, & other occasions not to be respected in Chronick diseases. [g] *Their Melancholy excrements in some very much, in others little, as the spleen plays his part*, and thence proceeds winde, palpitation of the heart, short breath, plenty of humidity in the stomack, heavinesse of heart & heartake, & intolerable stupidity and dulnesse of spirits. Their excrements or stool hard, black to some & little. If the heart, brain, liver, spleen, be misaffected, as usually they are, many inconveniences proceed from them, many diseases accompany, as Incubus, [h] Apoplexy, Epilepsie, Vertigo, those frequent wakings and terrible dreams, [i] intempestive laughing, weeping, sighing, sobbing, bashfulnesse, blushing, trembling, sweating, swouning, &c. [k] All their senses are troubled, they think they see, hear, smell, and touch that which they do not, as shall be proved in the following discourse.

c *In Pantheon cap. de Melancholia.*

d *Alvus arida nihil dejiciens cibi capaces, nihilominus tamen extenuati sunt.*

e *Nic Piso Inflatio carotidum, &c.*

f *Andræas Dudith Rahamo. ep. lib 3. Crat. epist. multa in pulsibus superstitio, ausim etiam dicere, tot differentias quæ describuntur à Galeno, neq; intelligi à quoquam nec observari posse.*

g *T. Bright. cap. 20.*

h *Post 40. ætat. annum*, saith *Jacchinus in 15. 9. Rhasis. Idem Mercurialis consil. 86. Trincavelius, Tom. 2. cons. 17.*

i *Gordonius. modò rident, modò flent, silent, &c.*

k *Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis, lib. 3. cap. 6.*

Subsect. 2.

Symptomes or Signes in the Minde.

ARculanus *in 9. Rhasis ad Almansor. cap. 16.* will have these Symptomes to be infinite, as indeed they are, varying according to the parties, *for scarce is there one of a thousand that dotes alike*, [l] *Laurentius c. 16.* Some few of greater note I will point at; and amongst the rest, *Fear* and *Sorrow*, which as they are frequent causes, so if they persever long, according to *Hippocrates* [m] and *Galen's* Aphorismes, they are most assured signes, inseparable companions, and characters of melancholy; Of present melancholy, and habituated, saith *Montaltus cap. 11.* and common to them all, as the said *Hippocrates*,

Fear.

l *Aphorism. & lib de Melan.*

m *Lib. 2. cap. 6. de locis affect. timor & mœstitia, si diutius perseverent, &c.*

pocrates, Galen, Avicenna, and all Neotericks hold. But as hounds many times run away with a false cry, never perceiving themselves to be at a fault, so do they. For *Diocles* of old, (whom *Galen* confutes) & amongst the *Juniors,* [n] *Hercules de Saxoniâ,* with *Lod. Mercatus cap.* 17. *l.* 1. *de melan.* take just exceptions at this Aphorisme of *Hippocrates,* 'tis not alwayes true, or so generally to be understood, *Fear* and *Sorrow* are no common Symptomes to all melancholy; *upon more serious consideration, I finde some* (saith he) *that are not so at all. Some indeed are sad, and not fearfull; some fearfull and not sad; some neither fearfull, nor sad; some both.* Four kindes he excepts, fanatical persons, such as were *Cassandra, Manto, Nicostrata, Mopsus, Proteus,* the *Sybills,* whom † *Aristotle* confesseth to have been deeply melancholy. *Baptista Porta* seconds him, *Physiog. lib.* 1. *cap.* 8. they were *atrâ bile perciti:* dæmoniacall persons, & such as speak strange languages, are of this ranke; some Poets, such as laugh alwayes, and think themselves Kings, Cardinalls, &c. sanguine they are, pleasantly disposed most part, and so continue. * *Baptista Porta* confines Fear and sorrow to them that are cold; but Lovers, Sybills, Enthusiasts, he wholly excludes. So that I think I may truly conclude, they are not alwayes sad and fearful, but usually so: and that [o] *without a cause, timent de non timendis,* (*Gordonius:*) *quæq; momenti non sunt, although not all alike* (saith *Altomarus*) [p] *yet all likely fear,* [q] *some with an extraordinary and a mighty fear, Areteus.* [r] *Many fear death, and yet in a contrary humour, make away themselves, Galen. lib.* 3. *de loc. affect. cap.* 7. Some are afraid that heaven will fall on their heads: some they are damned, or shall be. * *They are troubled with scruples of conscience, distrusting Gods mercies, think they shall goe certainly to Hell, the Devill will have them, & make great lamentation, Jason Pratensis.* Fear of Devils, death, that they shalbe so sick, of some such or such disease, ready to tremble at every object, they shall die themselves forthwith, or that some of their dear friends or near allies are certainly dead; imminent danger, losse, disgrace still torment others, &c. that they are all glasse, and therefore will suffer no man to come near them; that they are all cork, as light as feathers; others as heavy as lead, some are afraid their heads will fall off their shoulders, that they have frogs in their bellies, &c. † *Montanus consil.* 23. speaks of one *that durst not walk alone from home, for fear he should swoon, or die.* A second [s] *fears every man he meets will rob him, quarrell with him, or kill him.* A third dares not venture to walk alone, for fear he should meet the Devil, a thief, be sick; fears all old women as witches, and every black dog or cat he sees he suspecteth to be a Devil, every person comes near him is malificiated, every creature, all intend to hurt him, seek his ruine: another dares not go over a bridge, come near a poole, rock, steep hill, lye in a chamber where crosse beams are, for fear he be tempted to hang, drown or præcipitate himself. If he be in a silent auditory, as at a sermon, he is afraid he shall speak aloud at unawares, some thing undecent, unfit to be said. If he be locked in a close room, he is afraid of being stifled for want of air, and still carries Bisket, Aquavitæ, or some strong waters about him, for fear of *deliquiums,* or being sick; or if he be in a throng, middle of a Church, multitude, where he may not well get out, though he sit at ease, he is so misaffected. He will freely promise, undertake any businesse beforehand, but when it comes to be performed, he dare

n *Tract. posthumo de Melan. edit. Venetiis* 1620. *per Bolzettam Bibliop.*

† *Prob. lib* 3.

* *Physiog. lib.* 1. *c.* 8. *Quibus multa frigida bilis atra, stolidi & timidi, at qui calidi, ingenioſi, amasii, divinoſi, spiritu instigati, &c*

o *Omnes exercent metus & tristitia, & sine causa.*

p *Omnes timent licet non omnibus idem timendi modus Ætius Tetrab. lib.* 2. *sect. c* 9.

q *Ingenti pavore trepidant.*

r *Multi mortem timent, & tamen sibiipsis mortem consciscunt, alii cœli ruinam timent.*

* *Affligit eos plena scrupulis conscientia, divinæ misericordiæ diffidentes, Orco se destinant fœda lamentatione deplorantes.*

† *Non ausus egredi domo ne deficeret.*

[s] *Multi dæmones timent, latrones, insidias, Avicenna.*

182 dare not adventure, but fears an infinite number of dangers, disasters, &c. Some are [t] *afraid to be burned, or that the* [u] *ground will sink under them, or* [x] *swallow them quick, or that the King will call them in question for some fact they never did* (*Rhasis cont.*) *and that they shall surely be executed.* The terror such a death troubles them, and they fear as much, and are equally tormented in minde, [y] *as they that have committed a murder, and are pensive without a cause, as if they were now presently to be put to death. Plater. cap. 3. de mentis alienat.* They are afraid of some losse, danger, that they shall surely lose their lives, goods, and all they have, but why they know not. *Trincavelius consil. 13. lib. 1.* had a patient that would needs make away himself, for fear of being hanged, and could not be perswaded for three years together, but that he had killed a man. *Plater. observat. lib. 1.* hath two other examples of such as feared to be executed without a cause. If they come in a place where a robbery, theft, or any such offence hath bin done, they presently fear they are suspected, and many times betray themselves without a cause. *Lewis the* 11th the French King, suspected every man a traitour that came about him, durst trust no officer. *Alii formidolosi omnium, alii quorundam* (*Fracastorius lib. 2. de Intellect.*) [z] *some fear all alike, some certain men*, and cannot endure their companies, are sick in them, or if they be from home. Some suspect [a] treason still, others *are afraid of their* [b] *deareſt and neareſt friends.* (*Melanelius è Galeno, Ruffo, Ætio,*) and dare not be alone in the dark, for fear of hobgoblins and devils: he suspects every thing he hears or sees to be a Devil, or enchanted, and imagineth a thousand Chimera's and visions, which to his thinking he certainly sees, bugbears, talks with black men, ghosts, goblins, &c.

* *Omnes se terrent aurae, sonus excitat omnis.*

Another through bashfulnesse, suspicion & timerousnesse will not be seen abroad, [c] *loves darknesse as life, and cannot endure the light*, or to sit in light-some places, his hat still in his eyes, he will neither see, nor be seen by his good will, *Hippocrates lib. de Insania & Melancholia.* He dare not come in company for fear he should be misused, disgraced, overshoot himself in gesture or speeches, or be sick; he thinkes every man observes him, aims at him, derides him, owes him malice. Most part [d] *they are afraid they are bewitched, possessed, or poisoned by their enemies*, and sometimes they suspect their neerest friends: *he thinks something speaks or talks within him, or to him, and he belcheth of the poyson. Cristopherus à Vega lib. 2. cap. 1.* had a patient so troubled, that by no perswasion or physick, he could be reclaimed. Some are afraid that they shall have every fearful disease they see others have, hear of, or read, & dare nor therefore hear or read of any such subject, no not of melancholy it self, lest by applying to themselves that which they hear or read, they should aggravate & increase it. If they see one possessed, bewitched, an Epileptick Paroxysme, a man shaking with the palsie, or giddy headed, reeling or standing in a dangerous place, &c. for many days after it runs in their minds, they are afraid they shal be so too, they are in like danger, as *Perk. v. 12. se. 2.* wel observes in his *Cases of Consc.* and many times by violence of imagination they produce it. They cannot endure to see any terrible object, as a Monster, a man executed, a carcase, hear the devil named, or any tragicall relation seen, but they quake for fear, *Heca-*

tas

t *Alii comburi, alii de Rege, Rhas.*
u *Ne terra absorbeantur. Forestus.*
x *Ne terra debiscat. Gordon.*
y *Alii timore mortis timentur & mala gratia principum putant se aliquid commisisse, & ad supplicium requiri.*
z *Alius domesticos timet, alius omnes, Ætius.*
a *Alii timent insidias. Aurel. lib. 1. de morb. Chron. cap. 6.*
b *Ille charissimos, hic omnes homines citra discrimen timet.*
* *Virgil.*
c *Hic in lucem prodire timet, tenebrasq; quærit, contra, ille caliginosa fugit.*
d *Quidam larvas, & malos spiritus ab inimicis veneficiis & incantationibus sibi putant objectari, Hippocrates, potionem se venesicam sumpsisse putat, & de hac ructare sibi crebrò videtur. Idem Montaltus cap. 21. Ætius lib. 2. & alii. Trallianus l. 1. cap. 16.*

tas somniare sibi videntur (*Lucian*) they dream of Hobgoblins, and may not get it out of their minds a long time after: they apply (as I have said) all they hear, see, read, to themselves; as [e] *Felix Plater* notes of some young Physicians, that study to cure diseases, catch them themselves, will be sick, and appropriate all symptomes they finde related of others, to their own persons. And therefore (*quod iterum moneo, licet nauseam paret lectori, malo decem potius verba, decies repetita licet, abundare, quam unum desiderari*) I would advise him, that is actually melancholy, not to read this tract of Symptomes, lest he disquiet or make himself for a time worse, and more melancholy then he was before. Generally of them all take this, *de inanibus semper conqueruntur, & timent*, saith *Aretius*; they complain of toyes, & fear [f] without a cause, and still think their melancholy to be most grivious, none so bad as they are, though it be nothing in respect, yet never any man sure was so troubled, or in this sort. As really tormented and perplexed in as great an agony for toyes and trifles) such things as they wil after laugh at themselves) as if they were most material and essential matters indeed, worthy to be feared, and will not be satisfied. Pacifie them for one, they are instantly troubled with some other fear; alwayes afaird of something, which they foolishly imagine or conceive to themselves, which never peradventure was, never can be, never likely will be; troubled in minde upon every small occasion, unquiet, still complaining, grieving, vexing, suspecting, grudging, discontent, & cannot be freed so long as melancholy continues. Or if their minds be more quiet for the present, and they free from forrain fears, outward accidents, yet their bodies are out of tune, they suspect some part or other to be amiss, now their head akes, heart, stomack, spleen, &c. is misaffected, they shall surely have this or that disease; still troubled in body, minde, or both, and through winde, corrupt phantasie, some accidental distemper, continually molested. Yet for all this as [g] *Facchinus* notes, *in all other things they are wise, staid, discreet, and do nothing unbeseeming their dignity, person, or place, this fooliſh, ridiculous, and childiſh fear excepted*; which so much, so continually tortures and crucifies their souls, like a barking dog that alwayes bawls, but seldome bites, this fear ever molesteth, and so long as melancholy lasteth, cannot be avoided.

Sorrow is that other Character, and inseparable companion, as individual as Saint *Cosmus* and *Damian*, *fidus Achates*, as all writers witness, a common symptome, a continual, and still without any evident cause, [h] *mærent omnes, & si roges eos reddere causam, non possunt*: grieving still, but why they cannot tell: *Agelasti, mœsti, cogitabundi*, they look as if they had newly come forth of *Trophonius* den. And though they laugh many times, and seem to be extraordinary merry (as they will by fits) yet extream lumpish again in an instant, dull, and heavy, *semel & simul*, merry and sad, but most part sad: [i] *Si qua placent, abeunt; inimica tenacius hærent*: sorrow sticks by them still continually, gnawing as the vulture did [k] *Titius* bowels, & they cannot avoid it. No sooner are their eyes open, but after terrible & troublesome dreams their heavy hearts began to sigh: they are still fretting, chafing, sighing, grieving, complaining, finding faults, repining, grudging, weeping, *Heautontimorumenoi*, vexing themselves, [l] disquieted in minde, with restless, unquiet thoughts, discontent, either for their own, other mens, or publike affaires, such as concerne them not, things past, present or to come, the

e *Observat. l. 1. Quando iis nil nocet, nisi quod mulieribus melancholicis.*

f *--timeo tamen metusque causæ nescius, causa est metus Heinsius Austriaco.*

g *cap. 15. in. 9. Rhasis, in multis vidi, præter rationem semper aliquid timent, in cæteris tamen optime se gerunt, neq; aliquid præter dignitatem committunt.*

h *Altomarus cap. 7. Aretæus, triste, sunt.*

i *Mant. Egl. 1.*

k *Ovid. Met. 4.*

l *Inquies animus.*

184 remembrance of some disgrace, loss, injury, abuse, &c. troubles them now being idle afresh, as if it were new done; they are afflicted otherwise for some danger, loss, want, shame, misery, that will certainly come, as they suspect and mistrust. *Lugubris Ate* frowns upon them, insomuch that *Areteus* well calls it, *angorem animi*, a vexation of the minde, a perpetual agony. They can hardly be pleased, or eased, though in other mens opinion most happy, go, tarry, run, ride,

m *Hor. l. 3. Od. 1.* ——[m] *post equitem sedet atra cura*: they cannot avoid this ferall plague, let them come in what company they will,[n] *hæret lateri lethalis arundo*, as to a Deer that is struck, whether he run, go, rest, with the herd, or alone, this grief remains: irresolution, inconstancy, vanity of minde, their fear, torture, care, jealousie, suspition, &c. continues, and they cannot be relieved. So[o] he complained in the Poet,

n *Virg.*

o *Mened. Heautont. Act. 1. sc. 1.*

Domum revortor mœstus, atque animo ferè
Perturbato, atq; incerto præ ægritudine,
Assido. accurrunt servi: soccos detrahunt,
Video alios festinare, lectos sternere,
Cœnam apparare, pro se quisq; sedulo
Faciebant, quò illam mihi lenirent miseriam.

He came home sorrowfull, and troubled in his mind, his servants did all they possibly could to please him; one pulled off his socks, another made ready his bed, a third his supper, all did their utmost endeavours to ease his grief, and exhilarate his person, he was profoundly melancholy, he had lost his son, *illud angebat*, that was his *Cordolium*, his pain, his agony which could not be removed. Hence it proceeds many times, that they are weary of their lives, and feral thoughts to offer violence to their own persons, come into their minds, *tædium vitæ* is a common symptome, *tarda fluunt, ingrataq; tempora*, they are soon tired with all things; they will now tarrie, now be gone; now in bed they will rise, now up, then go to bed, now pleased, then again displeased; now they like, by and by dislike all, weary of all, *sequitur nunc vivendi, nunc moriendi cupido*, saith *Aurelianus* p *Altomarus.* *lib. 1. cap. 6.* but most part [p] *vitam damnant*, discontent, disquieted, perplexed upon every light, or no occasion, object: often tempted, I say, to make away themselves: [q] *Vivere nolunt, mori nesciunt*: they cannot die, they will not live: they complain, weep, lament, and think they lead a most miserable life, never was any man so bad, or so before, every poor man they see is most fortunate in respect of them, every begger that comes to the door is happier then they are, they could be contented to change lives with them, especially if they be alone, idle, & parted from their ordinary company, molested, displeased, or provoked: grief, fear, agony, discontent, wearisomeness, laziness, suspition, or some such passion forcibly seizeth on them. Yet by and by when they come in company againe, which they like, or be pleased, *suam sententiam rursus damnant, & vitæ solatio delectantur*, as *Octavius Horatianus* observes, *lib. 2. cap. 5.* they condemn their former mislike, and are well pleased to live. And so they continue, till with some fresh discontent they be molested again, and then they are weary of their lives, weary of all, they will die, and shew rather a necessity to live, then a desire. *Claudius* the Emperour as *Sueton describes him, had a spice of this disease, for when he was tormented with the pain of his

Tædium vitæ.

q *Seneca.*

* *cap. 31. Quo stomachi dolore correptum se, etiam de consciscenda morte cogitasse dixit.*

his stomack, he had a conceit to make away himselfe. *Jul. Cæsar Claudinus, consil.* 84. had a *Polonian* to his Patient, so affected, that through [r] fear and sorrow, with which he was still disquieted, hated his owne life, wished for death every moment, and to be freed of his misery. *Mercurialis* another, and another that was often minded to dispatch himselfe, and so continued for many years.

r *Luget & semper tristatur, solitudinem amat, mortem sibi precatur, vitam propriam odio habet.*

Suspition, and *jealousie*, are generall Symptomes: they are commonly distrustfull, timorous, apt to mistake, and amplifie, *facilè iracibiles*, [s] testy, pettish, peevish, and ready to snarl upon every [t] small occasion, *cum amicissimis*, and without a cause, *datum vel non datum*, it will be *scandalum acceptum*. If they speak in jest, he takes it in good earnest. If they be not saluted, invited, consulted with, called to counsel, &c. or that any respect, small complement, or ceremonie be omitted, they think themselves neglected, and contemned; for a time that tortures them. If two talk together, discourse, whisper, jest, or tell a tale in generall, he thinks presently they mean him, applies all to himself, *de se putat omnia dici*. Or if they talk with him, he is ready to misconstrue every word they speak, and interpret it to the worst; he cannot endure any man to look steadily on him, speak to him almost, laugh, jest, or be familiar, or hem, or point, cough, or spit, or make a noise sometimes, &c. [u] He thinkes they laugh or point at him, or do it in disgrace of him, circumvent him, contemn him; every man looks at him, he is pale, red, sweats for fear and anger, lest some body should observe him. He works upon it, and long after, this false conceipt of an abuse, troubles him. *Montanus consil.* 22. gives instance in a melancholy Jew, that was *Iracundior Adria*, so waspish and suspitious, *tam facilè iratus*, that no man could tell how to carry himself in his companie.

s *Facile in iram incidunt. Aret.*

Suspition.

Jealousie.

t *Ira sine causa, velocitas iræ. Savanarola. pract. major. velocitas iræ signum. Avicenna. l. 3. Fen. 1. Tract. 4. cap. 18.* Anger *sine causa.*

u *Suspicio, diffidentia, symptomata, Crato Ep. Julio Alexandrino consil.* 185. *Scoltzii.*

Inconstant they are in all their actions, vertiginous, restlesse, unapt to resolve of any business, they will and will not, perswaded to and fro upon every small occasion, or word spoken: and yet if once they be resolved, obstinate, hard to be reconciled. If they abhorre, dislike, or distast, once setled, though to the better by oddes, by no counsel or perswasion to be removed. Yet in most things wavering, irresolute, unable to deliberate, through fear, *faciunt, & mox facti pœnitent (Areteus) avari, et paulo post prodigi*. Now prodigall, and then covetous, they do, and by-and-by repent them of that which they have done, so that both waies they are troubled, whether they doe or doe not, want or have, hit or misse, disquieted of all hands, soon weary, and still seeking change, restless, I say, fickle, fugitive, they may not abide to tarrie in one place long.

Inconstancy.

* *Romæ rus optans, absentem rusticus urbem*
Tollit ad astra ——

* *Hor.*

no companie long, or to persever in any action or businesse.

* *Et similis regum pueris, pappare minutum*
Poscit, & iratus mammæ lallare recusat,

* *Pers. Sat.* 3.

eftsoons pleased, and anon displeased, as a man thats bitten with fleas, or that cannot sleep, turnes to and fro in his bed, their restless minds are tossed & vary, they have no patience to read out a book, to play out a game or two, walk a mile, sit an hour, &c. erected and dejected in an instant; animated to undertake, and upon a word spoken again discouraged.

Extreme *Passionate*, *Quicquid volunt valdè volunt*; and what they de-

Passionate.

186 fire,they do most furiously seek:anxious ever and very solicitous,distrustfull,and timorous,envious, malicious, profuse one while,sparing another, but most part covetous, muttering,repining,discontent,and still complaining,grudging, peevish, *injuriarum tenaces,* prone to revenge, soon troubled,and most violent in all their imaginations,not affable in speech,or apt to vulgar complement, but surly,dull,sad ,austere ; *cogitabundi* still, very intent, and as * *Albertus Durer* paints melancholy, like a sad woman leaning on her arm with fixed looks,neglected habit,&c. held therefore by some proud,soft,sottish,or halfmad, as the *Abderites* esteemed of *Democritus* : and yet of a deep reach, excellent apprehension, judicious, wise and wittie: for I am of that * Noblemans minde, *Melancholy advanceth mens conceipts,more then any humour whatsoever,* improves their meditations more then any strong drink or sack. They are of profound judgment in some things,although in others *non rectè judicant inquieti,* saith *Fracastorius,lib. 2.de Intell.* And as *Arculanus,c.16 in 9.Rhasis,* termes it,*Judicium plerumq; perversum, corrupti, cum judicant honesta inhonesta, & amicitiam habent pro inimicitia :* They count honesty dishonesty,friends as enemies, they will abuse their best friends,and dare not offend their enemies. Cowards most part, *& ad inferendam injuriam timidissimi,* saith *Cardan,lib. 8. cap. 4. de rerum varietate* : Loth to offend, and if they chance to overshoot themselves in word,or deed; or any small busines or circumstance be omitted, forgotten, they are miserably tormented, and frame a thousand dangers and inconveniences to themselves,*ex musca elephantem,* if once they conceit it: overjoyed with every good rumour,tale,or prosperous event,transported beyond themselves : with every small cross again,bad news,misconceived injurie, loss, danger,afflicted beyond measure,in great agony, perplexed,dejected,astonished,impatient,utterly undone : fearfull,suspicious of all. Yet again,many of them desperate hairebraines,rash,carless, fit to be Assassinates,as being void of all fear and sorrow,according to* *Hercules de Saxonia, Most audacious, and such as dare walk alone in the night, through deserts and dangerous places,fearing none.They are prone to love,* and [x] easie to be taken:*Propensi ad amorem & excandescentiam* (*Montaltus cap.21.*)quickly inamored, and dote upon all, love one dearly. till they see another, and then dote on her, *Et hanc, & hanc, & illam, & omnes,* the present moves most, and the last commonly they love best. Yet some again *Anterotes,* cannot endure the sight of a woman,abhorre the sex,as that same melancholy [y] Duke of *Muscovy,* that was instantly sick , if he came but in sight of them: and that [z] Anchorite,that fell into a cold palsie,when a woman was brought before him.

Humorous they are beyond all measure, sometimes profusely laughing,extraordinary merry,and then again weeping without a cause,(which is familiar with many Gentlewomen) groaning,sighing, pensive, sad, almost distracted,*multa absurda fingunt,& à ratione aliena* (saith * *Frambesarius*) they feign many absurdities,vain, void of reason : one supposeth himself to be a Dog, Cock, Bear, Horse, Glasse, Butter, &c. He is a Giant, a Dwarf, as strong as an hundred men , a Lord, Duke, Prince, &c. And if he be told he hath a stinking breath, a great nose, that he is sick, or inclined to such or such a disease, he beleeves it eftsoons, and peradventure by force of imagination, will work it out. Many of them are im-

* In his dutch work picture.

* *Howard cap.7.differ.*

* *Tract.de mel. cap.2.Noctu ambulant per sylvas,& loca periculosa,neminem timent.*

x *Facile amant Altom.*

Amorous.

y *Bodine.*

z *Io. Major vitis patrum fol. 202. Paulus Abbas Eremita tanta solitudine perseverat, ut nec vesicæ, nec vultum mulieris ferre possit,&c.*

Humorous.

* *Consult.lib.1. 17.Cons.*

immoveable, and fixed in their conceipts, others vary vpon every obiect, heard or seen. If they see a stage-play, they run upon that a week after; if they hear Musick, or see dancing, they have naught but bag-pipes in their brain; if they see a combat, they are all for armes. [a] If abused, an abuse troubles them long after; if crossed, that cross, &c. Restlesse in their thoughts and actions, continually meditating, *Velut ægri somnia, vanæ finguntur species*; More like dreames, then men awake, they fain a company of Antick, phantasticall conceipts, they have most frivolous thoughts, impossible to be effected; and sometimes think verily they hear and see present before their eyes such phantasmes or goblins, they fear, suspect, or conceive, they still talk with, and follow them. In fine, *cogitationes somniantibus similes, id vigilant, quod alii somniant cogitabundi*; Stil, saith *Avicenna*, they wake, as others dreame, and such for the most part are their imaginations and conceipts, [b] absurd, vain, foolish toies, yet they are [c] most curious and solicitous, continual, *& supra modum, Rhasis cont. lib. 1. cap. 9. præmeditantur de aliquare.* As serious in a toy, as if it were a most necessary businesse, of great moment, importance, and still, still, still thinking of it: *sæviunt in se*, macerating themselves. Though they do talk with you, and seem to be otherwise employed, and to your thinking very intent and busie, still that toy runs in their minde, that fear, that suspicion, that abuse, that jealousy, that agony, that vexation, that crosse, that castle in the ayr, that crochet, that whimsie, that fiction, that pleasant waking dream whatsoever it is. *Nec interrogant* (saith [d] *Fracastorius*) *nec interrogatis rectè respondent*, They do not much heed what you say, their minde is on another matter; ask what you will, they do not attend, or much intend that busines they are about, but forget themselves what they are saying, doing, or should otherwise say or do, whither they are going, distracted with their own melancholy thoughts. One laughs upon a sudden, another smiles to himself, a third frownes, calls, his lips go still, he acts with his hand, as he walks, &c. 'Tis proper to all melancholy men, saith [e] *Mercurialis, con. 11. What conceit they have once entertained, to be most intent, violent, and continually about it. Invitis occurrit*, do what they may, they cannot be rid of it, against their wills they must think of it a thousand times over, *Perpetuo molestantur, nec oblivisci possunt*, they are continually troubled with it, in company, out of company; at meat, at exercise, at all times and places, † *non desinunt ea, quæ minime volunt, cogitare*, if it be offensive especially, they cannot forget it, they may not rest or sleep for it, but still tormenting themselves, *Sysiphi saxum volvunt sibi ipsis*, as * *Brunner* observes, *Perpetua calamitas & miserabile flagellum.*

[f] *Crato*, [g] *Laurentius*, & *Fernelius*, put bashfulness for an ordinary Symptome, *subrusticus pudor*, or *vitiosus pudor*, is a thing which much haunts & torments them. If they have been misused, derided, disgraced, chidden, &c. or by any perturbation of minde misaffected, it so far troubles them, that they become quite moped many times, and so disheartned, dejected, they dare not come abroad, into strange companies especially, or manage their ordinary affairs, so childish, timorous and bashfull, they can look no man in the face; some are more disquieted in this kinde, some less, longer some, others shorter, by fits, &c. though some on the other side (according

[a] Generally as they are pleased or displeased, so are their continuall cogitations pleasing, or displeasing.

[b] *Omnes exercent vanæ intensæq; animi cogitationes, (N. Piso. Bruel.) & assiduæ.*

[c] *Curiosi de rebus minimis. Aretæus.*

[d] *Lib. 2. de Intell.*

[e] *Hoc melancholicis omnibus proprium, ut quas semel imaginationes valdè recepe-rint, non facile rejiciant, sed hæ etiam vel invitis semper occurrant.*

† *Tullius de Sen.*

* *Consil. med. pro Hypochondriaco.*

[f] *Consil. 43.*

[g] *Cap. 5.* Bashfulness.

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ing to [h] *Fracastorius*) be *inverecundi & pertinaces*, impudent and peevish. But most part they are very shamefac'd, and that makes them with *Pet. Blesensis*, *Christopher Vrswick*, & many such, to refuse honours, offices and preferments, which sometimes fall into their mouths, they cannot speak, or put forth themselves as others can, *timor hos, pudor impedit illos*, timorousness & bashfulness hinder their proceedings, they are contented with their present estate, unwilling to undertake any office, and therefore never likely to rise. For that cause they seldom visit their friends, except some familiars: *pauciloqui*, of few words, and oftentimes wholly silent. * *Frambesarius* a Frenchman had two such patients, *omnino taciturnos*, their friends could not get them to speak: *Rodericus à Fonseca consult. Tom. 2. 85. consil.* gives instance in a young man, of 27 years of age, that was frequently silent, bashfull, moped, solitary, that would not eat his meat, or sleep, and yet again by fits, apt to be angry, &c. Most part they are, as *Plater* notes, *desides, taciturni, ægrè impulsi, nec nisi coacti procedunt, &c.* they will scarce be compelled to do that which concerns them, though it be for their good, so diffident, so dull, of smal or no complement, unsociable, hard to be acquainted with, especially of strangers; they had rather write their mindes, then speak, and above all things love *Solitarinesse*. *Ob voluptatem, an ob timorem soli sunt?* Are they so solitary for pleasure (one asks) or pain? for both: yet I rather think for fear and sorrow, &c.

Solitarinesse.

[i] *Hinc metuunt, cupiuntque, dolent, fugiuntque, nec auras*
Respiciunt clausi tenebris, & carcere cæco.

Hence 'tis they grieve and fear, avoiding light,
And shut themselves in prison dark from sight.

As *Bellerophon in* [k] *Homer*,

Qui miser in sylvis mœrens errabat opacis,
Ipse suum cor edens, hominum vestigia vitans.

That wandred in the woods sad all alone,
Forsaking mens society, making great moan.

They delight in flouds & waters, desert places, to walk alone in orchards, gardens, private walks, back-lanes, averse from company, as *Diogenes* in his tub, or *Timon Misanthropus*, [l] they abhor all companions at last, even their neerest acquaintance, & most familiar friends, for they have a conceit (I say) every man observes them, will deride, laugh to scorn, or misuse them, confining themselves therefore wholly to their private houses or chambers, *fugiunt homines sine causa* (saith *Rhasis*) *& odio habent, cont. l. 1. c. 9.* they will dyet themselves, feed and live alone. It was one of the chiefest reasons, why the Citizens of *Abdera* suspected *Democritus* to be melancholy and mad; because that as *Hippocrates* related in his Epistle to *Philopœmenes*, [m] *he forsook the City, lived in groves & hollow trees, upon a green bank by a brook side, or confluence of waters all day long, and all night. Quæ quidem* (saith he) *plurimum atra bile vexatis & melancholicis eveniunt, deserta frequentant, hominumq; congressum aversantur*; [n] Which is an ordinary thing with melancholy men. The *Ægyptians* therefore in their *Hieroglyph.* expressed a melancholy man by an Hare sitting in her form, as being a most timorous and solitary creature, *Pierius Hieroglyph. l. 12.* But this, and all precedent symptomes, are more or less apparent, as the humour is intended or remitted, hardly perceived in some, or not at all, most manifest in others.

h *Lib. 2. de Intell.*

* *Consult. 15. & 16. lib. 1.*

i *Virg. Æn. 6.*

k *Iliad. 3.*

l *Si malum exasperantur, homines odio habent & solitaria petunt.*

m *Democritus solet noctes & dies apud se degere, plerumque autem in speluncis, sub amœnis arborum umbris vel in tenebris, & mollibus herbis, vel ad aquarum crebra & quieta fluenta, &c.*

n *Gaudet tenebris, alitur æ; dolor.*

Ps. 62. Vigilavi & factus sum velut nycticorax in domicilio, passer solitarius in templo.

thers. Childish in some, terrible in others; to be derided in one, pitied or admired in another; to him by fits, to a second continuate: and howsoever these symptomes be common and incident to all persons, yet they are the more remarkable, frequent, furious and violent in melancholy men. To speak in a word, there is nothing so vain, absurd, ridiculous, extravagant, impossible, incredible, so monstrous a Chimæra, so prodigious and strange, [o] such as Painters and Poets durst not attempt, which they will not really fear, fain, suspect & imagine unto themselves: And that which [*] *Lod. Viv.* said in jest of a silly country fellow, that kild his Ass for drinking up the Moon, *ut lunam mundo redderet*, you may truly say of them in earnest; They will act, conceive all extreams, contrarieties, and contradictions, and that in infinite varieties. *Melancholici plane incredibilia sibi persuadent, ut vix omnibus sæculis duo reperti sint, qui idem imaginati sint* (*Erastus de Lamiis*) scarce two of 2000. that concur in the same symptomes. The Tower of *Babel* never yielded such confusion of tongues, as this Chaos of melancholy doth variety of symptomes. There is in all melancholy *similitudo dissimilis*, like mens faces, a disagreeing likeness still; And as in a river we swim in the same place, though not in the same numerical water; as the same instrument affords several lessons, so the same disease yields diversity of symptomes. Which howsoever they be diverse, intricate, and hard to be confined, I will adventure yet in such a vast confusion and generality, to bring them into some order; and so descend to particulars. 190

[o] *Et quæ vix audet fabula, monstra parit.* [*] *In cap. 18. l. 10. de civ. dei. Lunam ab Asino epotam videns.*

Subsect. 3.

Particular Symptomes from the influence of Stars, parts of the body, & humors.

Some men have peculiar Symptomes, according to their temperament and *Crisis*, which they had from the Starres and those celestiall influences, variety of wits and dispositions, as *Anthony Zara* contends, *Anat. ingen. sect. 1. memb. 11, 12, 13, 14. plurimum irritant influentiæ cœlestes, unde cientur animi ægritudines & morbi corporum.* [p] One saith, diverse diseases of the body and minde proceed from their influences, [r] as I have already proved out of *Ptolomy, Pontanus, Lemnius, Cardan*, and others, as they as principall significators of manners, diseases, mutually irradiated, or Lords of the geniture, &c. *Ptolomeus* in his centiloquie, *Hermes*, or whosoever else the author of that tract, attributes all these symptomes, which are in melancholy men, to celestiall influences: which opinion *Mercurialis de affect. lib. 1. cap. 10.* rejects; but as I say, [s] *Iovianus Pontanus*, and others stifly defend. That some are solitary, dul, heavy, churlish; some again blith, buxome, light, and merry, they ascribe wholly to the Stars. As if *Saturn* be predominant in his nativity, and cause melancholy in his temperature, then [t] he shal be very austere, sullen, churlish, black of colour, profound in his cogitations, ful of cares, miseries, and discontents, sad and fearfull, alwaies silent, solitary, still delighting in husbandry, in Woods, Orchards, Gardens, Rivers, Ponds, Pooles, darke Walks and close: *Cogitationes sunt velle ædificare, velle arbores plantare, agros colere, &c.* To catch Birds, Fishes, &c. still contriving and musing of such matters. If *Jupiter* domineers, they are more ambitious, still meditating of Kingdomes, Magistracies, Offices, Honours, or that they are Princes, Potentates, and how they would

[p] *Vele. l. 4. c. 5.* [r] *Sect. 2. Memb. 1. Subs. 4.* [s] *De reb. cœlest. lib. 10. c. 13.* [t] *I. de Indagine Goclenius.*

190 would carry themselves, &c. If *Mars*, they are all for wars, brave combats, Monomachies, testy, cholerick, harebrain, rash, furious, and violent in their actions. They wil fain themselves Victors, Commanders, are passionate & satyrical in their speeches, great braggers, ruddy of colour. And though they be poor in shew, vile and base, yet like *Telephus* and *Peleus* in the * Poet,

* *Hor. de art. poet.*

Ampullas jactant & sesquipedalia verba,

their mouthes are full of Myriades, and tetrarchs at their tongues end. If the *Sun*, they will be Lords, Emperors, in conceipt at least, and Monarchs, give Offices, Honors, &c. If *Venus* they are stil courting of their mistresses, and most apt to love, amorously given, they seem to hear musick, plaies, see fine pictures, dancers, merriments, and the like. Ever in love, and dote on all they see. *Mercurialists* are solitary, much in contemplation, subtile, Poets, Philosophers, and musing most part about such matters. If the *Moon* have a hand, they are all for peregrinations, sea-voyages, much affected with travels, to discourse, reade, meditate of such things; wandring in their thoughts, divers, much delighting in waters, to fish, fowl, &c.

But the most immediate symptomes proceed from the Temperature it self, and the Organical parts, as Head, Liver, Spleen, Meseraick veines, Heart, Womb, Stomack, &c. and most especially from distemperature of Spirits (which as [t] *Hercules de Saxonia* contends, are wholy immaterial) or from the four humors in those seats, whether they be hot or cold, natural, unnatural, innate or adventitious, intended or remitted, simple or mixt, their diverse mixtures, and several adustions, combinations, which may be as diversly varied, as those [u] four first qualities in * *Clavius*, and produce as many several Symptomes and monstrous fictions as wine doth effects, which as *Andreas Bachius* observes, *lib. 3. de vino, cap. 20.* are infinite. Of greater note be these.

t *Tract 7. de Melan.*
u *Humidum, calidum, frigidum, siccum.*
x *Com. in 1. c. Johannis de Sacroboſco.*
y *Si reſidet melancholia naturalis, tales plumbei coloris aut nigri, ſtupidi, ſolitarij.*
z *Non una melancholiæ cauſa eſt, nec unus humor vitii parens, ſed plures, & alius aliter mutatus, unde non omnes eadem ſentiunt ſymptomata.*
a *Humor frigidus delirii cauſa, humor calidus furoris.*
b *Multum refert quâ quiſque melancholia teneatur, hunc fervens & accenſa agitat, illum triſtis & frigens occupat: hi timidi, illi invereundi, intrepidi, &c.*

If it be natural Melancholy, as *Lod. Mercatus lib. 1. cap. 17. de melan. T. Bright c. 16*, hath largely described, either of the Spleen, or of the veins, faulty by excess of quantity, or thickness of substance, it is a cold and dry humor, as *Montanus* affirmes *consil. 26.* the parties are sad, timorous & fearful. *Prosper Calenus* in his book *de atra bile*, will have them to be more stupid then ordinary, cold, heavie, dull, solitary, sluggish, *Si multam atram bilem & frigidam habent. Hercules de Saxonia c. 19. l. 7.* [y] *holds these that are naturally melancholy, to be of a leaden colour or black*, and so doth *Guianerius c. 3. tract. 15.* and such as think themselves dead many times, or that they see, talk, with black men, dead men, spirits and goblins frequently, if it be in excess. These Symptomes vary according to the mixture of those four humors adust, which is unnatural melancholy. For as *Trallianus* hath written *cap. 16. l. 7.* [z] *There is not one cause of this melancholy, nor one humor which begets it, but divers diversly intermixt, from whence proceeds this variety of Symptomes*: And those varying again as they are hot or cold [a] *Cold melancholy* (saith *Benedic. Vittorius Faventinus pract. mag.*) *is a cause of dotage, and more mild Symptomes, if hot or more adust, of more violent passions, and furies. Fracastorius l. 2. de intellect.* will have us to consider well of it, [b] *with what kinde of Melancholy every one is troubled, for it much availes to know it; one is enraged by fervent heat, another is possessed by sad and cold; one is fearful, shamefast; the other impudent and bold*; As *Ajax*, *Arma rapit ſuperoſque furens*

rens

reus in prælia poſcit: quite mad or tending to madneſſe: *Nunc hos, nunc impetit illos. Bellerophon* on the other ſide, *ſolis errat malè ſanus in agris,* wanders alone in the woods; one deſpaires, weeps and is weary of his life, another laughs, &c. All which varietie is produced from the ſeverall degrees of heat and cold, which † *Hercules de Saxoniâ* will have wholy proceed from the diſtemperature of ſpirits alone, animal eſpecially, and thoſe immateriall, the next and immediat cauſes of Melancholy, as they are hot, cold, dry, moiſt, and from their agitation proceeds that diverſity of Symptomes, which he reckons up, in the * 13. chap. of his Tract of Melancholy, and that largely through every part. Others will have them come from the divers aduſtion of the foure humours, which in this unnatural melancholy, by corruption of bloud, aduſt choler, or melancholy natural, [c] *by exceſsive diſtemper of heat turned, in compariſon of the naturall, into a ſharp lye by force of aduſtion, cauſe according to the diverſity of their matter, diverſe and ſtrange Symptomes,* which *T. Bright* reckons up in his following chapter. So doth [d] *Arculanus*, according to the four principall humours aduſt, and many others.

† *Cap. 7. & 8. Tract. de Mel.*

* *Signa melancholiæ ex intemperie & agitatione ſpirituum ſine materiâ.*

c *T. Bright cap. 16. Treat. Mel.*

d *Cap. 16. in 9. Rhaſis.*

For example, if it proceed from fleagme, (which is ſeldome and not ſo frequent as the reſt) [e] it ſtirres up dull Symptomes, and a kinde of ſtupiditie, or impaſſionate hurt: they are ſleepy, ſaith [f] *Savanarola*, dull, ſlow, cold, blockiſh, aſs-like, *Aſininam melancholiam*, [g] *Melanthon* calls it, *they are much given to weeping, and delight in waters, ponds, pooles, rivers, fiſhing, fowling, &c.* (*Arnoldus breviar. 1. cap. 18.*) They are [h] pale of colour, ſlothfull, apt to ſleep, heavie; [i] *much troubled with head-ach*, continuall meditation, and muttering to themſelves; they dream of waters, [k] that they are in danger of drowning, and fear ſuch things, *Rhaſis.* They are fatter then others that are melancholy, of a muddy complexion, apter to ſpit, [l] ſleep, more troubled with rheume then the reſt, and have their eyes ſtill fixed on the ground. Such a patient had *Hercules de Saxoniâ*, a widow in *Venice*, that was fat and very ſleepy ſtill; *Chriſtophorus à Vega* another affected in the ſame ſort. If it be inveterate or violent, the Symptomes are more evident, thy plainly dote and are ridiculous to others, in all their geſtures, actions, ſpeeches: imagining impoſſibilities, as he in *Chriſtophorus à Vega*, that thought he was a tun of Wine, [m] and that *Siennois*, that reſolved with himſelf not to piſſe, for fear he ſhould drown all the town.

e *Bright. c. 16.*

f *Pract. major. Somnians, piger, frigidus.*

g *De anima cap. de humor: ſi à Phlegmate ſemper in aquis fere ſunt, & circa fluvios, plorant multum, &c.*

h *Pigra naſcitur ex colore pallido & albo, Her. de Saxon.*

i *Savanarola.*

k *Muros cadere in ſe, aut ſubmergi timent, cum tonore & ſegnitie, & fluvios amant tales, Alexand. c. 16. lib. 7.*

l *Semper fere dormit ſomnolenta c. 16. l. 7.*

m *Laurentius.*

If it proceed from bloud aduſt, or that there be a mixture of bloud in it, [n] *ſuch are commonly ruddy of complexion, and high-coloured*, according to *Saluſt Salvianus*, and *Hercules de Saxoniâ*. And as *Savanarola, Vittorius Faventinus Emper.* farther adde, [o] *the veins of their eyes be red, as well as their faces.* They are much inclined to laughter, wittie and merry, conceited in diſcourſe, pleaſant, if they be not far gone, much given to muſick, dancing, and to be in womens company. They meditate wholly on ſuch things, and think [p] *they ſee or hear playes, dancing, and ſuch like ſports* (free from all fear and ſorrow, as *Hercules de Saxoniâ* ſuppoſeth.) If they be more ſtrongly poſſeſſed with this kinde of melancholy, *Arnoldus* addes, *Breviar. lib. 1. cap. 18.* Like him of *Argos* in the Poet, that ſate laughing

n *Ca. 6. de mel. Si à ſanguine, venit rubedo oculorum & faciei, plurimus riſus.*

o *Venæ oculorum ſunt rubræ, vide an præceſſerit vini & aromatum uſus, & frequens balneum, Trallian. lib. 1. 16. an præceſſerit mora ſub ſole.*

p *Ridet patiens ſi à ſanguine, putat ſe videre chorcas, muſicam audire, ludos, &c.*

* *Cap. 2. Tract. de Melan.*

q all

[q] all day long, as if he had been at a Theatre. Such another is mentioned by [r] *Aristotle*, living at *Abydos* a towne of *Asia minor*, that would sit after the same fashion, as if he had been upon a stage, and sometimes act himself; now clap his hands, and laugh, as if he had been well pleased with the sight. *Wolfius* relates of a country fellow called *Brunsellius*, subject to this humour, [t] *That being by chance at a sermon, saw a woman fall off from a form half asleep, at which object most of the company laughed, but he for his part, was so much moved, that for three whole dayes after he did nothing but laugh, by which meanes he was much weakened, and worse a long time following.* Such a one was old *Sophocles*, and *Democritus* himself had *hilare delirium*, much in this vain. *Laurentius cap. 3. de melan.* thinkes this kinde of melancholy, which is a little adust with some mixture of bloud, to be that which *Aristotle* meant, when he said Melancholy men of all others are most witty, which causeth many times a divine ravishment, & a kinde of *Enthusiasmus*, which stirreth them up to be excellent Philosophers, Poets, Prophets, &c. *Mercurialis, consil.* 110. gives instance in a young man his patient, sanguine melancholy, [u] *of a great wit, and excellently learned.*

If it arise from choler adust, they are bold and impudent, and of a more hairebraine disposition, apt to quarrell and think of such things, battles, combats, and their manhood, furious; impatient in discourse, stiff, irrefragable and prodigious in their tenents; and if they be moved, most violent, outragious, [x] ready to disgrace, provoke any, to kill themselves and others; *Arnoldus* addes, stark mad by fits, [y] *they sleep little, their urine is subtile and fiery.* (*Guianerius*) *In their fits you shall hear them speak all manner of languages, Hebrew, Greek and Latine, that never were taught or knew them before. Apponensis in com. in Pro. sec.* 30. speaks of a mad woman that spake excellent good Latine; and *Rhasis* knew another, that could propheſie in her fit, and foretell things truely to come. [z] *Guianerius* had a patient could make Latine verses when the moon was combust, otherwise illiterate. *Avicenna* and some of his adherents will have these symptomes, when they happen, to proceed from the devill, and that they are rather *dæmoniaci*, possessed, then mad or melancholie, or both together, as *Jason Pratensis* thinkes, *Immiscent se mali genii*, &c. but most ascribe it to the humour, which opinion *Montaltus cap.* 21 stifly maintaines, confuting *Avicenna* and the rest, referring it wholly to the quality and disposition of the humour and subject. *Cardan de rerum var. lib.* 8. *cap.* 10. holds these men of all others fit to be assasinates, bold, hardy, fierce, and adventurous, to undertake any thing by reason of their choler adust. [a] *This humor*, saith he, *prepares them to endure death it self, and all manner of torments with invincible courage, and 'tis a wonder to see with what alacrity they will undergoe such tortures, ut supra naturam res videatur:* he ascribes this generosity, fury, or rather stupidity, to this adustion of choler and melancholy: but I take these rather to be mad or desperate, then properly melancholy: for commonly this humour so adust and hot, degenerates into madnesse.

If it come from melancholy it self adust, those men, saith *Avicenna*, [b] *are usually sad and solitary, and that continually, and in excess, more then ordinary suspicious, more fearfull, and have long, sore, and most corrupt imaginations*; cold and black, bashfull, and so solitary, that as [c] *Arnoldus* writes, *they will endure no company, they dream of graves still, and dead men, and think themselves*

q *Hor. ep. lib. 2. quidam haud ignobilis Argis, &c.*

r *Lib. de reb. mir.*

t *Cum inter concionandum mulier dormiens è subsellio caderet, & omnes reliqui qui id viderent, riderent, tribus post diebus, &c.*

u *Juvenis & non vulgaris eruditionis.*

x *Si à cholera, furibundi, interficiunt se & alios, putant se videre pugnas.*

y *Urina subtilis & ignea, parum dormiunt.*

z *Tract. 15. c. 4*

a *Ad hæc perpetranda furore rapti ducũtur, cruciatus quosvis tolerant, & mortem, & furore exacerbato audent & ad supplicia plus irritantur, mirum est quantam habeant in tormentis patientiam.*

b *Tales plus cæteris timent, & continuè tristantur, valde suspicioſi, solitudinem diligunt, corruptissimas habent imaginationes, &c.*

c *Si à melancholia adusta, tristes, de sepulchris sommiant, timent ne fascinentur, putant se mortuos, aspici noluut.*

selves bewitched or dead : if it be extream, they think they hear hideous noyses, see and talk [d] *with black men, and converse familiarly with devils, and such strange Chimera's and visions,* (*Gordonius*) or that they are possessed by them, that some body talks to them, or within them. *Tales melancholici plerumq; dæmoniaci, Montaltus consil. 26. ex Avicenna. Valescus de Taranta,* had such a woman in cure, *that thought she had to do with the devil :* and *Gentilis Fulgosus quæst.* 55. writes that he had a melancholy friend, that [f] *had a black man in the likeness of a Souldier,* still following him whersoever he was. *Laurentius cap.* 7. hath many stories of such as have thought themselves bewitched by their enemies; and some that would eat no meat as being dead. [g] Anno 1550. an Advocate of *Paris* fell into such a melancholy fit, that he believed verily he was dead, he could not be perswaded otherwise, or to eat or drink, till a kinsman of his, a Scholar of *Bourges* did eate before him, dressed like a corse. The storie saith *Serres,* was acted in a Comœdy before *Charles* the ninth. Some think they are beasts, wolves, hogs, and cry like dogs, foxes, bray like asses, and low like kine, as King *Prætus* daughters. [h] *Hildesheim spicel. 2. de manià,* hath an example of a Dutch Baron so affected, and *Trincavelius lib. 1. consil.* 11. another of a noble man in his country, [i] *that thought he was certainly a beast, and would imitate most of their voices,* with many such symptomes, which may properly be reduced to this kinde.

If it proceed from the severall combinations of these four humours, or spirits, *Herc. de Saxon.* addes hot, cold, dry, moist, dark, confused, settled, constringed, as it participates of matter, or is without matter, the symptomes are likewise mixt. One thinkes himself a giant, another a dwarfe; one is heavie as lead, another is as light as a feather. *Marcellus Donatus l. 2. cap.* 41. makes mention out of *Seneca,* of one *Seneccio* a rich man, [k] *that thought himself and every thing else he had, great: great wife, great horses, could not abide little things, but would have great pots to drink in, great hose, and great shoes bigger then his feet.* Like her in [l] *Trallianus, that supposed she could shake all the world with her finger,* and was afraid to clinch her hand together, lest she should crush the world like an apple in pieces: or him in *Galen,* that thought he was [m] *Atlas,* and sustained heaven with his shoulders. Another thinkes himself so litle, that he can creep into a mousehole: one fears heaven will fall on his head: a second is a cock; and such a one [n] *Guianerius* saith he saw at *Padua,* that would clap his hands together and crow. [o] Another thinks he is a Nightingal, and therefore sings all the night long: another he is all glass, a pitcher, and will therefore let no bodie come near him; and such a one * *Laurentius* gives out upon his credit, that he knew in *France. Christophorus à Vega cap. 3. lib. 14. Skenkius* and *Marcellus Donatus l. 2. cap.* 1. have many such examples, and one amongst the rest of a Baker in *Ferrara,* that thought he was composed of butter, & durst not sit in the Sun, or come neer the fire for fear of being melted : of another that thought he was a case of leather, stuffed with winde. Some laugh, weep; some are mad, some dejected, moped, in much agony, some by fits, others continuate, &c. Some have a corrupt ear, they think they hear musick, or some hideous noise as their phantasie conceivs, corrupt eyes, some smelling: some one sense, some another. *Levis* the eleventh had a conceit every thing did stink about him, all the odorife-

d *Videntur sibi videre monachos nigros & dæmones, & suspensos & mortuos.*

e *Quavis nocte se cum dæmone coire putavit.*

f *Semper fere vidisse militem nigrum præsentem.*

g *Anthony de Verdeur.*

h *Quidam mugitus boum æmulantur, & pecora se putant, ut Prætii filiæ.*

i *Baro quidam mugitus boum, & rugitus asinorum, & aliorum animalium voces effingit.*

k *Omnia magna putabat, uxorem magnam, grandes equos, abhorruit omnia parva, magna pocula, & calceamenta pedibus majora.*

l *Lib 1. cap. 16. putavit se uno digito posse totum mundum conterere.*

m *Sustinet humeris cœlum cum Atlante. Alii cœli ruinam timent.*

n *Cap. 1. Tract. 15. alius se gallum putat, alius lusciniam.*

o *Trallianus.*

* *cap. 7. de mel.*

Anthony de Verdeur.

rors perfumes they could get, would not ease him, but still he smelled filthie stink. A melancholy *French* Poet in [q] *Laurentius*, being sick of a fever, and troubled with waking, by his Physicians was appointed to use *unguentum populeum* to anoint his temples; but he so distasted the smell of it, that for many years after, all that came near him he imagined to sent of it, and would let no man talk with him but aloof off, or wear any new cloathes, because he thought still they smelled of it; in all other things wise and discreet, he would talk sensibly, save only in this. A Gentleman in *Lymosen*, saith *Anthony Verdeur*, was perswaded he had but one legge, affrighted by a wilde boar, that by chance stroke him on the legge: he could not be satisfied his legge was found (in all other things well) untill two *Franciscans* by chance coming that way, fully removed him from the conceipt. *Sed abundè fabularum audivimus.*

q *Cap. 7. de mel.*

Subsect. 4.

Symptomes from Education, custome, continuance of time, our condition, mixt with other diseases, by fits, inclination, &c.

Another great occasion of the varietie of these symptomes, proceeds from custom, discipline, education, and severall inclinations, [r] *This humour will imprint in melancholy men the objects most answerable to their condition of life, and ordinary actions, and dispose men according to their severall studies and callings.* If an ambitious man become melancholy, he forthwith thinkes he is a King, an Emperour, a Monarch, and walkes alone, pleasing himselfe with a vain hope of some future preferment, or present as he supposeth, and withall acts a Lords part, takes upon him to be some statesman or magnifico, makes congies, gives entertainment, looks big, &c. *Franciscus Sansovino* records of a melancholy man in *Cremona*, that would not be induced to beleeve, but that he was *Pope*, gave pardons, made Cardinals, &c. [f] *Christophorus à Vega* makes mention of another of his acquaintance, that thought he was a King, driven from his Kingdome, and was very anxious to recover his estate. A covetous person is still conversant about purchasing of lands and tenements, plotting in his mind how to compasse such and such Mannors, as if he were already Lord of, and able to go through with it; all he sees is his, *re* or *spe*, he hath devoured it in hope, or else in conceit esteems it his own; like him in [t] *Athenæus*, that thought all the ships in the haven to be his own. A lascivious *inamorato* plots all the day long to please his mistresse, acts and struts, and carries himself, as if she were in presence, still dreaming of her, as *Pamphilus* of his *Glycerium*, or as some do in their morning sleep. [u] *Marcellus Donatus* knew such a Gentlewoman in *Mantua*, called *Elionora Meliorina*, that constantly beleeved she was married to a King, and [x] *would kneel down and talk with him, as if he had been there present with his associates; and if she had found by chance a peece of glass in a muck-hill or in the street, she would say that it was a jewell sent from her Lord and husband.* If devout and religious, he is all for fasting, prayer, ceremonies, almes, interpretations, visions, prophecies, revelations, [y] he is inspired by the holy Ghost, full of the spirit: one

r *Laurentius cap. 6.*

f *Lib. 3 cap. 14. qui se regem putavit regno expulsum.*

t *Dipnosophist. lib. Thraslaus putavit omnes naves in Pireum portum appellantes suas esse.*

u *De hist. Med. mirab. lib. 2. cap. 1.*

x *Genibus flexis loqui cum illo voluit, & adstare jam tum putavit, &c.*

y *Gordonius, quod sit propheta, & inflatus à spiritu sancto.*

one while he is saved, another while damned, or still troubled in minde for his sinnes, the divell will surely have him, &c. more of these in the third Partition of love-Melancholy. [z] A Scholars minde is busied about his studies, he applaudes himself for that he hath done, or hopes to do, one while fearing to be out in his next exercise, another while contemning all censures; envies one, emulates another; or else with indefatigable paines and meditation, consumes himself. So of the rest, all which vary according to the more remiss, and violent impression of the object, or as the humor it self is intended or remitted. For some are so gently melancholy, that in all their carriage, and to the outward apprehension of others, it can hardly be discerned, yet to them an intolerable burden, and not to be endured. [a] *Quædam occulta, quædam manifesta*, some signes are manifest and obvious to all at all times, some to few, or seldome, or hardly perceived; let them keep their own councell, none will take notice or suspect them. *They doe not expresse in outward shew their depraved imaginations, as* * Hercules de Saxonia *observes, but conceal them wholly to themselves, and are very wise men, as I have often seen: some fear, some do not fear at all, as such as think themselves kings or dead, some have more signs, some fewer, some great, some less*, some vex, fret, still fear, grieve, lament, suspect, laugh, sing, weep, chafe, &c. by fits (as I have said) or more during and permanent. Some dote in one thing, are most childish, and ridiculous, and to be wondred at in that, and yet for all other matters, most discreet and wise. To some it is in disposition, to another in habit; and as they write of heat and cold, we may say of this humour, one is *melancholicus ad octo*, a second two degrees less, a third half way. 'Tis super-particular, *sesquialtera, sesquitertia*, and *superbipartiens tertias, quintas Melancholiæ*, &c. all those Geometricall proportions are too little to expresse it. [b] *It comes to many by fits, and goes; to others it is continuate*: many (saith [c] *Faventinus*) *in Spring and fall only are molested*, some once a year, as that *Roman* [d] *Galen* speaks of: [e] one, at the conjunction of the *Moon* alone, or some unfortunate aspects, at such and such set hours and times, like the sea- tides, to some women when they be with child, as * *Plater* notes, never otherwise: to others 'tis settled and fixed: to one led about and variable still by that *ignis fatuus* of phantasie, like an *arthritis* or running gout, 'tis here and there, and in everie joynt, alwaies molesting some part or other; or if the body be free, in a myriad of forms exercising the minde. A second once peradventure in his life, hath a most grievous fit, once in seven years, once in five years, even to the extremitie of madnesse, death, or dotage, and that upon some ferall accident or perturbation, terrible object, and that for a time, never perhaps so before, never after. A third is moved upon all such troublesome objects, crosse fortune, disaster and violent passions, otherwise free, once troubled in three or four years. A fourth, if things be to his minde, or he in action, well pleased, in good company, is most jocund, and of a good complexion: if idle, or alone, a la mort, or carried away wholly with pleasant dreams and phantasies, but if once crossed and displeased,

Pectore concipiet nil nisi triste suo.

his countenance is altered on a sudden, his hart heavie, irksome thoughts crucifie his soul, and in an instant he is moped or wearie of his life, he will kill

z *Qui forensibus causis insudat, nil nisi arrecta cogitat, & supplices libellos, alius non nisi versus facit. P. Forestus.*

a *Gordonius.*

* *Verbo non exprimunt, nec opere, sed alta mente recondunt, & sunt viri prudentissimi, quos ego sæpe novi, cum multi sint sine timore, ut qui se reges & mortuos putant, plura signa quidam habent, pauciora, majora, minora.*

b *Trallianus, lib. 1. 16. alii intervalla quædam habent, ut etiam consueta administrent, alii in continuo delirio sunt, &c.*

c *Prac. mag. Vere tantum & autumno.*

d *Lib. de humoribus.*

e *Guianerius.*

* *De mentis alienat. cap. 3.*

196 kill himself. A fifth complains in his youth, a sixth in his middle age, the last in his old age.

Generally thus much we may conclude of melancholy: That it is [f] most pleasant at first, I say, *mentis gratissimus error*, a most delightsome humor, to be alone, dwel alone, walk alone, meditate, lye in bed whole daies, dreaming awake as it were, and frame a thousand phantastical imaginations unto themselves. They are never better pleased then when they are so doing, they are in Paradise for the time, and cannot well endure to be interrupt; with him in the Poet,

[f] *Levinus Lemnius, Jason Pratensis, blanda ab initio.*

——— [g] *pol me occidistis amici, Non servâstis ait!* ———

[g] *Hor.*

you have undone him, he complains, if you trouble him: tell him what inconvenience will follow, what will be the event, all is one, *canis ad vomitum*, † 'tis so pleasant, he cannot refrain. He may thus continue peradventure many years by reason of a strong temperature, or some mixture of business, which may divert his cogitations: but at the last *læsa Imaginatio*, his phantasie is crased, & now habituated to such toyes, cannot but work still like a fate, the Scene alters upon a sudden, Fear and Sorrow supplant those pleasing thoughts, suspition, discontent, and perpetuall anxiety succeed in their places; so by little and little, by that shoeing horn of idleness, and voluntary solitarines, Melancholy this feral fiend is drawn on, [h] *& quantum vertice ad auras Æthereas, tantum radice in Tartara tendit*, it was not so delicious at first, as now it is bitter and harsh: a cankered soul macerated with cares and discontents, *tædium vitæ*, impatience, agony, inconstancy, irresolution, precipitate them unto unspeakable miseries. They cannot endure company, light, or life it self, some; unfit for action, and the like. [i] Their bodies are lean and dryed up, withered, ugly, their looks harsh, very dull, and their souls tormented, as they are more or less intangled, as the humour hath been intended, or according to the continuance of time they have been troubled.

† *Facilis descensus averni.*

h *Virg.*

i *Corpus cadaverosum. Psa.* 67. *cariosa est facies mea præ ægritudine animæ.*

To discern all which symptomes the better, [k] *Rhasis* the *Arabian* makes three degrees of them. The first is, *falsa cogitatio*, false conceits and idle thoughts: to misconstrue and amplifie, aggravating every thing they conceive or fear: the second is, *falsò cogitata loqui*, to talk to themselves, or to use inarticulate, incondite voices, speeches, obsolete gestures, and plainly to utter their minds and conceits of their hearts by their words and actions, as to laugh, weep, to be silent, not to sleep, eat their meat, &c. the third is to put in practice that which they think or speak. *Savanorola Rub.* 11. *tract.* 8. *cap.* 1. *de ægritudine*, confirms as much [m] *when he begins to expres that in words, which he conceives in his heart, or talks idly, or goes from one thing to another*, which [n] *Gordonius* cals *nec caput habentia, nec caudam*, he is in the middle way: [o] *but when he begins to act it likewise, and to put his fopperies in execution, he is then in the extent of melancholy or madnes it self.* This progres of melancholy you shall easily observe in them that have been so affected, they go smiling to themselves at first, at length they laugh out; at first solitary, at last they can endure no company: or if they do, they are now dizards, past sense and shame, quite moped, they care not what they say or do, all their actions, words, gestures, are furious or ridiculous. At first his minde is troubled, he doth not attend what is said, if you tell him a tale, he cries at last, what said you? but in the end

k *Lib.* 9. *ad Almansorem.*

l *Practica majore.*

m *Quum ore loquitur quæ corde concepit, quum subito de una re ad aliud transit, neq; rationem de aliquo reddit, tunc est in medio, at quum incipit operari quæ loquitur, in summo gradu est.*

n *Cap.* 19. *Partic.* 2. *Loquitur secum & ad alios, ac si vere præsentes. Aug. cap.* 11. *li. de cura pro mortuis gerenda. Rhasis.*

o *Quum res ad hoc devenit, ut ea quæ cogitare cæperit, ore promat, atq; acta permisceat, tum perfecta melancholia est.*

end he mutters to himself, as old women doe many times, or old men when they sit alone, upon a sudden they laugh, whoop, hollow, or run away, and swear they see or hear players, [p] Devils, Hobgoblins, Ghosts, strike, or strut, &c. grow humorous in the end: Like him in the Poet, *sæpe ducentos, sæpe decem servos*, he will dress himself, and undress, careless at last, growes insensible, stupid or mad. [q] He howles like a woolf, barks like a dog, and raves like *Ajax* and *Orestes*, hears Musick and outcries, which no man else hears. As [r] he did whom *Amatus Lusitanus* mentioneth *cent. 3. cura. 55.* or that woman in [s] *Springer*, that spake many languages, and said she was possessed: That Farmer in [t] *Prosper Calenius*, that disputed and discoursed learnedly in Philosophy and Astronomy, with *Alexander Achilles* his master, at *Boloigne* in *Italy*. But of these I have already spoken.

p *Melancholicus se videre & audire putat dæmones. Lavater de spectris part. 3. cap. 2.*
q *Wierus lib. 3. cap. 31.*
r *Michael à musian.*
s *Malleo malef.*
t *Lib. de atra bile.*

Who can sufficiently speak of these symptomes, or prescribe rules to comprehend them? as *Eccho* to the painter in *Ausonius*, *vane quid affectas &c.* foolish fellow, what wilt? if you must needs paint me, paint a voice, *& similem si vis pingere, pinge sonum*; if you will describe melancholy, describe a phantasticall conceipt, a corrupt imagination, vain thoughts and different, which who can do? The four and twenty letters make no more variety of words in divers languages, then melancholy conceipts produce diversity of symptomes in several persons. They are irregular, obscure, various, so infinite, *Proteus* himself is not so divers, you may aswell make the *Moon* a new coat, as a true charecter of a melancholy man; as soon finde the motion of a bird in the aire, as the heart of man, a melancholy man. They are so confused, I say, divers, intermixt with other diseases. As the species be confounded (which [u] I have shewed) so are the symptomes; Sometimes with headache, *Cacexia*, dropsie, stone; as you may percieve by those severall examples and illustrations, collected by [x] *Hildesheim speciel. 2. Mercurialis consil. 118. cap. 6 & 11.* with headach, Epilepsie, *Priapismus. Trincavelius consil. 12. lib. 1. consil. 49.* with gout: *caninus appetitus. Montanus consil. 26. &c. 23. 234. 249.* with falling sickness, headach, *Vertigo, Lycanthropia, &c. 1. Cæsar Claudinus consult. 4. consult. 89. & 116.* with gout, agues, Hemrods, stone, &c. who can distinguish these melancholy symptomes so intermixt with others, or apply them to their severall kinds, confine them into method? Tis hard I confesse, yet I have disposed of them as I could, and will descend to particularize them according to their species. For hitherto I have expatiated in more generall lists or termes, speaking promiscuously of such ordinary signes, which occur amongst writers. Not that they are all to be found in one man, for that were to paint a monster or Chimera, not a man; but some in one, some in another, and that successively or at severall times.

u *Part. 1. Subs. 2. Memb. 2.*

x *De delirio, melancholia & mania.*

Which I have been the more curious to expresse and report, not to upbraid any miserable man, or by way of derision (I rather pitty them) but the better to discern, to apply remedies unto them; and to shew that the best and soundest of us all, is in great danger, how much we ought to fear our own fickle estates, remember our miseries and vanities, examine and humiliate our selves, seek to God, and call to him for mercy, that needs not look for any rods to scourge our selves, since we carry them in our bowels, and that our souls are in a miserable captivity, if

198 if the light of grace and heavenly truth, doth not ſhine continually upon us: and by our diſcretion to moderate our ſelves, to be more circumſpect and wary in the midſt of theſe dangers.

MEMB. 2. SUBSECT. 1.
Symptomes of Head-Melancholy.

y Nisholas Piſo. Signa circa ventriculum non apparent, nec ſanguis male affectus, & adſunt timor & mœſtitia, cerebrum ipſum exiſtimandum eſt, &c.

* Tract. de mel. cap. 13. & c. Ex intemperie ſpirituum, & cerebri motu, tenebroſitate.

z Facie ſunt rubente & livescente, quibus etiam aliquando adſunt puſtulæ.

a Jo. Pantheon cap. de Mel. Si cerebrum primario afficiatur adſunt capitis gravitas, fixi oculi, &c.

b Laurent. cap. 5. ſi à cerebro ex ſiccitate, tum capitis erit levitas, ſitis, vigilia, paucitas ſuperfluitatum in oculis & naribus.

c Si nulla digna læſio, ventriculo, quoniam in hac melancholia capitis, exigua nonnunquam ventriculi pathemata coëunt, duo enim hæc membra ſibi invicem affectionem tranſmittunt.

d Poſtrema magis ſtatuoſa.

IF no Symptoms appear about the ſtomack, nor the blood be miſaffected, and fear and ſorrow continue, it is to be thought the Brain it ſelf is troubled, by reaſon of a melancholy juyce bred in it, or otherways conveyed into it, & that evil juyce is from the diſtemperature of the part, or left after ſome inflammation, Thus far *Piſo*. But this is not always true, for blood and hypocondries both are often affected even in head-melancholy. * *Hercules de Saxoniâ* differs here from the common current of Writers, putting peculiar ſigns of head-melancholy, from the ſole diſtemperature of ſpirits in the Brain, as they are hot, cold, dry, moiſt, *all without matter, from the motion alone, and tenebroſity of ſpirits*; of melancholy which proceeds from humors by aduſtion, he treats apart, with their ſeverall ſymptoms and cures. The common ſigns, if it be by eſſence in the head, *are ruddineſs of face, high ſanguine complexion, moſt part rubore ſaturato*, z one cals it a bleWiſh, and ſometimes full of pumples, with red eyes. *Avicenna l. 3. Fen. 2. Tract. 4. c. 18. Duretus* and others out of *Galen. de affect. l. 3. c. 6.* a *Hercules de Saxoniâ* to this of redneſs of face, adds *heavineſs of the head, fixed and hollow eyes.* b *If it proceed from dryneſs of the brain, then their heads will be light, vertiginous, and they moſt apt to wake, & to continue whole moneths together without ſleep. Few excrements in their eyes and noſtrils, and often bald by reaſon of exceſs of dryneſs, Montaltus* adds *c.* 17. If it proceed from moiſture; dulneſs, drowzineſs, headache follows; and as *Saluſt. Salvianus, c. 1. l. 2.* out of his own experience found, Epileptical, with a multitude of humors in the head. They are very baſhfull, if ruddy, apt to bluſh, and to be red upon all occaſions, *præſertim ſi metus acceſſerit*. But the chiefeſt ſymptome to diſcern this ſpecies, as I have ſaid, is this, that there be no notable ſigns in the ſtomack, Hypocondries, or elſwhere, *digna*, as c *Montaltus* tearms them, or of greater note, becauſe oftentimes the paſſions of the ſtomack concur with them. Wind is common to all three ſpecies, and is not excluded, only that of the *Hypocondries* is d *more windy* then the reſt, ſaith *Hollerius*. *Ætius tetrab. l. 2. ſe. 2. c. 9.* & 10. maintains the ſame, e if there be more ſigns, and more evident in the head then elſwhere, the Brain is primarily affected, & preſcribes head-melancholy to be cured by meats amongſt the reſt, void of wind, & good juyce, not excluding wind, or corrupt blood, even in head-melancholy it ſelf: but theſe ſpecies are often confounded, & ſo are their ſymptoms, as I have already proved. The ſymptomes of the minde are ſuperfluous and continuall cogitations: f *for when the head is heated, it ſcortcheth the blood, and from thence proceed melancholy fumes, which trouble the minde, Avicenna.* They are very cholerick, and ſoon hot, ſolitary, ſad, often ſilent, watchfull, diſcontent, *Montaltus cap.* 24. If any thing trouble them, they cannot ſleep, but fret themſelves

e Si minus moleſtiæ circa ventriculum aut ventrem, in iis cerebrum primario afficitur, & curare oportet hunc affectum, per cibos flatus exortes, & bonæ concoctionis, &c. vero cerebrum afficitur ſine ventriculo. f Sanguinem adurit caput calidius, & inde fumi melancholici aduſti, animum exagitant.

ſtill,

ſtill, till another object mitigate, or time wear it out. They have grievous paſſions, and immoderate perturbations of the mind, fear, ſorrow, &c. yet not ſo continuate, but that they are ſometimes merry, apt to profuſe laughter, which is more to be wondred at, and that by the authority of [g] *Galen* himſelf, by a reaſon of mixture of bloud, *prærubri jocoſis delectantur & irriſores pleramque ſunt*, if they be ruddy, they are delighted in jeſts, and oftentimes ſcoffers themſelves, conceipted; and as *Rhodericus à Vega* comments on that place of *Galen*, merry, witty, of a pleaſant diſpoſition, and yet grievouſly melancholy anon after: *omnia diſcunt ſine doctore*, ſaith *Areteus*, they learn without a teacher: and as [h] *Laurentius* ſuppoſeth, thoſe ferall paſſions and Symptomes of ſuch as think themſelves glaſs, pitchers, feathers, &c. ſpeak ſtrange languages, proceed *a calore cerebri* (if it be in exceſs) from the brains diſtempered heat.

g *Lib. de loc. affect. cap. 6.*

h *cap. 6.*

Subsect. 2.

Symptomes of windy Hypocondriacall Melancholy.

IN this Hypocondriacall or flatuous melancholy, the ſymptomes are ſo ambiguous ſaith [i] *Crato* in a counſell of his for a Noblewoman, *that the moſt exquiſite Phyſicians cannot determine of the part affected. Matthew Flaccius* conſulted about a Noble matron, confeſſed as much, that in this malady he with *Hollerius*, *Fracaſtorius*, *Falopius*, and others, being to give their ſentence of a party labouring of Hypocondriacall melancholy, could not find out by the ſymptomes, which part was moſt eſpecially affected; ſome ſaid the womb, ſome heart, ſome ſtomack, &c. and therefore *Crato*, *conſil.* 24. *lib.* 1. boldly avers, that in this diverſity of ſymptomes, which commonly accompany this diſeaſe, [k] *no phyſician can truely ſay what part is affected. Galen lib.* 3. *de loc. affect.* reckons up theſe ordinary ſymptomes, which all the Neotericks repeat of *Diocles*; only this fault he finds with him, that he puts not *Fear* and *Sorrow* amongſt the other ſigns. *Trincavelius* excuſeth *Diocles*, *lib.* 3. *conſil.* 35. becauſe that oftentimes in a ſtrong head and conſtitution, a generous ſpirit, and a valiant, theſe ſymptomes appear not, by reaſon of his valour and courage. * *Hercules de Saxoniâ* (to whom I ſubſcribe) is of the ſame mind (which I have before touched) that *Fear* and *Sorrow* are not generall Symptomes; ſome fear and are not ſad; ſome be ſad and fear not; ſome neither fear nor grieve. The reſt are theſe, beſide Fear and Sorrow, [l] *ſharp belchings, fullſome crudities, heat in the bowels, wind and rumbling in the guts, vehement gripings, pain in the belly and ſtomack ſometimes, after meat that is hard of concoction, much watering of the ſtomack, and moiſt ſpittle, cold ſweat,* importunus ſudor, *unſeaſonable ſweat all over the body*, as Octavius Horatianus lib. 2. cap. 5. cals it. *cold joynts, indigeſtion*, [m] *they cannot endure their own fulſom belchings, continuall wind about their Hypocondries, heat and griping in their bowels*, præcordia ſurſum convelluntur, *midriffe and bowels are pulled up, the veins about their eyes look red, and ſwell from vapours and winde.* Their ears ſing now and then, *Vertigo* and giddineſs come by fits,

i *Hildeſheim ſpicel.* 1. *de mel. In Hypocondriaca melancholia adeo ambigua ſunt ſymptomata, ut etiam exercitatiſſimi medici de loco affecto ſtatuere non poſſint.*

k *Medici de loco affecto nequeunt ſtatuere.*

* *Tract. poſthumo de mel. Patavii edit. 1620. per Bozettum Bibliop. cap. 2.*

l *Acidi ructus, cruditates, æſtus in præcordiis, flatus, interdum ventriculi dolores vehementes, ſumptoq; cibo concoctu difficili, ſputum humidum idq; multum ſequetur, &c. Hip. lib. de mel. Galenus, Melancholius è Ruffo & Ætio, Altomarus, Piſo, Montaltus, Bruel, Wecker, &c.*

m *Circa præcordia de aſſidua inflatione queruntur, & cum ſudore totius corporis importuno, frigidos articulos ſæpe patiuntur, indigeſtione laborant, ructus ſuos inſuaves perhorreſcunt; viſcerum dolores habent.*

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turbulent dreams, drineſs, leanneſs, apt they are to ſweat upon all occaſions, of all colours and complexions. Many of them are high-coloured eſpecially after meales, which ſymptome Cardinal *Cæcius* was much troubled with, & of which he complained to *Proſper Calenus* his phyſician, he could not eat, or drink a cup of wine, but he was as red in the face, as if he had been at a Maiors feaſt. That Symptom alone vexeth many [n] Some again are black, pale, ruddy, ſometime their ſhoulders, and ſhoulder blades ake, there is a leaping all over their bodies, ſudden trembling, a palpitation of the heart, and that *cardiaca paſſio*, grief in the mouth of the ſtomack, which maketh the patient think his heart it ſelf aketh, and ſometimes ſuffocation, *difficultas anhelitus*, ſhort breath, hard wind, ſtrong pulſe, ſwooning. *Montanus conſil.55. Trincavelius li.3.conſil.36.& 37. Fernelius conſ.43. Frambeſarius conſult.lib.1.conſil.17. Hildeſheim, Claudinus &c.* give inſtance of every particular. The peculiar ſymptomes, which properly belong to each part, be theſe. If it proceed from the ſtomack, ſaith [o] *Savanarola*, 'tis full of pain, wind. *Guianerius* addes, *vertigo, nauſea*, much ſpitting, &c, If from the myrache, a ſwelling and wind in the Hypocondries, a lothing, and appetite to vomit, pulling upward. If from the heart, aking and trembling of it, much heavineſs. If from the liver, there is uſually a pain in the right Hypocondrie. If from the ſpleen, hardneſs and grief in the left Hypocondrie, a rumbling, much appetite and ſmall digeſtion, *Avicenna*. If from the Meſeraicke veines and liver on the other ſide, little or no appetite, *Herc.de Saxoniâ*. If from the Hypocondries, a rumbling inflation, concoction is hindered, often belching, &c. And from theſe crudities, windy vapors aſcend up to the brain which trouble the imagination, and cauſe fear, ſorrow, dulneſs, heavineſs, many terrible conceipts and Chimera's, as *Lemnius* wel obſerves, *l.1.c. 16. as* [p] *a black and thick cloud covers the Sun, and intercepts his beames, and light, ſo doth this melancholy vapour obnubilate the minde, inforce it to many abſurd thoughts and imaginations*, and compell good, wiſe, honeſt, diſcreet men (ariſing to the Brain from the [q] lower parts, *as ſmoke out of a chimney*) to dote, ſpeak, and doe that which becomes them not, their perſons, callings, wiſdoms. One by reaſon of thoſe aſcending vapours & gripings, rumbling beneath, will not be perſwaded but that he hath a ſerpent in his guts, a viper, another frogs. *Trallianus* relates a ſtorie of a woman, that imagined ſhe had ſwallowed an Eele, or a Serpent; and *Felix Platerus, obſervat.lib.1.* hath a moſt memorable example of a countreyman of his, that by chance falling into a pit where frogs & frogs-ſpawn was, and a little of that water ſwallowed, began to ſuſpect that he had likewiſe ſwallowed frogs-ſpawn, and with that conceipt and fear, his phantaſie wrought ſo far, that he verily thought he had young live frogs in his belly, *qui vivebant ex alimento ſuo*, that lived by his nouriſhment, and was ſo certainly perſwaded of it, that for many years following, he could not be rectified in his conceipt: He ſtudied Phyſick ſeven years together to cure himſelf, travelled into *Italy, France* and *Germany* to confer with the beſt phyſicians about it, and A° 1609. asked his counſell amongſt the reſt; he told him it was wind, his conceipt, &c. but *mordicus contradicere, & ore, & ſcriptis probare nitebatur*: no ſaying would ſerve, it was no wind, but reall frogs: *and doe you not heare them croake? Platerus* would have deceived him, by putting

n *Montaltus c.13. Wecker, Fuchſius c.13. Altomarus c.7. Laurentius c.73. Bruel, Gordon.*

o *Pract.major: dolor in eo et ventoſitas, nauſea.*

p *Ut atra denſaq; nubes ſoli effuſa, radios et lumen ejus intercipit et offuſcat: ſic etc.*

q *Vt fumus è camino.*

putting live frogs into his excrements: but he being a physician himself, would not be deceived, *vir prudens aliàs, & doctus*, a wise and learned man otherwise, a Doctor of physick, and after seven years dotage in this kind, *à phantasia liberatus est*, he was cured. *Laurentius* and *Goulart* have many such examples, if you be desirous to read them. One commoditie above the rest which are melancholy, these windy flatuous have, *lucida intervalla*, their symptomes and pains are not usually so continuate as the rest, but come by fits, fear and sorrow, and the rest: yet in another they exceed all others; and that is, [f] they are luxurious, incontinent, and prone to Venerie, by reason of wind, *& facilè amant, & quamlibet ferè amant.* (*Jason Pratensis*), *Rhasis* is of opinion, that *Venus* doth many of them much good; the other sypmtomes of the minde be common with the rest.

[f] *Hypocondriaci maxime affectant coire, & multiplicatur coitus in ipsis, eò quod ventositates multiplicantur in hypocondriis, & coitus sæpe allevat has ventositates.* t *Cont. lib. 1. tract 9.*

Subsect. 3.

Symptomes of Melancholy abounding in the whole bodie.

THeir bodies that are affected with this universall melancholy, are most part black, [u] *the melancholy juice is redundant all over*, hirsute they are, and lean, they have broad veins, their bloud is gross and thick. [x] *Their Spleen is weak*, and a Liver apt to ingender the humour; they have kept bad diet, or have had some evacuation stopped, as hæmrods, or moneths in women, which [y] *Trallianus* in the cure, would have carefully to be inquired, and withall to observe of what complexion the party is of, black or red. For as *Forrestus* and *Hollerius* contend, if [z] they be black, it proceeds from abundance of naturall melancholy; if it proceed from cares, agony, discontents, diet, exercise, &c. they may be as wel of any other colour: red, yellow, pale, as black, and yet their whole bloud corrupt: *prærubri colore sæpe sunt tales, sæpe flavi*, (saith [a] *Montaltus cap.* 22.) The best way to discern this species, is to let them bleed, if the bloud be corrupt, thick and black, and they withall free from those hypocondriacall symptomes, & not so grievously troubled with them, or those of the head, it argues they are melancholy *à toto corpore*. The fumes which arise from this corrupt bloud, disturb the mind, and make them fearfull and sorrowfull, heavie hearted, as the rest, dejected, discontented, solitarie, silent, wearie of their lives, dull & heavie, or merrie, &c. and if far gone, that which *Apuleius* wished to his enemy, by way of imprecation, is true in them; [b] *Dead mens bones, hobgoblins, ghosts are ever in their minds, & meet them still in every turn: all the bugbears of the night, and terrors, fairy babes of tombs, and graves are before their eyes, and in their thoughts, as to women and children, if they be in the dark alone.* If they hear, or read, or see any tragicall object, it sticks by them, they are afraid of death, and yet weary of their lives, in their discontented humours they quarrel with all the world, bitterly inveigh, taxe satyrically, and because they cannot otherwise vent their passions, or redress what is amiss, as they mean, they will by voilent death at last be revenged on themselves.

u *Wecker, Melancholicus succus toto corpore redundans.*
x *Splen natura imbecillior. Montaltus cap. 22.*
y *lib. 1 cap. 16. Interrogare convenit, an aliqua evacuationis retentio obvenerit, viri in hæmorroid. mulierum menstruis. & vide faciem similiter an sit rubicunda.*
z *Naturales nigri acquisiti à toto corpore, sæpe rubicundi.*
a *Montaltus cap. 22. Piso. Ex colore sanguinis si minuas venam, si fluat niger, &c.*
b *Apul. lib. 1. semper obviæ species mortuorum quicquid umbrarum est uspiam, quicquid lemurum et larvarum oculis suis aggerunt, sibi fingunt omnia noctium occursacula, omnia bustorum formidamina, omnia sepulchrorum terriculamenta.*

Subsect. 4.

Symptomes of Maids, Nunnes, and Widows Melancholy.

BEcause *Lodovicus Mercatus* in his second book *de mulier. affect. cap.* 4. and *Rodericus à Castro de morb. mulier. cap.* 3. *lib.* 2. two famous Physicians in *Spain*, *Daniel Sennertus* of *Wittenberg lib.* 1. *part.* 2. *cap.* 13. with others, have vouchsafed in their works not long since published, to write two just Treatises *de Melancholiâ virginum, Monialium & Viduarum*, as a peculiar species of melancholy (which I have already specified) distinct from the rest: [a] for it much differs from that which commonly befals men and other women, as having one only cause proper to women alone) I may not omit in this generall Survey of melancholy Symptomes, to set down the particular signs of such parties so mis-affected.

The causes are assigned out of *Hippocrates*, *Cleopatra*, *Moschion*, and those old *Gynæciorum Scriptores*, of this ferall malady, in more ancient Maids, Widows, and barren Women, *ob septum transversum violatum* saith *Mercatus*, by reason of the midriffe or *Diaphragma*, heart and brain offended with those vicious vapours which come from menstruous bloud, *inflammationem arteriæ circa dorsum*, *Rodericus* adds, an inflammation of the back, which with the rest is offended by [b] that fuliginous exhalation of corrupt seed, troubling the brain, heart and mind; the brain I say, not in essence, but by consent, *Vniversa enim hujus affectus causa ab utero pendet, & à sanguinis menstrui malitia*, for in a word, the whole malady proceeds from that inflammation, putredity, black smoky vapours, &c. from thence comes care, sorrow, and anxiety, obfuscation of spirits, agony, desperation, and the like, which are intended or remitted; *si amatorius accesserit ardor*, or any other violent object or perturbation of mind. This melancholy may happen to Widows, with much care and sorrow, as frequently it doth, by reason of a sudden alteration of their accustomed course of life, &c. To such as lye in childe-bed *ob suppressam purgationem*; but to Nunnes and more ancient Maids, and some barren Women for the causes aboveSaid, 'tis more familiar, *crebriùs his quam reliquis accidit, inquit Rodericus*, the rest are not altogether excluded.

Out of these causes *Rodericus* defines it with *Areteus*, to be *angorem animi*, a vexation of the mind, a sudden sorrow from a small, light, or no occasion, [c] with a kind of still dotage and grief of some part or other, head, heart, breasts, sides, back, belly, &c. with much solitarinesse, weeping, distraction, &c. from which they are sometimes suddenly delivered, because it comes and goes by fits, and is not so permanent as other melancholy.

But to leave this brief description, the most ordinary symptomes be these, *pulsatio juxta dorsum*, a beating about the back, which is almost perpetuall, the skin is many times rough, squalid, especially as *Areteus* observes, about the arms, knees, and knuckles. The midriffe and heart-strings do burn and beat very fearfully, and when this vapour or fume is stirred, flyeth upward, the heart it self beats, is sore grieved, and faints, *fauces siccitate præcluduntur, ut difficulter possit ab uteri strangulatione decerni*, like fits

a *Differt enim ab ea quæ viris & reliquis fœminis communiter contingit, propriam habens causam.*

b *Ex menstrui sanguinis tetra ad cor & cerebrum exhalatione, vitiatum semen mentem perturbat, &c. non per essentiam, sed per consensum. Animus mœrens & anxius inde malum trahit, & spiritus cerebrum obfuscantur, quæ cuncta augentur, &c.*

c *Cum tacito delirio ac dolore alicujus partis internæ, dorsi, hypocondrii, cordis regionem & universam mammam interdum occupantis, &c. Cutis aliquando squalida, aspera, rugosa, præcipue cubitis, genibus, & digitorum articulis, præcordia ingenti sæpe terrore æstuant & pulsant, cumque vapor excitatus sursum evolat, cor palpitat aut premitur, animus deficit, &c.*

fits of the mother, *Alvus pleriſq; nil reddit, aliis exiguum, acre, bilioſum, lotium flavum.* They complain many times, ſaith *Mercatus*, of a great pain in their heads, about their hearts, and hypocondries, and ſo likewiſe in their breaſts, which are often ſore, ſometimes ready to ſwoon, their faces are inflamed, and red, they are dry, thirſty, ſuddenly hot, much troubled with winde, cannot ſleep, &c. And from hence proceed *ferina deliramenta*, a brutiſh kinde of dotage, troubleſome ſleep, terrible dreams in the night, *ſubruſticus pudor & verecundia ignava*, a fooliſh kinde of baſhfulneſs to ſome, perverſe conceipts and opinions, † dejection of mind, much diſcontent, prepoſterous judgement. They are apt to loath, diſlike, diſdain, to be weary of every object, &c. each thing almoſt is tedious to them, they pine away, void of counſell, apt to weep, and tremble, timorous, fearfull, ſad, and out of all hope of better fortunes. They take delight in nothing for the time, but love to be alone and ſolitary, though that do them more harm; And thus they are affected ſo long as this vapour laſteth; but by and by as pleaſant and merry as ever they were in their lives, they ſing, diſcourſe and laugh in any good company, upon all occaſions, and ſo by fits it takes them now and then, except the malady be inveterate, and then 'tis more frequent, vehement and continuate. Many of them cannot tell how to expreſs themſelves in words, or how it holds them, what ailes them, you cannot underſtand them, or well tell what to make of their ſayings; ſo far gone ſometimes, ſo ſtupified and diſtracted, they think themſelves bewitched, they are in deſpair, *aptæ ad fletum, deſperationem, dolores mammis & hypocondriis. Mercatus* therefore adds, now their breaſts, now their hypocondries, belly and ſides, then their heart and head akes, now heat, then wind, now this, now that offends, they are weary of all; *and yet will not, cannot again tell how, where or what offends them, though they be in great pain, agony, and frequently complain, grieving, ſighing, weeping and diſcontented ſtill, *ſine cauſâ manifeſtâ*, moſt part, yet I ſay they will complain, grudge, lament, and not be perſwaded, but that they are troubled with an evill ſpirit, which is frequent in *Germany*, ſaith *Rodericus*, amongſt the common ſort: and to ſuch as are moſt grievouſly affected, (for he makes three degrees of this diſeaſe in women) they are in deſpair, ſurely foreſpoken or bewitched, and in extremity of their dotage, (weary of their lives) ſome of them will attempt to make away themſelves. Some think they ſee viſions, confer with ſpirits and devils, they ſhall ſurely be damned, are afraid of ſome treachery, imminent danger, & the like, they wil not ſpeak, make anſwer to any queſtion, but are almoſt diſtracted, mad, or ſtupid for the time, and by fits: and thus it holds them, as they are more or leſs affected, and as the inner humour is intended or remitted, or by outward objects and perturbations aggravated, ſolitarineſs, idleneſs, &c.

† *Animi dejectio, perverſa rerum exiſtimatio, præpoſterum judicium. Faſtidioſæ, languentes, tædioſæ, conſilii inopes, lachrymoſæ, timentes, mœſtæ, cum ſumma rerum meliorum deſperatione, nulla re delectantur, ſolitudinem amant, &c.*

* *Nolunt apere moleſtiam quam patiuntur, ſed conqueruntur tamen de capite, corde, mammis, &c.*

In puteos fere maniaci proſilire, ac ſtrangulari cupiunt, nulla orationis ſuavitate ad ſpem ſalutis recuperandam erigi, &c. Familiares non curant, non loquuntur, non reſpondent. &c & hæc graviora, ſi, &c.

Many other maladies there are incident to young women, out of that one and only cauſe above ſpecified, may ferall diſeaſes. I will not ſo much as mention their names, malancholy alone is the ſubject of my preſent diſcourſe, from which I will not ſwerve. The ſeverall cures of this infirmity, concerning Diet, which muſt be very ſparing, Phlebotomy, Phyſick, internall, externall remedies, are at large in great variety in* *Rodericus à Caſtro, Sennertus*, and *Mercatus*, which who ſo will, as occaſion ſerves, may

* *Cliſteres & Helleboriſmum Mathioli ſummè laudat.*

204 may make use of. But the best and surest remedy of all, is to see them well placed, and married to good husbands in due time, *hinc illæ lachrymæ*, that's the primary cause, and this the ready cure, to give them content to their desires. I write not this to patronize any wanton, idle flurt, lascivious or light huswives, which are too forward many times, unruly, and apt to cast away themselves on him that comes next, without all care, counsel, circumspection, and judgment. If religion, good discipline, honest education, wholsome exhortation, fair promises, fame and loss of good name cannot inhibit and deterre such, (which to chast and sober maids cannot chuse but avail much) labour and exercise, strict diet, rigor and threats may more opportunely be used, and are able of themselves to qualifie and divert an ill disposed temperament. For seldom shall you see an hired servant, a poor handmaid, though ancient, that is kept hard to her work, and bodily labour, a course country wench troubled in this kind, but noble virgins, nice gentlewomen, such as are solitary and idle, live at ease, leade a life out of action and imployment, that fare well, in great houses and joviall companies, ill disposed peradventure of themselves, and not willing to make any resistance, discontented otherwise, of weak judgement, able bodies, and subject to passions (*grandiores virgines*, saith *Mercatus*, *steriles & viduæ plerumq; melancholicæ*) such for the most part are misaffected, and prone to this disease. I do not so much pity them that may otherwise be eased, but those alone that out of a strong temperament, innate constitution, are violently carried away with this torrent of inward humours, and though very modest of themselves, sober, religious, vertuous, and well-given (as many so distressed maids are) yet cannot make resistance, these grievances will appear, this malady will take place, and now manifestly shews it self, and may not otherwise be helped. But where am I? Into what subject have I rushed? What have I to do with Nunnes, Maids, Virgins, Widows? I am a Batcheler my self, and lead a Monastick life in a Colledg, *næ ego sane ineptus qui hæc dixerim*, I confess 'tis an *indecorum*, and as *Pallas* a Virgin blushed, when *Jupiter* by chance spake of Love matters in her presence, and turn'd away her face; *me reprimam*, though my subject necessarily require it, I will say no more.

And yet I must and will say something more, add a word or two *in gratiam Virginum & Viduarum*, in favour of all such distressed parties, in commiseration of their present estate. And as I cannot chuse but condole their mishap that labour of this infirmitie, and are destitute of help in this case, so must I needs inveigh against them that are in fault, more then manifest causes, and as bitterly tax those tyrannizing Pseudopolititians, superstitious orders, rash vows, hard-hearted parents, guardians, unnatural friends, allies (cal them how you will) those careless and stupid overseers, that out of worldly respects, covetousness, supine negligence, their own private ends (*cum sibi sit interim benè*) can so severely reject, stubbornly neglect, and impiously contemn, without all remorse and pitie, the tears, sighs, groans, and grievous miseries of such poor Souls committed to their chareg. How odious and abominable are those superstitious and rash vows of Popish Monasteries, so to bind and inforce men and women to vow virginitie, to lead a single life against the laws of nature, opposite to religion, policie, and humanity, so to starve, to offer violence,

to

to suppress the vigor of youth, by rigorous statutes, severe laws, vaine perswasions, to debar them of that, to which by their innate temperature they are so furiously inclined, urgently carried, and sometimes precipitated, even irresistably led, to the prejudice of their souls health, and good estate of body and minde: And all for base and private respects, to maintain their gross superstition, to inrich themselves and their territories as they falsly suppose, by hindering some marriages, that the world be not full of beggers, and their parishes pestered with Orphanes, stupid politicians; *hæccine fieri flagitia?* ought these things so to be carried? better marry then burn, saith the Aopostle, but they are otherwise perswaded. They wil by all means quench their neighbours house if it be on fire, but that fire of lust which breaks out into such lamentable flames, they will not take notice of, their own bowels oftentimes, flesh and bloud shall so rage and burn, and they will not see it: *miserum est*, saith *Austin, seipsum non miserescere*, & they are miserable in the meane time, that cannot pity themselves, the common good of all, and *per consequens* their own estates. For let them but consider what fearfull maladies, feraall diseases, gross inconveniencies come to both sexes by his enforced temperance, it troubles me to think of, much more to relate those frequent aborts and murdring of infants in their Nunneries (read † *Kemnitius* and others) their notorious fornications, those *Spintrias, Tribadas, Ambubeias*, &c. those rapes, incests, adulteries, mastuprations, Sodomies, buggeries of Monkes and Friers. See *Bales* visitation of Abbies, * *Mercurialis, Rodericus à Castro, Peter Forestus*, and divers physicians; I know their ordinarie Apologies and excuses for these things, *sed viderint Politici, Medici, Theologi*, I shall more opportunely meet with them * elsewhere.

Illius viduæ, aut patronum Virginis hujus,
Ne me forte putes, verbum non amplius addam.

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† *Examen conc. Trident. de cælibatu sacerd.*

* *cap. de Satyr. et Priapis.*

* *Part. 3. sect. 2. Memb. 5. Sub. 5.*

Memb. 3.

Immediate cause of these precedent Symptomes.

TO give some satisfaction to melancholy men, that are troubled with these symptomes, a better means in my judgement cannot be taken, them to shew them the causes whence they proceed; not from divels, as they suppose, or that they are bewitched or forsaken of God, hear or see, &c. as many of them think, but from naturall and inward causes, that so knowing them, they may better avoid the effects, or at least endure them with more patience. The most grievous and common symptomes and Fear are Sorrow, and that without a cause, to the wisest and discreetest men, in this malady not to be avoided. The reason why they are so *Ætius* discusseth at large, *Tetrabib. 2. 2.* in his first probleme out of *Galen, lib. 2. de causis sympt. 1.* For *Galen* imputeth all to the cold that is black, and thinks that the spirits being darkned, and the substance of the brain cloudy and dark, all the objects thereof appear terrible, and the [c] *minde* it self, by those dark, obscure, gross fumes, ascending from black humours, is in continuall darkness, fear and sorrow; divers terrible monstrous fictions in a thousand shapes & apparitions occurre, with violent passions, by which the brain and phantasie are troubled and eclipsed. [d] *Fracastorius lib. 2. de intellect. will have cold to be the cause of Fear and Sorrow; for such as are cold, are ill disposed to mirth, dull*

[c] *Vapores crassi et nigri, à ventriculo in cerebrum exhalant. Fel. Platerus.*

[d] *Calidi hilares, frigidi indispositi ad lætitiam, et ideo solitarii, taciturni, non ob tenebras internas, ut medici volunt, sed ob frigus: multi melancholici nocte ambulant intrepidi.*

206 *and heavy, by nature ſolitarie, ſilent; and not for any inward darkneſs (as Phyſicians think) for many melancholy men dare boldly be, continue, and walk in the dark, and delight in it: ſolùm frigidi timidi:* if they be hot, they are merry; and the more hot, the more furious, and void of fear, as we ſee in madmen: but this reaſon holds not, for then no melancholy, proceeding from choler aduſt, ſhould fear. *Averroes* ſcoffs at *Galen* for his reaſons, and brings five arguments to refell them: ſo doth *Herc. de Saxoniâ, Tract. de melanch. cap.* 3. aſſigning other cauſes, which are copiouſly cenſured and confuted by *Ælianus Montaltus, cap.* 5. *&* 6. *Lod. Mercatus de Inter. morb. cur. lib.* 1. *cap.* 17. *Altomarus cap.* 7. *de mel. Guianerius tract.* 15. *c.* 1. *Bright cap.* 17. *Laurentius cap.* 5. *Valeſius med. cont. lib.* 5. *con.* 1. [c] *Diſtemperature* they conclude, *makes black juice, blackneſs obſcures the ſpirits, the ſpirits obſcured, cauſe fear and ſorrow. Laurentius cap.* 13. ſuppoſeth theſe black fumes offend eſpecially the *Diaphragma* or Midriffe, and ſo *per conſequens* the mind, which is obſcured as [f] the Sun by a cloud. To this opinion of *Galen*, almoſt all the *Greeks* and *Arabians* ſubſcribe, the *Latines* new and old, *internæ tenebræ offuſcant animum, ut externæ nocent pueris*, as children are affrighted in the dark, ſo are melancholy men at all times, [g] as having the inward cauſe with them, & ſtill carrying it about. Which black vapors, whether they proceed from the black bloud about the heart, as *T. W. Ieſ.* thinks in his Treatiſe of the paſſions of the mind, or ſtomack, ſpleen, midriffe, or all the miſaffected parts together, it boots not, they keep the mind in a perpetuall dungeon, and oppreſs it with continuall fears, anxieties, ſorrows, &c. It is an ordinarie thing for ſuch as are found, to laugh at this dejected puſillanimity, and thoſe other ſymptomes of melancholy, to make themſelves merry with them, and to wonder at ſuch, as toys and trifles, which may be reſiſted and withſtood, if they will themſelves: but let him that ſo wonders, conſider with himſelf, that if a man ſhould tell him on a ſudden, ſome of his eſpeciall friends were dead, could he chooſe but grieve? or ſet him upon a ſteep rock, where he ſhould be in danger to be precipitated, could he be ſecure? his heart would tremble for fear, and his head be giddy. *P. Byarus Tract. de peſt.* gives inſtance (as I have ſaid) [h] *and put caſe* (ſaith he) *in one that walks upon a plank, if it lye on the ground, he can ſafely do it: but if the ſame plank be laid over ſome deep water, in ſtead of a bridge, he is vehemently moved, and tis nothing but his imagination*, forma cadendi impreſſa, *to which his other members and faculties obey.* Yea, but you infer, that ſuch men have a juſt cauſe to fear, a true object of fear; ſo have melancholy men an inward cauſe, a perpetuall fume and darkneſs, cauſing fear, grief, ſuſpicion, which they carry with them, an object which cannot be removed; but ſticks as cloſe, and is as inſeparable as a ſhadow to a bodie, and who can expell, or over-run his ſhadow? remove heat of the liver, a cold ſtomack, weak ſpleen: remove thoſe aduſt humours and vapours ariſing from them, black bloud from the heart, all outward perturbations, take away the cauſe, and then bid them not grieve nor fear, or be heavie, dull, lumpiſh, otherwiſe counſell can do little good; you may as well bid him that is ſick of an ague, not to be adry; or him that is wounded, not to feel pain.

Suſpicion follows Fear and Sorrow at heels, ariſing out of the ſame fountaine, ſo thinks [i] *Fracaſtorius, that Fear is the cauſe of Suſpicion, and ſtill they*

Vapores melancholici, ſpiritibus miſti, tenebrarum cauſæ ſunt, cap. 1.

[e] *Intemperies facit ſuccum nigrum, nigrities obſcurat ſpiritum, obſcuratio ſpiritus facit metum & triſtitiam.*

[f] *Vt nubecula Solem offuſcat. Conſtantinus lib. de melanch.*

[g] *Altomarus c.* 7. *Cauſam timoris circumfert ater humor paſsionis materia, & atri ſpiritus perpetuam animæ domicilio offundunt noctem.*

[h] *Pone exemplum, quod quis poteſt ambulare ſuper trabem quæ eſt in via: ſed ſi ſit ſuper aquam profundam, loco pontis, non ambulabit ſuper eam, eo quod imaginetur in animo & timet vehementer, forma cadendi impreſſa, cui obediunt membra omnia, & facultates reliquæ.*

[i] *Lib.* 2. *de intellectione. Suſpicioſi ob timorem & obliquum diſcurſum, & ſemper inde putant ſibi fieri inſidias. Laurent.* 5.

they suspect some treachery, or some secret machination to be framed against them, still they distrust. Restlesnes proceeds from the same spring, variety of fumes makes them like & dislike. Solitarines, avoiding of light, that they are weary of their lives, hate the world, arise from the same causes, for their spirits and humours are opposite to light, fear makes them avoid company, and absent themselves, least they should be misused, hissed at, or overshoot themselves, which stil they suspect. They are prone to venery, by reason of wind. Angry, waspish, & fretting still, out of abundance of choler, which causeth fearfull dreames, and violent perturbations to them, both sleeping & waking: That they suppose they have no heads, flie, sink, they are pots, glasses, &c. is wind in their heads. * *Herc. de Saxonia* doth ascribe this to the severall motions in the animall spirits, *their dilation, contraction, confusion, alteration, tenebrosity, hot or cold distemperature,* excluding all materiall humors. [k] *Fracastorius accounts it a thing worthy of inquisition, why they should entertain such false conceipts, as that they have horns, great noses, that they are birds, beasts, &c.* why they should think themselves kings, lords, cardinals. For the first, [l] *Fracastorius* gives two reasons: *One is the disposition of the body: the other, the occasion of the phantasy,* as if their eyes be purblind, their ears sing, by reason of some cold & rheume, &c. To the second, *Laurentius* answers, the imagination inwardly or outwardly moved, represents to the understanding, not inticements only; to favor the passion, or dislike, but a very intensive pleasure follows the passion, or displeasure, & the will & reason are captivated by delighting in it.

Why students and lovers are so often melancholy & mad, the Philosopher of [m] *Conimbra* assigns this reason, *because by a vehement and continuall meditation of that, wherewith they are affected, they fetch up the spirits into the brain, and with the heat brought with them, they incend it beyond measure: and the cells of the inner senses dissolve their temperature, which being dissolved, they cannot perform their offices as they ought.*

Why melancholy men are witty, which *Aristotle* hath long since maintained in his problems: and that [n] all learned men, famous Philosophers, and Law-givers, *ad unum ferè omnes Melancholici,* have still been melancholy; is a probleme much controverted. *Jason Pratensis* will have it understood of naturall melancholy, which opinion *Melancthon* inclines to, in his book *de Anima*, and *Marcilius Ficinus de san. tuend. lib. 1. cap. 5.* but not simple, for that makes men stupid, heavie, dull, being cold and dry, fearfull, fooles, and solitary, but mixt with the other humors, flegme only excepted: and they not adust, [o] but so mixt, as that bloud be half, with little or no adustion, that they be neither too hot nor too cold. *Aponensis* cited by *Melancthon*, thinks it proceeds from melancholy adust, excluding all naturall melancholy as too cold. *Laurentius* condemnes his *Tenent*, because adustion of humours makes men mad, as lime burns when water is cast on it. It must be mixt with bloud, & somewhat adust, and so that old Aphorisme of *Aristotle* may be verified, *Nullum magnum ingenium sine mixturâ dementiæ*, no excellent wit without a mixture of madnes. *Fracastorius* shal decide the controversy, [p] *Phlegmatick are dull: Sanguine lively, pleasant, acceptable and merry, but not witty: Cholerick are two swift in motion, & furious, impatient of contemplation, deceitfull wits: Melancholy men have the most excellent wits, but not all, this humour may be hot or cold, thick or thin;*

* *Tract. de mel. cap 7. Ex dilatione, contractione, confusione, tenebrositate spirituum, caliditate, frigida intemperie, &c.*

k *Illud inquisitione dignum, cur tam falsa recipiant, habere se cornua, esse mortuos, nasutos, esse aves, &c.*

l 1. *Dispositio corporis.* 2. *Occasio Imaginationis.*

m *In pro. li. de cœlo. Vehemens & assidua cogitatio rei erga quam afficitur, spiritus in cerebrum evocat.*

n *Melancholici ingeniosi omnes, summi viri in artibus & disciplinis, sive circum imperatoriam aut reip. disciplinam omnes ferè melancholici, Aristoteles.*

o *Adeo miscentur, ut sit duplum sanguinis ad reliqua duo.*

p *Lib. 2. de intellectione. Pingui sunt Minervâ phlegmatici: sanguinei amabiles, grati, hilares, at non ingeniosi; cholerici celeres motu, & ob id contemplationis impatientes: Melancholici solum excellentes, &c.*

208 *if too hot, they are furious and mad: if too cold, dull, ſtupid, timorous and ſad: if temperate, excellent, rather inclining to that extreme of heat, then cold.* This ſentence of his will agree with that of *Heraclitus*, a dry light makes a wiſe mind, temperate heat & drineſs, are the chief cauſes of a good wit; therefore ſaith *Ælian*, an Elephant is the wiſeſt of all bruit beaſts, becauſe his brain is drieſts, *& ob atræ bilis copiam*: this reaſon *Cardan* approves *ſubtil. l.12. Io. Baptiſta Silvaticus*, a phyſician of *Millan*, in his firſt controverſy, hath copiouſly handled this queſtion: *Rulandus* in his problemes, *Cælius Rhodiginus lib.17. Valleriola 6to narrat.med. Herc.de Saxoniâ. Tract.poſth.de mel. cap. 3. Lodovicus Mercatus de inter. morb. cur. lib. cap. 17. Baptiſta Porta Phyſiog. lib. 1. c. 13.* and many others.

Weeping, ſighing, laughing, itching, trembling, ſweating, bluſhing, hearing & ſeeing ſtrange noyſes, viſions, wind, crudity, are motions of the body, depending upon theſe precedent motions of the mind: Neither are tears, affections, but actions (as *Scaliger* holds) [q] *the voice of ſuch as are afraid, trembles, becauſe the heart is ſhaken* (*Conimb. prob.6. ſec.3. de ſom.*) why they ſtut or faulter in their ſpeech, *Mercurialis* and *Montaltus* cap. 17. give like reaſons out of *Hippocrates*, [r] *drineſs, which makes the nerves of the tongue torpid.* Faſt ſpeaking, (which is a ſymptome of ſome few) *Ætius* will have cauſed [s] *from abundance of wind, and ſwiftneſs of imagination:* [t] *baldneſs comes from exceſs of drineſs*, hirſuteneſs from a dry temperature. The cauſe of much waking in a dry brain, continuall meditation, diſcontent, fears & cares, that ſuffer not the mind to be at reſt, incontinency is from wind, and an hot liver, *Montanus conſ.26.* Rumbling in the guts, is cauſed from wind, and wind from ill concoction, weakneſs of naturall heat, or a diſtempered heat and cold; [u] Palpitation of the heart from vapours, heavineſs and asking from the ſame cauſe. That the belly is hard, wind is a cauſe, and of that leaping in many parts. Redneſs of the face, & itching, as if they were flea-bitten, or ſtung with piſ-mires, from a ſharp ſubtile wind. [x] Cold ſweat from vapours ariſing from the Hypocondries, which pitch upon the skin; leanneſs for want of good nouriſhment. Why their appetite is ſo great, [y] *Ætius* anſwers: *Os ventris frigeſcit*, cold in thoſe inner parts, cold belly, & hot liver, cauſeth crudity, and intention proceeds from perturbations, [z] our ſoul for want of ſpirits cannot attend exactly to ſo many intentive operations, being exhauſt, & overſway'd by paſſion, ſhe cannot conſider the reaſons which may diſſwade her from ſuch affections.

[a] Baſhfulneſs and bluſhing, is a paſſion proper to men alone, and is not only cauſed for [b] ſome ſhame and ignominy, or that they are guilty unto themſelves of ſome fowle fact committed, but as [c] *Fracaſtorius* well determines, *ob defectum proprium, & timorem, from fear, and a conceit of our defects; The face labours and is troubled at his preſence that ſees our defects, and nature willing to help, ſends thither heat, heat draws the ſubtileſt bloud, and ſo we bluſh. They that are bold, arrogant, & careleſs, ſeldome or never bluſh, but ſuch as are fearfull. Anthonius Lodovicus*, in his book *de pudore*, will have this ſubtil bloud to ariſe in the face, not ſo much for the reverence of our betters in preſence, [d] *but for joy and pleaſure, or if any thing at unawares ſhall paſs from us, a ſudden accident, occurſe, or meeting:* (which *Diſarius* in † *Macrobius* confirms) any object heard or ſeen, for blind men never bluſh, as *Dandinus* obſerves, the night & darkneſs make men impudent. Or that we be ſtaid

q *Trepidantium vox tremula, quia cor quatitur.*
r *Ob aridita-tem quæ reddit nervos linguæ torpidos.*
s *Incontinentia linguæ ex copia flatuum, & velocitate imaginationis.*
t *Calvities ob ſiccitatis exceſſum.*
u *Ætius.*
x *Lauren.c.18.*
y *Tetrab.2.ſer. 2.cap.10.*
z *Ant.Lodovicus prob.lib.1. ſect.5. de atrabilariis.*
a *Subruſticus pudor vitioſus pudor.*
b *Ob ignominiam aut turpedinem facti, &c.*
c *De ſymp. & Antip.cap.12. laborat facies ob præſentiam ejus qui defectum noſtrum videt, & natura quaſi opem latura calorem illuc mittit, calor ſanguinem trahit, unde rubor, audaces non rubent. &c.*
d *Ob gaudium & voluptatem foras exit ſanguis, aut ob melioris reverentiam, aut ob ſubitum occurſum, aut ſi quid incautius exciderit.*
† *Com.in Ariſt. de anima. Cæci utplurimùm impudentes, nox facit impudentes.*

staid before our betters, or in company we like not, or if any thing molest and offend us, *erubescentia* turnes to *rubor*, blushing to a continuate redness. [e] Sometimes the extremity of the ears tingle, and are red, sometimes the whole face, *Etsi nihil vitiosum commiseris*, as *Lodovicus* holds: though *Aristotle* is of opinion, *omnis pudor ex vitio commisso*, All shame for some offence. But we finde otherwise, it may as well proceed [f] from fear, from force and inexperience, (so * *Dandinus* holds) as vice; a hot liver, saith *Duretus* (*notis in Hollerium*:) *From a hot brain, from wind, the lungs heated, or after drinking of wine, strong drink, perturbations, &c.*

Laughter what it is, saith [g] *Tully*, *how caused, where, and so suddenly breaks out, that desirous to stay it, we cannot, how it comes to possess and stirre our face, veines, eyes, countenance, mouth, sides, let* Democritus *determine.* The cause that it often affects melancholy men so much, is given by *Gomesius lib. 3. de sale genial. cap.* 18. abundance of pleasant vapours, which in sanguine melancholy especially, break from the heart, [h] *and tickle the midriffe, because it is transverse and full of nerves: by which titillation the sense being moved, and arteries distended, or pulled, the spirits from thence move and possess the sides, vaines, countenance, eyes.* See more in *Fossius de risu & fletu*, *Vives 3 de Animâ.* Tears, as *Scaliger* defines, proceed from grief and pity, [i] *or from the heating of a moist brain, for a dry cannot weep.*

That they see and hear so many phantasmes, chimeraes, noyses, visions, &c. as *Fienus* hath discoursed at large in his book of imagination, & [k] *Lavater de spectris part. 1. cap. 2. 3. 4.* their corrupt phantasie makes them see & hear that which indeed is neither heard nor seen, *Qui multum jejunant, aut noctes ducunt insomnes*, they that much fast, or want sleep, as melancholy or sick men commonly do, see visions, or such as are weak-sighted, very timorous by nature, mad, distracted, or earnestly seek. *Sabini quod volunt somniant*, as the saying is, they dream of that they desire. Like *Sarmiento* the Spaniard, who when he was sent to discover the Streights of *Magellan*, and Confine places, by the *Prorex* of *Peru*, standing on the top of an Hill, *Amœnissimam planitiem despicere sibi visus fuit, ædificia magnifica, quamplurimos Pagos, altas Turres, splendida Templa*, and brave Cities, built like ours in *Europe*, not saith mine † Author, that there was any such thing, but that he was *vanissimus & nimis credulus*, and would fain have had it so. Or as * *Lod. Mercatus* proves, by reason of inward vapours, and humours from bloud, choler, &c. diversly mixt, they apprehend and see outwardly, as they suppose, divers images, which indeed are not. As they that drink wine think all runs round, when it is in their own brain; so is it with these men, the fault and cause is inward, as *Galen* affirmes, [l] mad men and such as are near death, *quas extra se videre putant Imagines, intra oculos habent*, 'tis in their brain, which seemes to be before them; the brain as a concave glass reflects solid bodies. *Senes etiam decrepiti cerebrum habent concavum & aridum, ut imaginentur se videre* saith * *Boissardus*) *quæ non sunt*, old men are too frequently mistaken and dote in like case: or as he that looketh through a piece of red glass, judgeth every thing he sees to be red; corrupt vapours mounting from the body to the head, and distilling again from thence to the eyes, when they have mingled themselves with the watery crystal which receiveth the shadowes of things to be seen, make all things appeare of the same colour, which re-

e *Alexander Aphrodisiensis*, makes all bashfulness a vertue, *eamq; se refert in seipso experiri solitum, etsi esset admodum senex.*

f *Sæpe post cibum apti ad ruborem, ex potu vini, ex timore sæpe & ab hepate calido, cerebro calido, &c.*

* *Com. in Arist. de anima, tam à vi & inexperientia quam à vitio.*

g 2. *De oratore, quid ipse risus, quo pacto concitatur, ubi sit, &c.*

h *Diaphragma titillant, quia transversum & nervosum, quia titillatione moto sensu atq; arteriis distentis, spiritus inde latera, venas, os, oculos occupant.*

i *Ex calefactione humidi cerebri: nam ex sicco lachrymæ non fluunt.*

k *Res mirandas imaginantur: & putant se videre quæ nec vident, nec audiunt.*

† *Laet. lib. 13. cap. 2. descript. Indiæ Occident.*

* *Lib. 1. ca. 17. cap. de mel.*

l *Insani, & qui morti vicini sunt, res quas extra se videre putant, intra oculos habent.*

* *Cap. 10. de Spirit. apparitione.*

210 mains in the humour that overspreds our sight, as to melancholy men all is black, to phlegmatick all white &c. Or else as before the Organs corrupt by a corrupt phantasy, as *Lemnius lib.* 1. *cap.* 16. well quotes, [m] *cause a great agitation of spirits, and humors, which wander to and fro in all the creeks of the brain, and cause such apparations before their eyes.* One thinks he reads something written in the moon, as *Pythagoras* is said to have done of old, another smels brimstone, hears *Cerberus* bark: *Orestes* now mad supposed he saw the furies tormenting him, and his mother still ready to run upon him.

O mater obsecro noli me persequi
His furiis, aspectu anguineis, horribilibus,
Ecce ecce me invadunt, in me jam ruunt.

but *Electra* told him thus raving in his mad fit, he saw no such sights at all, it was but his crased imagination.

Quiesce, quiesce miser in linteis tuis,
Non cernis etenim quæ videre te putas.

So *Pentheus* (*in Bacchis Euripidis*) saw two suns, two *Thebes*, his brain alone was troubled. Sickness is an ordinarie cause of such sights. *Cardan subtil.* 8. *Mens ægra laboribus & jejuniis fracta, facit eos videre, audire, &c. And. Osiander* beheld strange visions, and *Alexander ab Alexandro* both, in their sickness, which he relates *de rerum varietat. lib.* 8 *cap.* 44. *Albategnius* that noble *Arabian* on his death bed, saw a ship ascending and descending, which *Fracastorius* records of his friend *Baptista Tirrianus*. Weak sight and a vaine perswasion withall, may effect as much, and second causes concurring, as an oare in water makes a refraction, and seems bigger, bended double, &c. The thickness of the aire may cause such effects, or any object not well discerned in the dark, fear and phantasie will suspect to be a Ghost, a devil, &c. ° *Quod nimis miseri timent, hoc facilè credunt*, we are apt to beleeve, and mistake in such cases. *Marcellus Donatus, lib.* 2. *cap.* 1. brings in a storie out of *Aristotle*, of one *Antepheron* which likely saw whersoever he was, his own image in the aire, as in a glass. *Vitellio lib.* 10. *perspect.* hath such another instance of a familiar acquaintance of his, that after the want of three or four nights sleep, as he was riding by a river side, saw another riding with him, and using all such gestures as he did, but when more light appeared, it vanished. *Eremites* and *Anachorites* have frequently such absurd visions, revelations by reason of much fasting, & bad diet, many are deceived by legerdemain, as *Scot* hath well shewed in his book of the discovery of witchcraft, and *Cardan subtil.* 18. suffites, perfumes, suffumigations, mixt candles, perspective glasses, and such naturall causes, make men look as if they were dead, or with horse-heads, buls-horns, & such like brutish shapes, the room ful of snakes, adders, dark, light, green, red, of all colours, as you may perceive in *Baptista Porta, Alexis, Albertus* & others, Glow-wormes, Fire-drakes, Meteors, *Ignis fatuus*, which *Plinius lib.* 2. *cap.* 37. cals *Castor* and *Pollux*, with many such that appear in mooriish grounds, about churchyards, moist valleys, or where battels have been fought, the causes of which reade in *Goclenius, Velcurius, Finkius, &c.* such fears are often done, to frighten children with squibs, rotten wood, &c. to mak folks look as if they were dead, † *solito majores*, bigger, lesser, fairer, fowler, *ut astantes sine capitibus videantur; aut toti igniti, aut forma dæmonum, accipe pilos canis nigri,*

m *De occult. Nat. mirac.*

n *Seneca. Quod metuunt nimis, nunquam amoveri posse, nec tolli putant.*

† *Sanguis upupæ cum melle compositus & centaurea, &c. Albertus.*

nigri, &c. saith *Albertus*; And so tis ordinarie to see strange uncouth sights by Catoptricks; who knows not that if in a dark roome, the light be admitted at one only little hole, and a paper or glass put upon it, the sun shining, wil represent on the opposite wal, all such objects as are illuminated by his rayes? with Concave and Cylinder glasses, we may reflect any shape of men, divels, anticks, (as magicians most part do, to gull a silly spectator in a dark roome) we will our selves, & that hanging in the aire, when 'tis nothing but such an horrible image as † *Agrippa* demonstrates, placed in another roome. *Roger Bacon* of old is said to have represented his own image walking in the aire by this art, though no such thing appear in his perspectives. But most part it is in the brain that deceives them, although I may not deny, but that oftentimes the devil deludes them, takes his opportunity to suggest, and represent vain objects to melancholy men, and such as are ill affected. To these you may adde the knavish Impostures of Juglers, Exorcists, Mass-Priests, and Mountebanks, of whom *Roger Bacon* speaks, &c. *de miraculis naturæ & artis cap.* 1. * they can counterfeit the voices of all birds and bruit beasts almost, all tones and tunes of men, and speak within their throats, as if they spoke afar off, that they make their auditors beleeve they hear spirits, and are thence much astonished and affrighted with it. Besides, those artificiall devices to over-hear their confessions, like that whispering place of *Gloceſter* with us, or like the Dukes place at *Mantua* in *Italy*, where the sound is reverberated by a concave wall; a reason of which *Blancanus* in his *Ecchometria* gives, and mathematically demonstrates.

† *Lib. 1. occult. philos. Imperiti homines dæmonum & umbrarum imagines videre se putant. quum nihil sint aliud, quam simulachra animæ expertia.*

* *Pythonissæ vocum varietatem in ventre & guttere fingentes, formant voces humanas à longè vel propè, prout volunt, ac si Spiritus cum homine loquerentur, & sonos brutorum fingunt, &c.*

So that the hearing is as frequently deluded as the sight, from the same causes almost, as he that hears bels, will make them sound what he list. *As the fool thinketh, so the bell clinketh. Theophilus* in *Galen*, thought he heard musick, from vapours which made his ears sound, &c. Some are deceived by *Eccho's*, some by roaring of waters, or concaves & reverberation of aire in the ground, hollow places and wals. * At *Cadurcum* in *Aquitany*, words & sentences are repeated by a strange *Eccho* to the full, or whatsoever you shall play upon a musicall instrument, more distinctly & louder, then they are spoken at first. Some *Eccho's* repeat a thing spoken seven times, as at *Olympus* in *Macedonia*, as *Pliny* relates, *lib. 36. cap.* 15. Some twelve times, as at *Charenton* a village neere *Paris* in *France*. At *Delphos* in *Greece* heretofore was a miraculous *Eccho*, and so in many other places. *Cardan subtil. l.* 18. hath wonderfull stories of such as have been deluded by these *Ecchos*. *Blancanus* the Jesuite in his *Ecchometria* hath variety of examples, & gives his reader ful satisfaction of all such sounds by way of demonstration. p At *Barrey* an Isle in the Severn mouth they seem to hear a smiths forge: so at *Lypara*, & those sulphurious Isles, & many such like which *Olaus* speaks of in the continent of *Scandia*, & those Northern countries. *Cardan de rerũ var. l.* 15. *c.* 84. mentioneth a woman, that stil supposed she heard the divel cal her, & speaking to her, she was a painters wife in *Millan*: and many such illusions & voices, which proceed most part from a corrupt imagination.

* *Tam clarè & articulatè audies repetitum, ut perfectior sit Eccho quam ipse dixeris.*

p Blowing of bellows, and knocking of hammers, if they apply their ear to the cliffe.

Whence it comes to pass, that they prophesie, speak severall languages, talke of Astronomy, & other unknown sciences to them: (of which they have been ever ignorant,) q I have in brief touched, only this I will here adde, that *Arculanus*, *Bodin. lib. 3. cap. 6. dæmon.* & some others, r hold as a manifest

q *Memb. 1. Sub. 3.* of this partition, *cap. 16. in 9. Rhasis.*

r *Signa dæmonis nulla sunt nisi quod loquantur ea quæ antè nesciebant, ut Teutonicum aut aliud Idioma, &c.*

212 manifest token that such persons are possessed with the divel: so doth * *Hercules de Saxonia*, and *Apponensis*, and fit only to be cured by a Priest. But [s] *Guianerius*, [t] *Montaltus*, *Pomponatius* of *Padua*, and *Lemnius lib. 2. cap. 2.* refer it wholly to the ill disposition of the [u] humour, & that out of the authority of *Aristotle prob. 30. 1.* because such symptomes are cured by purging; and as by the striking of a flint fire is inforced, so by the vehement motions of spirits, they do *elicere voces inauditas*, compell strange speeches to be spoken: another argument he hath from *Plato's reminiscentia*, which all out as likely as that which * *Marsilius Ficinus* speaks of his friend *Pierleonus*; by a divine kind of infusion he understood the secrets of nature and tenents of *Græcian* and *Barbarian* philosophers, before ever he heard of, saw, or read their works: but in this I should rather hold with *Avicenna* and his associats, that such symptomes proceed from evil spirits, which take all opportunities of humors decayed, or otherwise to pervert the soul of man; and besides, the humour it self is *Balneum Diaboli*, the devils bath; and as *Agrippa* proves, doth intice him to seize upon them.

* *Cap. 12. tract de mel.*
[s] *Tract. 15. c. 4.*
[t] *Cap. 9.*
[u] *Miravis concitat humores, ardorq; vehemens mentem exagitat, quum &c.*
* *Præfat. Iamblici mysteriis.*

SECT. 4.

MEMB. 1.

Prognosticks of Melancholy.

PRognosticks, or signs of things to come, are either good or bad. If this malady be not hereditary, and taken at the beginning, there is good hope of cure, *recens curationem non habet difficilem*, saith *Avicenna, l. 3. Fen. 1. Tract. 4. c. 18.* That which is with laughter, of all others is most secure, gentle, and remiss, *Hercules de Saxoniâ.* [x] *If that evacuation of hæmrods, or* varices *which they call the water between the skin, shall happen to a melancholy man, his misery is ended, Hippocrates Aphor. 6. 11 Galen. l. 6. de morbis vulgar. com. 8.* confirmes the same; and to this Aphorisme of *Hippocrates* all the *Arabians*, new and old Latines subscribe; *Montaltus. c. 25. Hercules de Saxonia, Mercurialis, Vittorius Faventinus, &c. Skenkius l. 1. observat. med. c. de Maniâ*, illustrates this Aphroisme, with an example of one *Daniel Federer* a Copperssmith that was long melancholy, and in the end mad about the 27 yeare of his age, these *varices* or water began to arise in his thighes, and he was freed from his madness. *Marius* the *Roman* was so cured, some say, though with great pain. *Skenkius* hath some other instances of women that have been helped by flowing of their moneths, which before were stopped. That the opening of the hæmrods will do as much for men, all physicians joyntly signifie, so they be voluntary, some say, and not by compulsion. All melancholy are better after a quartane; [y] *Jobertus* saith, scarce any man hath that ague twice: But whether it free him from this malady, 'tis a question; for many physicians ascribe all long agues for especiall causes, and a quartane ague amongst the rest. [z] *Rhasis cont. lib. 1. tract. 9. When melancholy gets out at the superficies of the skin, or settles breaking out in scabs, leprosie, morphew, or is purged by stooles, or by the urine, or that the spleen is enlarged, and those* varices *appeare, the disease is dissolved. Guianerius, cap. 5. tract 15.* addes dropsie, jandise, dysentery, leprosie, as good signes, to these scabs, morphewes, and breaking out, and proves it, out of the *6.* of *Hippocrates* Aphorismes. Evil

x *Si melancholicis hæmorroides supervenerint varices, vel ut quibusdam placet, aqua inter cutem, solvitur malum.*

y *Cap 10. de quartana.*
z *Cum sanguis exit per superficiem & residet melancholia per scabiem, morpheam nigram, vel expurgatur per inferiores partes, vel urinam &c. non exit, &c. splen magnificatur & varices apparent.*

Evil prognosticks on the other part. *Inveterata melancholia incurabilis*, of it be inveterate, it is [a] incurable, a common axiome, *aut difficultèr curabilis* as they say that make the best, hardly cured. This *Galen* witnesseth, *l.* 3. *de loc. affect. cap.* 6. [b] *be it in whom it will, or from what cause soever, it is ever long, wayward, tedious, and hard to be cured, if once it be habituated.* As *Lucian* said of the gout, she was [c] *the queen of diseases, and inexorable*, may we say of melancholy. Yet *Paracelsus* will have all diseases whatsoever curable, & laughs at them which think otherwise, as *T. Erastus part.* 3. objects to him; although in another place, hereditary diseases he accounts incurable, & by no art to be removed. [d] *Hildesheim spicel.* 2. *de mel.* holds it less dangerous if only [e] *imagination be hurt, and not reason*, [f] *the gentlest is from bloud. Worse from choler adust, but the worst of all from melancholy putrefied.* [g] *Bruel* esteems hypocondriacall least dangerous, and the other two species (opposite to *Galen*) hardest to be cured. [h] The cure is hard in man, but much more difficult in women. And both men and women must take notice of that saying of *Montanus consil.* 230. *pro Abbate Italo*, [i] *This malady doth commonly accompany them to their grave; Physicians may ease, and it may lye hid for a time, but they cannot quite cure it, but it will return again more violent & sharp then at first, and that upon every small occasion or errour*: as in *Mercuries* weather-beaten statue, that was once all over gilt, the open parts were clean, yet there was *in fimbriis aurum*, in the chinks a remnant of gold: there will be some reliques of melancholy left in the purest bodies (if once tainted) not so easily to be rooted out. [k] Oftentimes it degenerates into Epilepsy, Apoplexy, Convulsions, and blindness: by the authority of *Hippocrates* and *Galen*, [l] all averre, if once it possesse the ventricles of the brain, *Frambesarius*, & *Salust. Salvianus* adds, if it get into the optick nerves, blindness. *Mercurialis consil.* 20. had a woman to his patient, that from melancholy became Epileptick and blinde. [m] If it come from a cold cause or so continue cold, or increase, Epilepsie; Convulsions follow, and blindnes, or else in the end they are moped, sottish, and in all their actions, speeches, gestures, ridiculous. [n] If it come from an hot cause, they are more furious, & boisterous, & in conclusion mad. *Calescentem melancholiam sapius sequitur mania.* [o] If it heat & increase, that is the common event, [p] *per circuitus, aut semper insanit*, he is mad by fits, or altogether. For as **Sennertus* contends out of *Crato*, there is *seminarius ignis* in this humour, the very seeds of fire. If it come from melancholy naturall adust, and in excess, they are often dæmoniacall, *Montanus*.

[q] Seldome this malady procures death, except (which is the greatest, most grievous calamity, and the misery of all miseries) they make away themselvs, which is a frequent thing, & familiar amongst them. 'Tis [r] *Hippocrates* observation, *Galens* sentence, *Etsi mortem timent, tamen plerumque sibi ipsis mortem consciscunt, l.* 3. *de locis affect. cap.* 7. The doom of all physicians. 'Tis [s] *Rabbi Moses* Aphorisme, the prognosticon of *Avicenna, Rhasis, Ætius, Gordonius, Valescus, Altomarus, Salust. Salvianus, Capivaccius, Mercatus, Hercules de Saxonia, Piso, Bruel, Fuchsius*, all, &c.

[t] *Et sæpè usq; adeò mortis formidine vitæ*
Percipit infelix odium luciſq; videndæ,
Vt sibi consciscat mœrenti pectore lethum.

a *Quia jam conversa in naturam.*
b *In quocunq; sit à quacunq; causa Hypocon. præsertim, semper est longa, morosa, nec facile curari potest.*
c *Regina morborum & inexorabilis.*
d *Omne delirium quod oritur à paucitate cerebri incurabile, Hildesheim, spicel.* 2. *de mania.*
e *Si sola imaginatio lædatur, & non ratio.*
f *Mala à sanguine fervente, deterior à bile assata, pessima ab atra bile putrefacta.*
g *Difficilior cura ejus quæ fit vitio corporis totius & cerebri*
h *Difficilis curatu in viris, multo difficilior in fœminis.*
i *Ad interitum plerumq; hominem comitatur, licet medici levent plerumq;, tamen non tollunt unquam, sed recidet acerbior quam antea minima occasione, aut errore.*
k *Periculum est ne degeneret in Epilepsiam, Apoplexiam, Convulsionem, cæcitatem.*
l *Montal. c.* 25. *Laurentius. Nic. Piso.*
m *Her. de Saxonia, Aristotle, Capivaccius.*
n *Favent. Humor frigidus sola delirii causa, furoris vero humor calidus.*

o *Heurnius* calls madness *sobolem melancholiæ.* p *Alexander l.* 1. *c.* 18. * *Lib.* 1. *part.* 2. *c.* 11. q *Montalt. c.* 15. *Raro mors aut nunquam, nisi sibi ipsis inferant.* r *Lib. de Insan. Fabio Calico Interprete. Nonnulli violentas manus sibi inferunt.* t *Lucret. l.* 3.

And

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And so far forth deaths terror doth affright.
He makes away himself, and hates the light:
To make an end of fear and grief of heart,
He voluntary dies to ease his smart.

In such sort doth the torture and extremity of his misery torment him, that he can take no pleasure in his life, but is in a manner inforced to offer violence unto himself, to be freed from his present insufferable pains. So some (saith [u] *Fracastorius*) *in fury, but most in despair, sorrow, fear, and out of the anguish and vexation of their souls, offer violence to themselves: for their life is unhappy and miserable. They can take no rest in the night, nor sleep, or if they do slumber, fearfull dreames astonish them.* In the day time they are affrighted still by some terrible object, and torn in pieces with suspition, fear, sorrow, discontents, cares, shame, anguish, &c. as so many wild horses, that they cannot be quiet an hour, a minute of time, but even against their wils they are intent, and still thinking of it, they cannot forget it, it grindes their souls day and night, they are perpetually tormented, a burden to themselves, as *Job* was, they can neither eat, drink or sleep. *Psal.* 107. 18. *Their soul abhorreth all meat, and they are brought to deaths door,* [x] *being bound in misery and iron*: they [y] curse their stars with *Job*, [z] *and day of their birth, and wish for death*: for as *Pineda* and most interpreters hold, *Iob* was even melancholy to despair, and almost * madnesse it self; they murmur many times against the world, frinds, allies, all mankinde, even against God himself in the bitterntsse of their passion, [a] *vivere nolunt, mori nesciunt*, live they will not, die they cannot. And in the midst of these squalid, ugly, and such irkesome dayes, they seek at last, finding no comfort, [b] no remedy in this wretched life, to be eased of all by death. *Omnia appetunt bonum*, All creatures seek the best, and for their good as they hope, *sub specie* in shew at least, *vel quia mori pulchrum putant* (saith [c] *Hippocrates*) *vel quia putant inde se majoribus malis liberari*, to be freed as they wish. Though many times as *Æsops* fishes, they leap from the frying-pan into the fire it self, yet they hope to be eased by his meanes; and therefore (saith *Felix* [d] *Platerus*) *after many tedious dayes at last, either by drowning, hanging, or some such fearfull end*, they precipitate, or make away themselves: *many lamentable examples are daily seen amongst us: alius ante fores se laqueo suspendit*, (as *Seneca* notes) *alius se præcipitavit à tecto, ne dominum stomachantem audiret, alius ne reduceretur à fuga ferrum redegit in viscera*, so many causes there are —— *His amor exitio est, furor his* —— love, grief, anger, madness; and shame, &c. 'Tis a common calamity, [e] a fatal end to this disease, they are condemned to a violent death, by a jury of Physicians, furiously disposed, carried headlong by their tyrannizing wils, inforced by miseries, & there remains no more to such persons, if that heavenly Physician, by his assisting grace and mercy alone do not prevent, (for no humane perswasion, or art can help) but to be their own butchers, and execute themselves. *Socrates his cicuta*, *Lucretia's* dagger, *Timons* halter are yet to be had; *Cato's* knife, and *Nero's* sword are left behinde them, as so many fatall engines, bequeathed to posterity, and will be used to the worlds end, by such distressed souls: so intolerable, unsufferable, grievous and violent is their pain, [f] so unspeakable, and continuate. One day of grief is an hundred years, as *Cardan* observes: 'Tis

carni-

u *Lib 2. de Intell. sæpe mortem sibi consciscunt ob timorem & tristitiam, tædio vitæ affecti ob furorem & desperationem. Est enim infera &c. Ergo sic perpetuo afflictati vitam oderunt, se præcipitant, his malis carituri aut interficiunt se, aut tale quid committunt.*
x *Ps.* 107. 10.
y *Job* 33.
z *Job* 6. 8.
* *Vi doloris & tristitiæ ad insaniam penè redactus.*
a *Seneca.*
b *In salutis suæ desperatione proponunt sibi mortis desiderium, Oct. Horat. l. 2. c. 5.*
c *Lib. de insania. Sic sic juvat ire per umbras.*
d *Cap. 3. de mentis alienat. mæsti degunt, dum tandem mortem quam timent, suspendio aut submersione, aut aliqua alia vi, ut multa tristia exempla vidimus.*
e *Arculanus in 9. Rhasis c. 16. cavendum ne ex alto se præcipitent aut alias lædant.*
f *O omnium opinionibus incogitabile malum. Lucian. Mortes, mille, mille dum vivi necces gerit, perit, Heinsius Austriaco.*

carnificina hominum, angor animi, as well saith *Areteus*, a plague of the soul, the cramp and convulsion of the soul, an Epitome of hell; and if there be an hell upon earth, it is to be found in a melancholy mans heart. 215

For that deep torture may be call'd an hell,
When more is felt, then one hath power to tell.

* *Regina morborum cui famulantur omnes & obediunt. Cardan.*

Yea, that which scoffing *Lucian* said of the Gout in jest, I may truly affirm of melancholy in earnest.

O triste nomen! o diis odibile
** Melancholia lacrymosa, Cocyti filia,*
Tu Tartari specubus opacis edita
Erinnys, utero quam Megera suo tulit,
Et ab uberibus aluit, cuique parvulæ
Amarulentum in os lac Alecto dedit,
Omnes abominabilem te dæmones
Produxere in lucem, exitio mortalium. Et paulo post.
Non Jupiter, erit tale telum fulminis,
Non ulla sic procella sævit æquoris,
Non impetuosi tanta vis est turbinis.
An asperos sustineo morsus Cerberi?
Num virus Echidnæ membra mea depascitur?
Aut tunica sanie tincta Nessi sanguinis?
Illacrymabile & immedicabile malum hoc.

O sad and odious name! a name so fell,
Is this of melancholy, brat of hell.
There born in hellish darkness doth it dwel,
The Furies brought it up, *Megera's* teat,
Alecto gave it bitter milk to eat.
And all conspir'd a bane to mortall men,
To bring this devil out of that black den.
Jupiters thunderbolt, not storm at sea,
Nor whirl-winde doth our hearts so much dismay.
What? am I bit by that fierce *Cerberus?*
Or stung by † serpent so pestiferous?
Or put on shirt that's dipt in *Nessus* bloud?
My pain's past cure; Physick can do no good.

No torture of body like unto it, *Siculi non invenere tyranni Majus tormentum,* no strappado's, hot irons, *Phalaris* bulls,

† *Eheu quis intus Scorpio, &c. Seneca Act.4. Herc. OEt.*

* *Nec ira deûm tantum, nec tela, nec hostis,*
Quantum sola noces animis illapsa,
Foves wrath, nor devils can
Do so much harm to th' Soul of man.

* *Silius Italicus.*

All fears, griefs, suspicions, discontents, imbonities, insuavities are swallowed up, and drowned in this *Euripus*, this Irish sea, this Ocean of misery, as so many smal brooks; 'tis *coagulum omnium ærumnarum:* which * *Ammianus* applied to his distressed *Palladius*. I say of our Melancholy man, he is the cream of humane adversity, the [i] quintessence, and upshot; all other diseases whatsoever, are but flea-bitings to melancholy in extent: 'Tis the pith of them all, † *Hospitium est calamitatis; quid verbis opus est?*

* *Lib. 29.*

[i] *Hic omnis imbonitas & insuavitas consistit, ut Tertulliani verbis utar, orat. ad martyr.*

Quamcunq; malam rem quæris, illic reperies:
What need more words? 'tis calamities Inn,
Where seek for any mischief, 'tis within;

† *Plautus.*

and a melancholy man is that true *Prometheus*, which is bound to *Caucasus*; the true *Titius*, whose bowels are still by a vulture devoured (as Poets fain) for so doth [k] *Lilius Geraldus* interpret it, of anxieties, and those griping cares, and so ought it to be understood. In all other maladies, we seek for help, if a leg or an arm ake, through any distemperature or wound, or that we have an ordinary disease, above all things whatsoever, we desire help & health, a present recovery, if by any means possible it may be procured: we will freely part with all our other fortunes, substance, endure any misery, drink bitter potions, swallow those distastful pils, suffer our joynts to be seared, to be cut off, any thing for future health; so sweet, so dear, so precious above all other things in this world is life: 'tis that we chiefly desire, long and happy days, * *multos da Jupiter annos*, increase of years all men wish; but to a melancholy man, nothing so tedious, nothing so odious; that which they so carefully seek to preserve [l] he abhors, he alone; so intolerable are his pains; some make a question, *graviores morbi*

[k] *Vit. Herculis.*

* *Persius.*

[l] *Quid est miserius in vita, quam velle mori? Seneca.*

216 *corporis an animi*, whether the diseases of the body or mind be more grievous, but there is no comparison, no doubt to be made of it, *multò enim sævior longèq; est atrocior animi, quàm corporis cruciatus* (*Lem.l.1.c.12.*) the diseases of the mind are far more grievous. —*Totum hic pro vulnere corpus*, body and soul is misaffected here, but the soul especially. So *Cardan* testifies *de rerum var. lib.* 8. 40. [m] *Maximus Tyrius* a *Platonist*, and *Plutarch* have made just volumes to prove it. [n] *Dies adimit ægritudinem hominibus*, in other diseases there is some hope likely, but these unhappy men are born to misery, past all hope of recovery, incurably sick, the longer they live the worse they are, and death alone must ease them.

m *Tom. 2. Libello, an graviores passiones, &c.*

n *Ter.*

Another doubt is made by some Philosophers, whether it be lawful for a man in such extremity of pain and grief, to make away himself: and how these men that so do, are to be censured. The *Platonists* approve of it, that it is lawful in such cases, and upon a necessity; *Plotinus l.de beatitud.c.7.* and *Socrates* himself defends it, in *Plato's Phædon*, *if any man labor of an incurable disease, he may dispatch himself, if it be to his good.* *Epicurus* and his followers, The *Cynicks* and *Stoicks* in general affirm it, *Epictetus and* [o] *Seneca* amongst the rest, *quamcunq; veram esse viam ad libertatem*, any way is allowable, that leads to liberty, **let us give God thanks, that no man is compelled to live against his will*: † *quid ad hominem claustra, carcer, custodia? liberum ostium habet*, death is always ready and at hand. *Vides illum præcipitem locum, illud flumen*, Dost thou see that steep place, that river, that pit, that tree, there's liberty at hand, *effugia servitutis & doloris sunt*, as that *Laconian* lad cast himself headlong (*non serviam aiebat puer*) to be freed of his misery: Every vein in thy body, if these be *nimis operosi exitus*, will set thee free, *quid tua refert finem facias an accipias?* there's no necessity for a man to live in misery. *Malum est necessitati vivere; sed in necessitate vivere, necessitas nulla est. Ignavus qui sine causa moritur, & stultus qui cum dolore vivit. Idem epi.* 58. Wherefore hath our Mother the earth brought out poysons, saith * *Pliny*, in so great a quantity, but that men in distress might make away themselves? which Kings of old had ever in a readiness, *ad incerta fortunæ venenum sub custode promptum*, *Livy* writes, and Executioners always at hand. *Speusippus* being sick was met by *Diogenes*, and carried on his slaves shoulders, he made his moan to the Philosopher; but I pitty thee not quoth *Diogenes*, *qui cum talis vivere sustines*, thou maist be freed when thou wilt, meaning by death. **Seneca* therefore commends *Cato*, *Dido*, and *Lucretia*, for their generous courage in so doing, & others that voluntarily die, to avoid a greater mischief, to free themselves from misery, to save their honor, or vindicate their good name, as *Cleopatra* did, as *Sophonisba*, *Syphax* wife did, *Hannibal* did, as *Junius Brutus*, as *Vibius Virius*, and those *Campanian* Senators in *Livy* (*Dec.3.lib.6.*) to escape the Roman tyranny, that poysoned themselves. *Themistocles* drank Bulls bloud, rather then he would fight against his Countrey, and *Demosthenes* chose rather to drink poyson, *Publius Crassi filius*, *Censorius* and *Plancus*, those heroicall *Romans* to make away themselves, then to fall into their enemies hands. How many myriads besides in all ages might I remember, *qui sibi lethum Insontes peperere manu*, &c. [p] *Rhasis* in the *Macchabees* is magnified for it, *Sampsons* death approved. So did *Saul* and *Jonas* sin, and many worthy men and women, *quorum memoria celebratur in Ecclesia*, saith **Leminchus*, for killing themselves to save their Chastity and honor, when *Rome* was taken, as *Austin* instances, *l.1.de Civit. Dei, cap.16. Jerom* vindicateth the same.

o *Patet exitus; si pugnare non vultis dicot fugere; quis vos tenet invitos? De provid. cap.8.*

* *Agamus Deo gratias quod nemo invitus in vita teneri potest.*

† *Epist. 26. Seneca & de sacra. 2.cap.15. & Epist.70. & 12.*

* *Lib.2.cap.83. Terra mater nostri miserta.*

* *Epist.24 71. 82.*

p *Mac.14.42.*

* *Vindicatio Apoc.lib.*

same in *Ionam & Ambrose l. 3. de virginitate* commendeth *Pelagia* for so doing. *Eusebius, lib. 8. cap. 15.* admires a Romane Matron for the same fact to save her self from the lust of *Maxentius* the Tyrant. *Adelhelmus*, Abbot of *Malmesbury* cals them *Beatas virgines quæ sic*, &c. *Titus Pomponius Atticus*, that wise, discreet, renowned *Romane* Senator, *Tully's* dear friend when he had been long sick, as he supposed of an incurable disease, *vitamque produceret ad augendos dolores, sine spe salutis*, was resolved voluntarily by famine, to dispatch himself, to be rid of his pain; and when as *Agrippa*, and the rest of his weeping friends earnestly besought him, *oscutantes obsecrarent ne id quod natura cogeret, ipse acceleraret*, not to offer violence to himself, *with a setled resolution he desired again they would approve of his good intent, & not seek to dehort him from it:* And so constantly died, *precesque eorum taciturnâ sua obstinatione depressit.* Even so did *Corellius Rufus* another grave Senator, by the relation of *Plinius Secundus*, *epist lib. 1. epist. 12.* famish himself to death; *pedibus correptus cum incredibiles cruciatus & indignissima tormenta pateretur, à cibis omnino abstinuit*; neither he nor *Hispilla* his wife could divert him, but *destinatus mori obstinatè magis*, &c. die he would, and die he did. So did *Lycurgus, Aristotle, Zeno, Chrysippus, Empedocles*, with myriads, *&c.* In wars for a man to run rashly upon imminent danger, and present death, is accounted valor and magnanimity, * to be the cause of his own, and many a thousands ruin besides, to commit wilfull murther in a manner, of himself and others, is a glorious thing, and he shall be crowned for it. The p *Massegatæ* in former times, † *Barbiccians*, and I know not what nations besides, did stifle their old men, after 70. years, to free them from those grievances incident to that age. So did the inhabitants of the Island of *Choa*, because their air was pure and good, and the people generally long lived, *antevertebant fatum suum, priusquam manci forent, aut imbecillitas accederet, papavere vel cicuta*, with Poppy or Hemlock they prevented death. S. *Thomas Moore* in his *Vtopia* commends voluntary death, if he be *sibi aut aliis molestus*, troublesome to himself or others, (r *especially if to live be a torment to him*) *let him free himself with his own hands from this tedious life, as from a prison, or suffer himself to be freed by others.* s And 'tis the same tenent which *Laertius* relates of *Zeno*, of old, *Iustè sapiens sibi mortem consciscit, si in acerbis doloribus versetur, membrorum mutilatione aut morbis ægre curandis*, and which *Plato 9. de legibus* approves, if old age, poverty, ignominy, *&c.* oppress, and which *Fabius* expresseth in effect (*Præfat. 7. Institut.*) *Nemo nisi suâ culpâ diù dolet.* It is an ordinary thing in *China* (saith *Mat. Riccius* the Jesuit) t *if they be in dispair of better fortunes, or tyred and tortured with misery, to bereave themselves of life, and many times to spite their enemies the more, to hang at their door. Tacitus* the Historian, *Plutarch* the Philosopher, much approve a voluntary departure, and *Aust. de civ. Dei. l. 1. c. 29.* defends a violent death, so that it be undertaken in a good cause, *nemo sic mortuus, qui non fuerat aliquando moriturus; quid autem interest, quo mortis genere vita ista finiatur, quandò ille cui finitur, iterum mori non cogitur?* &c. no man so voluntarily dies, but *volens nolens*, he must die at last, and our life is subject to innumerable casualties, who knows when they may happen, *utrum satius est unam perpeti moriendo, an omnes timere vivendo*, u rather suffer one, than fear all. *Death is better than a bitter life, Eccl. 30. 17.* x And a harder choise to live in fear, than by once dying, to be freed from all. *Theombrotus Ambraciotes* perswaded I know not how

* As amongst Turks and others.

q *Bohemus de moribus gent.* † *Ælian. lib. 4. cap. 1. omnes 70. annum egressos interficiunt.*

r *Lib. 2. Præsertim quum tormentum ei vita sit, bona spe fretus, acerba vita velut à carcere se eximat, vel ab aliis eximi sua voluntate patiatur.*

s *Nam quis amphoram exsiccans fœcem exoriberet (Seneca epist. 58.) quis in pœnas et risum viveret? stulti est manere in vitâ cum sit miser.*

t *Expedit. ad Sinas l. 1. c. 9.*

Vel bonorum desperatione, vel malorum perpessione fracti & fagitati, vel manus violentas sibi intulerunt vel ut inimicis suis ægre faciant, &c.

u So did *Anthony, Galba, Vitellius, Otho, Aristotle* himself, *&c. Ajax* in dispair; *Cleopatra* to save her honor.

x *Incertius delitur diu vivere quam in timore tot mortis semel moriendo, nullum deinceps formidare.*

454 how many hundreds of his auditors, by a luculent oration he made of the miseries of this, and happiness of that other life, to precipitate themselves. And having read *Platos* divine tract *de anima*, for examples sake led the way first. That neat Epigram of *Calimachus* will tell you as much,

Famque vale Soli cum diceret Ambrociotes,
In Stygios fertur desiluisse lacus,
Morte nihil dignum passus: sed forte Platonis
Divini eximium de nece legit opus.

[y] *Calenus* and his *Indians*, hated of old to die a natural death: the *Circumcellians* and *Donatists*, loathing life, compelled others to make them away, with many such: [z] but these are false and Pagan positions, prophane Stoical Paradoxes, wicked examples, it boots not what Heathen Philosophers determine in this kind, they are impious, abominable, and upon a wrong ground. *No evil is to be done that good may come of it; reclamat Christus, reclamat Scriptura*, God, and all good men are * against it. He that stabs another can kill his body; but he that stabs himself, kils his own Soul. [a] *Malè meretur, qui dat mendico, quod edat; nam & illud quod dat, perit; & illi producit vitam ad miseriam:* he that gives a begger an almes (as that Comical Poet said) doth ill, because he doth but prolong his miseries. But *Lactantius l. 6. c. 7. de vero cultu*, cals it a detestable opinion, and fully confutes it, *lib. 3. de sap. cap.* 18. and S *Austin. ep.* 52. *ad Macedonium, cap.* 61. *ad Dulcitium Tribunum:* so doth *Hierom* to *Marcella* of *Blesilla's* death, *Non recipio tales animas &c.* he cals such men *martyres stultæ Philosophiæ:* so doth *Cyprian de duplici martyrio*; *Si qui sic moriantur, aut infirmitas, aut ambitio, aut dementia cogit eos:* 'tis meer madness so to do, * *furor est ne moriare mori.* To this effect writes *Arist. 3. Ethic. Lipsius Manuduc. ad Stoicam Philosophiam lib. 3. dissertat. 23.* but it needs no confutation. This only let me add, that in some cases, those [b] hard censures of such as offer violence to their own persons, or in some desperate fit to others, which sometimes they do, by stabbing, slashing, &c. are to be mitigated, as in such as are mad, beside themselves for the time, or found to have been long melancholy, and that in extremity, they know not what they do, deprived of reason, judgement, all, [c] as a ship that is void of a Pilot, must needs impinge upon the next rock or sands, and suffer shipwrack. [d] *P. Forestus* hath a story of two melancholy brethren, that made away themselves, and for so foul a fact, were accordingly censured, to be infamously buried, as in such cases they use: to terrifie others, as it did the *Milesian* Virgins of old; but upon farther examination of their misery and madness, the censure was [e] revoked, and they were solemnly interred, as *Saul* was by *David* 2 *Sam.* 2. 4. and *Seneca* well adviseth, *Irascere interfectori, sed miserere interfecti*; be justly offended with him as he was a murderer, but pity him now as a dead man. Thus of their goods and bodies, we can dispose; but what shall become of their Souls, God alone can tell; his mercy may come *inter pontem & fontem, inter gladium & jugulum*, betwixt the bridge and the brook, the knife and the throat. *Quod cuiquam contigit, cuivis potest*: Who knows how he may be tempted? It is his case, it may be thine: † *Quæ sua sors hodie est, cras fore vestra potest.* We ought not to be so rash and rigorous in our censures, as some are; charity will judge and hope the best; God be merciful unto us all.

FINIS.

THE

y *Curtius l. 16.*
z *Laqueus præcisus, cont. 1. l. 5. quidam naufragio facto, amissis tribus liberis, & uxore, suspendit se; præcidit illi quidam ex prætereuntibus laqueum; A liberato reus fit maleficii. Seneca.*
* *See Lipsius Manuduc. ad Stoicam philosophiam lib. 3. dissert. 22. D. Kings* 14. *Lect. on Jonas. D. Abbots* 6. *Lect. on the same Prophet.*
a *Plautus.*
* *Martial.*
b *As to be buried out of Christian burial with a stake. Idem Plato 9. de legibus, vult separatim sepelivi, qui sibi ipsis mortem conscisunt, &c.* lose their goods, &c.
c *Navis destituta nauclero, in terribilem aliquem scopulum impingit.*
d *Observat.*
e *Seneca tract. 1. l. 8 c. 4. Lex, Homicidii reus insepultus abjiciatur, contradicitur; Eo quod afferre sibi manus coactus sit assiduis malis; summam infælicitatem suam in hoc removit, quod existimabat licere misero mori.*
† *Buchanan. Elog. lib.*

THE SYNOPSIS OF
THE SECOND PARTITION.

Cure of melancholy is either
- *Sec.* 1. Generall to all, which contains
  - Unlawful means forbidden.
    - *Mem.*
    - 1. From the Divel, Magicians, Witches, *&c.* by charmes, spels, incantations, Images, *&c.*
      - *Queſt.* 1. Whether they can cure this, or other ſuch like diſeaſes?
      - *Queſt.* 2. Whether if they can ſo cure, it be lawfull to ſeek to them for help?
  - or
  - Lawfull means, which are
    - 2. Immediately from God, *a Jove principiũ*, by prayer &c,
    - 3. *Queſt.* 1. Whether Saints and their Reliques can help this infirmity? ——
      - *Queſt.* 2. Whether it be lawfull in this caſe to ſue to them for aide?
    - or
    - 4. Mediatly by Nature, which concerns and works by
      - *Subſect.*
      - 1. *Phyſician*, in whom is required ſcience, confidence, honeſty, *&c.*
      - 2. *Patient*, in whom is required obedience, conſtancy, willingneſs, patience, confidence, bounty, &c. not to practiſe on himſelf.
      - 3. *Phyſicke*, which conſiſts of
        - Diæteticall ♈
        - Pharmaceuticall ♉
        - Chirurgicall ♊
- or
- Particular to the three diſtinct ſpecies ♌ ♐ ♍

♈ *Sect.* 2. Diæretical, which conſiſts in reforming thoſe ſix non natural things, as in
- Diet rectified *1. Mem.*
  - Matter & quality. *1. Subſ.*
    - Such meats as are eaſie of digeſtion, well dreſſed, hot, ſod *&c.* young, moiſt, of good nouriſhment, *&c.*
    - Bread of pure wheat, well baked.
    - Water cleer from the fountain.
    - Wine and drink not too ſtrong, *&c.*
    - Fleſh: Mountain birds, partridg, pheſant, quails, *&c.* Hen, capon, mutton, veale, kid, rabbit, *&c.*
    - Fiſh: That live in gravelly waters, as pike, pearch, trowt, Sea-fiſh, ſolid, white, *&c.*
    - Hearbs: Borage, bugloſs, bawm, ſuccory, endive, violets, in broath, not raw, *&c.*
    - Fruits & roots: Rayſins of the Sun, apples corrected for wind, oranges, *&c.* parſnips, potatoes, *&c.*
  - or
  - 2. Quantity. At ſeaſonable and uſuall times of repaſt, in good order, not before the firſt be concocted, ſparing, not overmuch of one diſh.
- 2 Rectification of Retention and Evacuation, as coſtiveneſs, Venery, bleeding at noſe, months ſtopped, baths, *&c.*
- 3. Aire rectified, with a Digreſſion of the Aire.
  - Naturally in the choice, and ſite of our contrey, dwelling-place, to be hot and moiſt, light, wholſome, pleaſant, *&c.*
  - Artificially, by often change of aire, avoiding winds, fogs, tempeſts, opening windows, perfumes, &c.
- 4. Exerciſe.
  - Of body and minde, but moderate, as hawking, hunting, riding, ſhooting, bowling, fiſhing, fowling, walking in fair fields, galleries, tennis, bar.
  - Of minde, as Cheſs, cards, tables *&c.* to ſee playes, masks, *&c.* ſerious ſtudies, buſineſs, all honeſt recreations.
- 5. Rectification of waking and terrible dreams, *&c.*
- 6. Rectification of paſſions and perturbations of the minde. ♎

Memb.6 Passions and perturbations of the minde rectified

- From himself — *Subsect.*
  1. By using all good means of help, confessing to a friend, *&c.*
  Avoiding all occasions of his infirmity.
  Not giving way to passions, but resisting to his utmost.
- or
- from his friends — *Sect.* 3. A consolatory digression, containing remedies to all discontents and passions of the minde.
  2. By fair and foul means, counsell, comfort, good perswasion, witty devices, fictions, and if it be possible to satisfie his mind.
  3. Musick of all sorts aptly applyed.
  4. Mirth, and merry company.

Memb.
1. Generall discontents and grievances satisfied.
2. Particular discontents, as deformity of body, sicknes, baseness of birth, *&c.*
3. Poverty and want, such calamities and adversities.
4. Against servitude, loss of liberty, imprisonment, banishment, *&c.*
5. Against vain fears, sorrows for death of friends, or otherwise.
6. Against envy, livor, hatred, malice, emulation, ambition, and self-love, *&c.*
7. Against repulses, abuses, injuries, contempts, disgraces, contumelies, slanders, and scoffes, *&c.*
8. Against all other grievous and ordinary symptoms of this disease of melancholy.

♂ *Sect.* 4. Pharmaceutice, or Physick which cureth with medicines, with a digression of this kinde of Physick, is either *Mem.* 1. *Subs.* 1.

- Generall to all
- or
- Particular to the three distinct Species, ♄ ☉ ♏.

Alterative or Purging

Simples altering melancholy, with a digression of Exotick Simples 2. *Subs.*

Hearbs. 3. *Subs.*
- To the heart; borage, bugloss, Scorzonera, *&c.*
- To the head; balm, hops, nenuphar, *&c.*
- Liver; Eupatory, artimesia, *&c.*
- Stomack; wormwood, centory, peniroyall.
- Spleen; Ceterache, ashe, Tamerisk.
- To purifie the blood; endive, succory, *&c.*
- Against wind; origan, fennel, aniseed, *&c.*

4. Pretious stones; as smaragdes, chelidonies, *&c.* Minerals, as gold, *&c.*

or

Compounds altering melancholy, with a digression of Compounds. 1. *Subs.*

Inwardly taken or Outwardly used, as

Liquid or solid, as those aromatical confections.
- fluide — Wines; as of Hellebor, Bugloss, Tamariske, *&c.*
- or — Syrupes of borage, bugloss, hops, Epithyme, endive, succory, *&c.*
- or consisting — Conserves of violets, maidenhair, borage, bugloss, roses, *&c.*
- Confections; Treacle, Mithridate, Eclegmes or Linctures.
- or — hot: Diambra, dianthos. Diamargaritum calidum. Diamoscum dulce. Electuarium de gemmis.
- or — hot: Lætificans *Galeni* & *Rhasis*.
- cold: Diamargaritum frigidum. Diarrhodon Abbatis. (tables.
- cold: Diacorolli, diacodium, with their Condites of all sorts, *&c.*

Outwardly used, as
- Oyls of Camomile, Violets, Roses, *&c.*
- Oyntments; alablastritum, populeum, *&c.*
- Liniments; plaisters, cerotes, cataplasms, frontals, fomentaions, Epithymes, sacks, bags, odoraments, posies, *&c.*

Medicines

- Medicines purging melancholy, are either *Mem.* 2.
  - Simples purging melancholy.
    - 1. *Subs.* Upward, as vomits: Asrabecca, Lawrell, white Hellebor, Scylla, or Sea-onyon, Antimony, Tobacco.
    - 2. *Subs.* Downward or
      - More gentle; as Sena, Epithime, Polipody, Mirobalanes, Fumitory, *&c.*
      - Stronger; Aloes, lapis Armenus, lapis lazuli, black hellebor.
  - Compounds purging melancholy. 3. *Subs.*
    - Superior parts.
      - Mouth
        - swallowed, or
          - Liquid, as Potions, Julips, Syrups, wine of Hellebor, bugloſſe, *&c.*
          - Solid, as lapis Armenus, & lazuli, pils of Indy, pils of Fumitory, *&c.*
          - Electuaries, Diasena, confection of Hamech, Hierologladium, *&c.*
        - Not swallowed, as gargarisms, masticatories, *&c.*
      - or Noſtrils; sneezing powders, odoramēts, perfumes, *&c.*
    - Inferior parrs, as Clysters strong and weak, and suppositories of Castilian sope, hony boiled, *&c.*

II Chyrurgical physick, which consists of *Memb.* 3.

- Phlebotomy, to all parts almost, and all the distinct Species.
- With knife, horsleeches.
- Cupping-glasses.
- Cauteries, and searing with hot Irons, boaring.
- Dropax and Synapismus.
- Issues to severall parts, and upon severall occasions.

℘ *Sect.* 5 Cure of head-melancholy. *Mem.* 1.

1. *Subsect.*

Moderate diet, meat of good juyce, moistning, easie of digestion.
Good Ayr.
Sleep more then ordinary.
Excrements daily to be avoided by Art or Nature.
Exercise of body and minde not too violent, or too remiss, passions of the minde, and perturbations to be avoided.

2. Bloud-letting if there be need, or that the blood be corrupt, in the arm, forehead, *&c.* or with Cupping-glasses.

3. Preparatives and purgers.
- Preparatives; as Syrup of borage, bugloss, Epithime, hops, with their distilled waters, *&c.*
- Purgers; as Montanus, & Matthiolus Helleborismus, Quercetanus, Syrup of Hellebor, Extract of Hellebor, Pulvis Hali, Antimony prepared, *Rulandi aqua mirabilis*: which are used, if gentler medicines will not take place, with Arnoldus, *vinum buglossatum*, Sena, cassia, mirobalanes, *aurum potabile*, or before Hamech, Pil. Indæ, Hiera. Pil. de lap. Armeno, lazuli.

4. Averters.
- Cardans nettles, frictions, clysters, suppositories, sneezings, masticatories, nasals, cupping-glasses.
- To open the Hæmrods with horsleeches, to apply horsleeches to the forehead without scarification, to the shoulders, thighs.
- Issues, boaring, cauteries, hot irons in the future of the crown.

5. Cordials, resolvers, hinderers.
- A cup of wine or strong drink.
- Bezars stone, amber, spice.
- Conserves of Borage, Bugloſſe, Roses, Fumitory.
- Confection of Alchermes.
- *Electuarium lætificans Galeni & Rhasis, &c.*
- *Diamargaritum frig. Diaboraginatum, &c.*

6. Cor-

6. Correctors of accidents, as,
- Odoraments of Roses, Violets.
- Irrigations of the head, with the decoctions of nymphea, lettice, mallows, *&c.*
- Epithemes, oyntments, bags to the heart.
- Fomentations of oyl for the Belly.
- Baths of sweet water, in which were sod mallows, violets, roses, Water-lillies, Borage flowers, rams heads, *&c.*
- To procure sleep, and are
  - Inwardly taken,
    - Simples, or Compounds.
      - Simples: Poppy, Nymphea, lettice, roses, purslane, henban, mandrake, night-shade, opiũ &c.
      - Compounds: Liquid, as Syrups of Poppy, Verbasco, Violets, Roses.
      - Compounds: Solid, as *requies Nicholai, Philonium Romanum, Laudanum Paracelsi.*
  - or Outwardly used, as,
    - Olys of Nymphea, Poppy, Violets, Roses, Mandrake, Nutmegs.
    - Odoraments of Vinegar, rosewater, opium.
    - Frontals of rose-cake, rose-vinegar, nutmeg.
    - Oyntments, alablastritum, unguentum populeum, simple or mixt with opium.
    - Irrigations of the head, feet, spunges, Musick, murmure and noise of waters.
    - Frictions of the head, and outward parts, sacculi of Henbane, wormwood at his pillow, *&c.*
- Against terrible dreams; not to sup late, or eat pease, cabbage, venison, meats heavy of digestion, use bawm, harts-tongue, *&c.*
- Against ruddiness and blushing, inward and outward remedies.

℞ 2. *Mem.* Cure of melancholy over the body.
- Diet, preparatives, purges, averters, cordials, correctors, as before.
- Phlebotomy in this kind more necessary, and more frequent.
- To correct and cleanse the blood with Fumitory, Sene, Succory, Dandelion, Endive, *&c,*

℞ Cure of Hypocondriacall, or windy melancholy, 3. *Mem.*
- *Subject.* 1.
- Phlebotomy if need require.
- Diet, preparatives, averters, cordials, purgers, as before, saving that they must not be so vehement.
- Use of peny-royal, wormwood, centaury sod, which alone hath cured many.
- To provoke urine with aniseed, daucus, asarum, *&c.* and stools if need be by clysters and suppositories.
- To respect the spleen, stomack, liver, hypocondries.
- To use Treacle now and then in winter.
- To vomit after meals sometimes, if it be inveterate.
- 2. To expel wind
  - Inwardly taken
    - Simples, or Compounds, as
      - Roots, Herbs, Spices, Seeds.
        - Galanga, gentian, Enula, Angelica, calamus Aromaticus, zedoary, china, condite ginger, &c
        - Peniroyal, rue, calamint, bay leaves, & beries, Scordium, Bettany, Lavander, camomile, centaury, wormwood, cumin, broom, orange pils.
        - Saffron, cynamome, mace, nutmeg, pepper, musk, zedoary with wine, *&c.*
        - Aniseed, fennelseed, ammi, cary, cumin, nettle, bayes, parsly, grana paradisi.
      - or Compounds, as
        - Dianisũ, Diagalanga, Diaciminũ, diacalaminthes, Electuariũ de baccis Lauri, Benedicta laxativa, &c.
        - pulvis Carminativus, & pulvis descrip. Antidotario Florentino, aromaticum, rosatum, Mithridat.
  - or Outwardly used as Cupping-glasses to the Hypocõdries without scarification, oyl of camomile, rue, aniseed, their decoctions, *&c.*

THE

THE SECOND PARTITION: THE CVRE OF MELANCHOLIE.

THE FIRST { SECTION. MEMBER. SUBSECTION.

Vnlawfull Cures rejected.

INveterate Melancholy, howsoever it may seeme to be a continuate, inexorable disease, hard to be cured, accompanying them to their graves most part, as [a] *Montanus* observes, yet many times it may be helped, even that which is most violent, or at least, according to the same [b] Author, *it may be mitigated and much eased. Nil desperandum.* It may be hard to cure, but not impossible for him that is most grievously affected, if he be but willing to be helped.

a *Consil.* 235. *pro Abbate Italo.*

b *Consil.* 23. *aut curabitur, aut certè minus afficietur, si volet.*

Upon this good hope I will proceed, using the same method in the Cure, which I have formerly used in the rehearsing of the causes; first *General*, then *Particular*; and those according to their severall species. Of these cures some be *Lawfull*, some again *Vnlawfull*, which though frequent, familiar, and often used, yet justly censured, and to be controverted. As first, whether by these diabolical meanes, which are commonly practised by the devil and his Ministers, Sorcerers, Witches, Magicians, &c. by Spells, Cabalistical words, Charmes, Characters, Images, Amulets, Ligatures, Philters, Incantations, &c. this disease & the like may be cured? and if they may, whether it be lawful to make use of them, those magneticall cures, or for our good to seek after such meanes in any case? The first, whether they can do any such cures, is questioned amongst many writers, some affirming, some denying. *Valesius cont. med. lib. 5. cap. 6. Malleus Maleficor. Heurnius, l. 3. pract. med. cap. 28. Cælius lib. 16. c. 16. Delrio*

220 *Tom.3.Wierus lib.2.de præstig.dæm. Libanius, Lavater de spect.part. 2.cap.7. Holbrenner* the *Lutheran in Pistorium, Polydor Virg. l. 1. de prodig. Tandlerus, Lemnius, (Hippocrates,* and *Avicenna* amongst the rest) deny that spirits or devils have any power over us, and referre all with *Pomponatius* of *Padua* to naturall causes and humours. Of the other opinion are *Bodinus Dæmonamantiæ, lib.3.cap.2. Arnoldus, Marcellus Empyricus, I. Pistorius, Paracelsus Apodix. Magic. Agrippa lib. 2.de occult. Philos. cap. 36.69. 71.72. & l. 3.c.23. & 10. Marcilius Ficinus de vit.cœlit. compar.cap. 13.15. 18. 21. &c. Galeottus de promiscua doct.cap. 24. Jovianus Pontanus Tom. 2. Plin. lib. 28. c.2. Strabo, lib.15. Geog. Leo Suavius: Goclenius de ung.armar. Oswoldus Crollius, Ernestus Burgravius.* Dr *Flud, &c. Cardan de subt.* brings many proofs out of *Ars Notoria,* and *Solomons* decayed workes, old *Hermes, Artesius, Costaben Luca, Picatrix, &c.* that such cures may be done. They can make fire it shall not burn, fetch back theeves or stolen goods, shew their absent faces in a glasse, make serpents ly still, stanch bloud, salve gouts, epilepsies, biting of mad dogs, tooth-ach, melancholy, *& omnia mundi mala,* make men immortal, young again as the *Spanish Marques is said to have done by one of his slaves, and some, which juglers in * *China* maintain stil (as *Tragaltius* writes) that they can do by their extraordinary skil in physick, and some of our moderne Chymists by their strange limbecks, by their spels, Philosophers stones and charms. [c] *Many doubt,* saith *Nicholas Taurellus, whether the devil can cure such diseases he hath not made, and some flatly deny it, howsoever common experience confirmes to our astonishment, that Magicians can worke such feats, and that the devil without impediment can penetrate through all the parts of our bodies, and cure such maladies by meanes to us unknown. Daneus* in his tract *de Sortiariis* subscribes to this of *Taurellus; Erastus de lamiis,* maintaineth as much, and so do most divines, that out of their excellent knowledge and long experience they can commit [d] *agentes cum patientibus, colligere seminarcrum, eaq; materiæ applicare,* as *Austin* infers *de Civ. Dei & de Trinit. lib. 3. cap.7. &* 8. they can worke stupend and admirable conclusions; we see the effects only, but not the causes of them. Nothing so familiar as to hear of such cures. Sorcerers are too common; cunning men, wizards, and white-witches, as they call them, in every village, which if they be sought unto, will help almost all infirmities of body and minde, *Servatores* in latine, and they have commonly St *Catherines* wheel printed in the roof of their mouth, or in some other part about them, *resistunt incantatorum præstigiis,* (* *Boissardus* writes) *morbos à sagis motos propulsant, &c.* that to doubt of it any longer, [e] *or not to beleeve, were to run into that other Sceptical extreme of incredulity,* saith *Taurelius. Leo Suavius* in his Comment upon *Paracelsus* seemes to make it an art, which ought to be approved: *Pistorius* and others stifly maintaine the use of charmes, words, characters, &c. *Ars vera est, sed pauci artifices reperiuntur;* The art is true, but there be but a few that have skill in it. *Marcellus Donatus lib. 2. de hist. mir. cap. 1.* proves out of *Iosephus* eight books of antiquities, that [f] *Solomon so cured all the diseases of the minde by spels, charmes, and drove away devils, and that Eleazar did as much before Vespasian. Langius* in his *med.epist.* holds *Iupiter Menecrates,* that did so many stupend cures in his time, to have used this art, and that he was no other then a Magician. Many famous cures are daily done in this kinde, the

* *Vide Renatum Morey Animad. in schol. Salernit. c.38. si ad 40. annos possint producere vitam, cur non ad centum? si ad centum cur non ad mille?*

* *Hist. Chinensium.*

c *Alii dubitant an dæmon possit morbos curare quos non fecit, alii negant, sed quotidiana experientia confirmat, magos magno multorum stupore morbos curare, singulas corporis partes citra impedimentum permeare, & medius nobis ignotis curare.*

d *Agentia cum patientibus conjugunt.*

* *Cap.11. de Servat.*

e *Hæc alii rident, sed vereor ne dum nolumus esse credduli, vitium non effugiamus incredulitatis.*

f *Refert Solomonem mentis morbos curasse, & dæmones abegisse ipsos carminibus, quod & coram Vespasiano fecit Eleazar.*

the devil is an expert Phyſician, as *Godelman* calls him, *lib.* 1. *cap.* 18. and God permits oftentimes theſe Witches and Magicians to produce ſuch effects, as *Lavater cap.* 3. *lib.* 8. *part.* 3. *cap.* 1. *Polid. Virg. lib.* 1. *de prodigiis*, *Delrio* and others admit. Such cures may be done, and as *Paracelſ. Tom.* 4. *de morb. ament.* ſtifly maintains, [g] *they cannot otherwiſe be cured but by ſpels, ſeales, and ſpirituall phyſick.* [h] *Arnoldus lib. de ſigillis*, ſets down the making of them, ſo doth *Rulandus* and many others.

Hoc poſito, they can effect ſuch cures, the maine queſtion is whether it be lawfull in a deſperate caſe, to crave their help, or aske a Wiſards advice. 'Tis a common practice of ſome men to go firſt to a Witch, and then to a Phyſician, if one cannot the other ſhall, *Flectere ſi nequeant ſuperos Acheronta movebunt.* [i] *It matters not*, ſaith *Paracelſus*, *whether it be God or the Devil, Angels or unclean ſpirits cure him, ſo that he be eaſed.* If a man fall into a ditch, as he proſequutes it, what matter is it whether a friend or an enemy help him out? and if I be troubled with ſuch a malady, what care I whether the devil himſelf, or any of his miniſters by Gods permiſſion redeem me? He calls a [k] Magician Gods Miniſter and his Vicar, applying that of *vos eſtis dii* prophanely to them, for which he is laſhed by *T. Eraſtus part.* 1. *fol.* 45. And elſewhere he encourageth his patients to have a good faith, [l] *a ſtrong imagiuation, and they ſhall finde the effects; let Divines ſay to the contrary what they will.* He proves and contends that many diſeaſes cannot otherwiſe be cured, *Incantatione orti incantatione curari debent*; if they be cauſed by incantation, [m] they muſt be cured by incantation. *Conſtantinus lib.* 4. approves of ſuch remedies: *Bartolus* the Lawyer, *Peter Ærodius rerum Iudic. lib.* 3. *tit.* 7. *Salicetus Godefridus*, with others of that ſect, allow of them; *modò ſint ad ſanitatem, quæ à magis fiunt, ſecùs non*, ſo they be for the parties good, or not at all. But theſe men are confuted by *Remigius*, *Bodinus*, *dæm. lib.* 3. *cap.* 2. *Godelmannus lib.* 1. *cap.* 8. *Wierus*, *Delrio lib.* 6. *quæſt.* 2. *Tom.* 3. *mag. inquiſ. Eraſtus de Lamiis*; all our [n] Divines, Schoolmen, and ſuch as write caſes of conſcience are againſt it, the Scripture it ſelf abſolutely forbids it as a mortall ſinne, *Levit. cap.* 18. 19. 20. *Deut.* 18. *&c. Rom.* 8. 19. *Evill is not to be done, that good may come of it.* Much better it were for ſuch patients that are ſo troubled, to endure a little miſery in this life, then to hazard their ſouls health for ever, and as *Delrio* counſelleth, [o] *much better dye, then be ſo cured.* Some take upon them to expell Devils by naturall remedies, and magicall exorciſmes, which they ſeem to approve out of the practice of the primitive Church, as that abovecited of *Ioſephus*, *Eleazar*, *Iræneus*, *Tertullian*, *Auſtin. Euſebius* makes mention of ſuch, and Magick it ſelf hath been publickly profeſſed in ſome Univerſities, as of old in *Salamanca* in *Spain*, and *Cracovia* in *Poland*: but condemned Anno 1318. by the Chancellor and Univerſity of [p] *Paris*. Our Pontificiall writers retain many of theſe adjurations, and forms of exorciſmes ſtill in the Church; beſides thoſe in Baptiſme uſed, they exorciſe meats, and ſuch as are poſſeſſed, as they hold, in Chriſts name. Read *Hieron. Mengus cap.* 3. *Pet. Tyreus*, *part.* 3. *cap.* 8. what exorciſmes they preſcribe, beſides thoſe ordinary means of [q] *fire, ſuffumigations, lights, cutting the aire* with ſwords, *cap.* 57. hearbs, Odours: Of which *Toſtatus* treats, 2. *Reg. cap.* 16. *quæſt* 43. you ſhall finde many vain and frivolous ſuperſtitious formes of exorciſmes among them, not to be tolerated, or endured.

g *Spirituales morbi ſpiritualiter curari debent.*

h *Sigillum ex auro peculiari ad Melancholiam, &c.*

i *Lib* 1 *de occult. Philoſ. nihil refert an Deus an diabolus, angeli an immundi ſpiritus ægro opem ferant, modo morbus curetur.*

k *Magus miniſter & Vicarius Dei.*

l *Utere forti imaginatione & experieris effectum, dicant in adverſum quicquid volunt Theologi.*

m *Idem Plinius contendit quoſdam eſſe morbos qui incantationibus ſolum curentur*

n *Qui talibus credunt, aut ad eorum domos euntes, aut ſuis domibus introducunt, aut interrogant, ſciant ſe fidem Chriſtianam & baptiſmum prævaricaſſe, & Apoſtatas eſſe. Auſtin. de ſuperſt. obſerv. hoc pacto à Deo deficitur ad diabolum, P. Mart.*

o *Mori præſtat quam ſuperſtitiosè ſanari, Diſquis. mag. l.* 2. *c.* 2. *ſect.* 1. *quæſt.* 1. *Tom.* 3.

p *P. Lumbard.*

q *Suffitus, gladiorum ictus, &c.*

MEMB. 2.

Lawfull Cures, first from God.

BEing so clearly evinced, as it is, all unlawfull cures are to be refused, it remaines to treat of such as are to be admitted, and those are commonly such which God hath appointed, [r] by vertue of stones, hearbs, plants, meats, &c. and the like, which are prepared and applied to our use, by art and industry of physicians, who are the dispensers of such treasures for our good, and to be [s] *honoured for necessities sake*, Gods intermediate ministers, to whom in our infirmities we are to seek for help. Yet not so that we rely too much, or wholy upon them: *A Iove principium*, we must first begin with prayer, and then use physick; not one without the other, but both together. To pray alone, and reject ordinary meanes, is to do like him in *Æsop*, that when his cart was stalled, lay flat on his back, and cried aloud, Help *Hercules*, but that was to little purpose, except as his friend advised him, *rotis tute ipse annitaris*, he whipt his horses withall, and put his shoulder to the wheel. God workes by meanes, as *Christ* cured the blind man with clay and spittle:

Orandum est ut sit mens sana in corpore sano.

As we must pray for health of body & minde, so we must use our utmost endeavors to preserve & continue it. Some kind of devils are not cast out but by fasting & prayer, & both necessarily required, not one without the other. For all the physick we can use, art, excellent industry, is to no purpose without calling upon God, *Nil juvat immensos Cratero promittere montes*: It is in vain to seek for help, run, ride, except God blesse us.

——— *non Siculi dapes*
[u] *Dulcem elaborabunt saporem,*
Non animum cytheræve cantus.
[x] *Non domus & fundus, non æris acervus & auri*
Ægroto possunt domino deducere febres.
[y] With house, with land, with money, and with gold,
The masters fever will not be control'd.

We must use prayer and Physick both together: and so no doubt but our prayers will be available, & our Physick take effect. 'Tis that *Hezekiah* practised, 2. *King.* 20. *Luke* the Evangelist; and which we are enjoyned, *Coloss.* 4. not the patient only, but the Physician himself. *Hippocrates* an heathen, required this in a good practitioner, and so did *Galen. lib. de Plat. & Hipp. dog. lib. 9. cap.* 15. and in that tract of his, *an mores sequantur temp. cor. ca.* 11. 'tis a which he doth inculcate, [z] and many others. *Hyperius* in his first book *de sacr. script. lect.* speaking of that happiness and good success, which all Physicians desire & hope for in their cures, [a] *tells them that it is not to be expected, except with a true faith they call upon God, and teach their patients to do the like.* The councell of *Lateran*, *Canone* 22. decreed they should do so; the Fathers of the Church have still advised as much:

[r] The Lord hath created medicines of the earth, and he that is wise will not abhor them, *Eccluſ.* 38. 4.

[s] My son, fail not in thy sickness, but pray unto the Lord, and he will make thee whole, *Eccluſ.* 38 9. *Huc omne principium, huc refer exitum. Hor. 3. carm. Od. 6.*

[u] Musick and fine fare can do no good.

[x] *Hor. l. 1. ep. 2.*

[y] *Sint Cræsi & Crassi licet, non hos Pactolus aureas undas agens eripiet unquam è miseriis.*

[z] *Scientia de Deo debet in medico infixa esse, Mesue Arabs. Sanat omnes languores Deus.* For you shall pray to your Lord, that he would prosper that which is given for ease, and then use Physick for the prolonging of life. *Eccluſ.* 38 4.

[a] *Omnes optant quandam in medicina fælicitatem, sed hanc non est quòd expectent, nisi deum vera fide invocent, atq; ægros similiter ad ardentem vocationem excitent.*

much: Whatsoever thou takest in hand (saith [b] *Gregory*) *let God be of thy counsel, consult with him; That healeth those that are broken in heart Psal.* 147. 3) *and bindeth up their sores.* Otherwise as the Prophet *Jeremie, cap.* 46. 11. denounced to *Ægypt*, In vain shalt thou use many medicines, for thou shalt have no health. It is the same counsel which [c] *Comineus* that politick historiographer gives to all christian princes, upon occasion of that unhappy overthrow of *Charles* Duke of *Burgundy*, by meanes of which he was extremely melancholy, and sick to death: in so much that neither Physick, nor perswasion could do him any good, perceiving his prepostrous error belike, adviseth all great men in such cases, [d] *to pray first to God with all submission and penitency, to confess their sins, and then to use physick.* The very same fault it was, which the Prophet reprehends in *Asa* king of *Juda*, that he relyed more on Physick then on God, and by all meanes would have him to amend it. And 'tis a fit caution to be observed of all other sorts of men. The prophet *David* was so observant of this precept, that in his greatest misery and vexation of mind, he put this rule first in practice. *Psal.* 77. 3. *When I am in heavinesse, I will think on God. Psal.*86.4. *Comfort the soul of thy servant, for unto thee I lift up my soul:* and *vers.*7. *In the day of trouble will I call upon thee, for thou heares me. Psal.*54.1. *Save me O God, by thy name, &c. Psal.*82. *Psal.*20. And 'tis the common practice of all good men, *Ps.* 107. 13. *when their heart was humbled with heavinesse, they cried to the Lord in their trouble, and he delivered them from their distresse.* And they have found good success in so doing, as *David* confesseth *Ps.*30. 12. *Thou hast turned my mourning into joy, thou hast loosed my sackcloth, and girded me with gladnesse.* Therefore he adviseth all others to do the like, *Psal.* 31.24. *All ye that trust in the Lord, be strong, and he shall establish your heart.* It is reported by [e] *Suidas*, speaking of *Hezekiah*, that there was a great book of old, of King *Solomons* writing, which contained medicines for all manner of diseases, and lay open still as they came into the Temple: but *Hezekiah* king of *Jerusalem*, caused it to be taken away, because it made the people secure, to neglect their duty in calling and relying upon God, out of a confidence on those remedies. [f] *Minutius* that worthy Consull of *Rome* in an oration he made to his souldiers, was much offended with them, and taxed their ignorance, that in their misery called more on him then upon God. A generall fault it is all over the world, and *Minutius* his speech concerns us all, we rely more on physick, and seek oftner to Physicians, then to God himself. As much faulty are they that prescribe, as they that ask, respecting wholy their gain, and trusting more to their ordinary receipts and medicines many times, then to him that made them. I would wish all patients in this behalf, in the midst of their melancholy, to remember that of *Siracides, Ecc.*1.12. *and* 12. *The fear of the Lord is glory and gladnesse, and rejoycing. The fear of the Lord maketh a merry heart, and giveth gladnesse, and joy, and long life:* And all such as prescribe Physick, to begin in *nomine Dei*, as [g] *Mesue* did, to imitate *Lalius à Fonte Eugubinus*, that in all his consultations, still concludes with a prayer for the good success of his business; and to remember that of *Crato* one of their predecessors, *fuge avaritiam, & sine oratione & invocatione Dei nihil facias*, avoid covetousnes, and do nothing without invocation upon God.

b *Lemnius è Gregor. exhor. ad vitam opt. instit. cap.* 48. *Quicquid meditaris aggredi aut perficere, Deum in consilium adhibeto.*

c *Commentar. lib.*7. *ob infelicem pugnam contristatus, in ægritudinem incidit, ita ut à medicis curari non posset.*

d *In his animi malis princeps imprimis ad Deum precetur, & peccatis veniam exoret, inde ad medicinam, &c.*

e *Greg. Tholoss. To.*2. *l* 28. *c.*7. *Syntax. In vestibulo templi Solomon. liber remediorum cujusq; morbi fuit, quem revulsit Ezechias. quod populus neglecto Deo nec invocato, sanitatem inde peteret.*

f *Livius l.* 23. *Strepunt aures clamoribus plorantium sociorum. sæpius nos quàm deorum invocantium opem.*

g *Rulandus adjungit optimam orationem ad finem Empyricorum. Mercurialis consil.* 25. *ita concludit. Montanus passim, &c. & plures alii, &c.*

Memb. 3.

Whether it be lawfull to seek to Saints for aide in this disease.

THat we must pray to God, no man doubts; but whether we should pray to Saints in such cases, or whether they can do us any good, it may be lawfully controverted. Whether their images, shrines, Reliques, consecrated things, holy water, medals, benedictions, those divine amulets, holy exorcismes, and the signe of the crosse be availeable in this disease. The papists one the on side stifly maintaine, how many melancholy, mad, dæmoniacall persons are daily cured at S^t. *Anthonies* Church in *Padua*, at S^t. *Vitus* in *Germany*, by our Lady of *Lauretta* in *Italy*, our Lady of *Sichem* in the Low Countries: [h] *Quæ & cæcis lumen, ægris salutem, mortuis vitam, claudis gressum reddit, omnes morbos corporis, animi, curat, & in ipsos dæmones imperium exercet*; she cures halt, lame, blinde, all diseases of body and minde, and commands the devil himself, saith *Lipsius*. 25000 *in a day come thither*, [i] *quis nisi numen in illum locum sic induxit?* who brought them? *in auribus, in oculis omnium gesta, nova novitia*; New newes lately done, our eyes and ears are full of her cures, and who can relate them all? They have a proper Saint almost for every peculiar infirmity; for poyson, gouts, agues, *Petronella*: St *Romanus* for such as are possessed: *Valentine* for the falling sicknes; St *Vitus* for mad men, &c. And as of old [k] *Pliny* reckons up Gods for all diseases, (*Febri fanum dicatum est*) *Lilius Giraldus* repeates many of her cermonies: all affections of the mind were heretofore accounted gods, *Love*, & *Sorow*, *Vertue*, *Honor*, *Liberty*, *Contumely*, *Impudency*, had their Temples, Tempests, Seasons, *Crepitus Ventris*, *dea Vucuna*, *dea Cloacina*, there was a goddess of idlenes, a goddess of the draught, or jakes, *Prema*, *Premunda*, *Priapus*, bawdy gods, and gods for all [m] offices. *Varro* reckons up 30000 gods; *Lucian* makes *Podagra* the gout a goddesse, and assignes her priests and ministers: and melancholy comes not behind; for as *Austin* mentioneth *lib. 4. de Civit. Dei, cap. 9.* there was of old *Angerona dea*, and she had her Chappell and Feasts, to whom (saith [n] *Macrobius*) they did offer sacrifice yearly, that she might be pacified as well as the rest. 'Tis no new thing, you see this of Papists; and in my judgment, that old doting *Lipsius*, might have fitter dedicated his [o] pen after all his labours, to this our goddesse of Melancholy, then to his *Virgo Halensis*, and been her Chaplain, it would have becomed him better: But he, poor man, thought no harme in that which he did, and will not be perswaded but that he doth well, he hath so many patrons, and honorable precedents in the like kinde, that justifie as much, as eargerly, and more then he there saith of his Lady and Mistress: read but superstitious *Coster* and *Gretsers* Tract *de Cruce*. *Laur. Arcturus Fanteus de Invoc. Sanct. Bellarmine*, *Delrio dis. mag. Tom. 3. l. 6 quæst. 2. sect 3. Greg. Tolosanus Tom. 2. lib. 8. cap. 24 Syntax. Strozius Cicogna lib. 4. cap. 9. Tyreus*, *Hieronymus Mengus*, and you shall finde infinite examples of cures done in this kinde, by holy waters, reliques, crosses, exorcismes, amulets, images, consecrated beads, &c. *Barradius* the Jesuite, boldly gives it out, that *Christs* countenance, and the virgin *Maries*, would cure melancholy, if one had looked steadfastly on them. *P. Morales* the Spaniard in his book *de pulch. Ies.*

h *Lipsius.*

i *Cap. 26.*

k *Lib. 2. cap. 7. de Deo Morbisq; in genera descriptis deos reperimus.*

l *Selden prolog. cap. 3. de diis Syris. Rosinus.*

m *See Lilii Giraldi syntagma de dius, &c.*

n *12 Cal. Januarii ferias celebrant, ut angores & animi solicitudines propitiata depellat.*

o *Hanc divæ pennam consecravi, Lipsius.*

Fes. & Mar. confirmes the same out of *Carthusianus*, and I know not whom, that it was a common proverb in those daies, for such as were troubled in minde to say, *Eamus ad videndum filium Mariæ*, let us see the son of *Mary*, as they do now post to St *Anthonies* in *Padua*, or to St *Hillaries* at *Poictiers* in *France*. [p] In a closet of that church, there is at this day St *Hillaries* bed to be seen, *to which thy bring all the mad men in the country, and after some prayers and other ceremonies, they lay them down there to sleep, and so they recover*. It is an ordinary thing in those parts, to send all their mad men to S. *Hillaries* cradle. They say the like of S. *Tubery* in [q] another place. *Giraldus Cambrensis Itin. Camb. c.* 1. tells strange stories of S. *Ricius* staffe, that would cure this, & all other diseases. Others say as much (as* *Hospinian* observes) of the three kings of *Colen*; their names written in parchment, and hung about a patients neck, with the signe of the crosse, will produce like effects. Read *Lipomannus*, or that golden legend of *Iacobus de Voragine*, you shall have infinite stories, or those new relations of our [i] Jesuits in *Iapona* and *China*, of *Mat. Riccius*, *Acosta*, *Loiola*, *Xaverius* life &c. *Iasper Belga* a Jesuit, cured a mad woman by hanging S. *Johns* Gospel about her necke, and many such. Holy-water did as much in *Iapona*, &c. Nothing so familiar in their works, as such examples.

But we on the other side, seeke to God alone. Wee say with *David*, *Ps.* 46. 1. *God is our hope and strength, and helpe in trouble, ready to be found*. For their catologue of examples, wee make no other answer, but that they are false fictions, or diabolicall illusions, counterfeit miracles. We cannot deny but that it is an ordinary thing on S. *Anthonies* day in *Padua*, to bring divers mad men and demonicall persons to be cured: yet we make a doubt whether such parties be so affected indeed, but prepared by their priests, by certain oyntments and drams, to cosen the commonalty, as [r] *Heldesheim* well saith; the like is commonly practised in *Bohemia* as *Mathiolus* gives us to understand in his preface to his comment upon *Dioscorides*. But we need not run so far for examples in this kinde, we have a just volume published at home to this purpose. * *A declaration of Egregious popish impostures, to with-draw the hearts of religious men under pretence of casting out of devils, practised by Father* Edmunds, *alias Weston a Iesuite, and divers Romish priests his wicked associates*, with the severall parties names, confessions, examinations, &c. which were pretended to be possessed. But these are ordinary tricks only to get opinion and mony, meere impostures. *Æsculapius* of old, that counterfeit God, did as many famous cures; his temple (as [t] *Strabo* relates) was daily full of patients, and as many severall tables, inscriptions, pendants, donaries, &c. to be seen in his church, as at this day at our Lady of *Loretta's* in *Italy*. It was a custome long since,

——*suspendisse potenti*
Vestimenta maris deo. (Hor. Od. 1. lib. 5. Od.)

To do the like, in former times they were seduced and deluded as they are now. 'Tis the same devil still, called heretofore *Apollo*, *Mars*, *Neptune*, *Venus*, *Æsculapius*, &c. as [u] *Lactantius lib.* 2. *de orig. erroris*, *c.* 17. observes. The same *Iupiter*, and those bad angels are now worshipped, and adored by the name of S. *Sebastian*, *Barbara*, &c. *Christopher* and *George* are come in their places. Our Lady succeeds *Venus* (as they use her in many offices) the

[p] *Jodocus Sincerus itin. Galliæ* 1617. *Huc mente captos deducunt, & statis orationibus, sacrificiis peractis, in illum lectum dormitum ponunt, &c.*

[q] *In Gallia Narbonensi.*

* *Lib. de orig. Festorum. Collo suspensa & pergameno inscripta, cum signo crucis, &c.*

[r] *Em. Acosta com. rerum in Oriente gest. à societat. Jesu, Anno* 1568. *Epist. Gonsalvi Fernandis, Anno* 1560. *è Japonia.*

[s] *Spicel. de morbis dæmoniacis, sic à sacrificulis parati unguentis Magicis corpori illitis, ut stultæ plebeculæ persuadeant tales curari à Sancto Antonio.*

* Printed at *London* 4to by *I. Roberts.* 1605.

[t] *Greg. lib.* 8. *cujus fanum ægrotantium multitudine refertum, undiquaq; & tabellis pendentibus, in quibus sanati languores erant inscripti.*

[u] *Mali angeli sumpserunt olim nomen Jovis, Junonis, Apollinis, &c. quos Gentiles deos credebant, nunc S. Sebastiani, Barbaræ, &c. nomen habent, & aliorum.*

226 the reſt are otherwiſe ſupplied, as [x] *Lavater* writes, and ſo they are deluded. [y] *And God often winkes at theſe impoſtures, becauſe they forſake his word, and betake themſelves to the devil, as they do that ſeek after Holy water, croſſes, &c. Wierus lib. 4. cap. 3.* What can theſe men plead for themſelves more then thoſe heathen gods, the ſame cures done by both, the ſame ſpirit that ſeduceth: but reade more of the Pagan gods effects in *Auſtin de Civitate Dei l. 10 cap. 6.* and of *Æſculapius* eſpecially in *Cicogna l. 3. cap. 8.* or put caſe they could help, why ſhould we rather ſeek to them, then to Chriſt himſelf, ſince that he ſo kindly invites us unto him, *Come unto me all ye that are heavy laden, and I will eaſe you, Mat. 11.* and we know that there is one God, *one Mediator betwixt God and man Ieſus Chriſt,* (*1 Tim. 2. 5.*) *who gave himſelf a ranſome for all men. We know that we have an* [z] *Advocate with the Father, Ieſus Chriſt* (*1. Ioh. 2. 1.*) that there is no *other name under heaven, by which we can be ſaved, but by his,* who is alwaies ready to hear us, and ſits at the right hand of God, and from [a] whom we can have no repulſe, *ſolus vult, ſolus poteſt, curat univerſos tanquam ſingulos, &* [b] *unumquemq; noſtrum ut ſolum,* we are all as one to him, he cares for us all as one, and why ſhould we then ſeek to any other but to him?

x *Part. 2. ca. 9. de ſpect. Veneri ſubſtituunt Virginem Mariam.*

y *Ad hæc ludibria Deus connivet frequenter, ubi relicto verbo Dei, ad Satanam curritur, quales hi ſunt, qui aquam luſtralem, crucem, &c. lubricæ fidei hominibus offerunt.*

z *Charior eſt ipſis homo quam ſibi,* Paul.

a *Bernard.*

b *Auſtin.*

Memb. 4. Subsect. 1.
Phyſitian, Patient, Phyſick.

OF thoſe diverſe gifts which our Apoſtle *Paul* ſaith, God hath beſtowed on man, this of Phyſick is not the leaſt, but moſt neceſſary, and eſpecially conducing to the good of mankind. Next therefore to God in all our extremities (*for of the moſt high cometh healing, Ecclus* 38. 2.) we muſt ſeek to, and rely upon the Phyſician, [c] who is *Manus Dei,* ſaith *Hierophilus,* and to whom he hath given knowledge, that he might be glorified in his wondrous works. *With ſuch doth he heale men, and taketh away their paines, Ecclus* 38. 6, 7. *when thou haſt need of him, let him not go from thee. The houre may come that their enterpriſes may have good ſucceſſe, ver.* 13. It is not therefore to be doubted, that if we ſeek a Phyſician as we ought, we may be eaſed of our infirmities, ſuch a one I meane as is ſufficient, and worthily ſo called; for there be many Mountebanks, Quackſalvers, Empericks, in every ſtreet almoſt, and in every village, that take upon them this name, make this noble and profitable Art to be evil ſpoken of and contemned, by reaſon of theſe baſe and illiterate Artificers: but ſuch a Phyſician I ſpeak of, as is approved, learned, skilfull, honeſt, &c. of whoſe duty *Wecker, Antid. cap. 2. & Syntax. med. Crato. Iulius Alexandrinus medic. Heurnius prax. med. lib. 3. cap. 1. &c.* treat at large. For this particular diſeaſe, him that ſhall take upon him to cure it, [d] *Paracelſus* will have to be a Magician, a Chimiſt, a Philoſopher, an Aſtrologer; *Thurneſſerus, Severinus* the *Dane,* and ſome other of his followers, require as much: *many of them cannot be cured but by Magick.* [e] *Paracelſus* is ſo ſtiffe for thoſe Chimicall medicines, that in his cures he will admit almoſt of no other Phyſick, deriding in the mean time *Hippocrates, Galen,* and all their followers: but Magick, and all ſuch remedies I have already cenſured, & ſhall ſpeak of Chimiſtry [f] elſwhere. Aſtrology is required by many famous Phyſicians, by *Ficinus, Crato, Fernelius,*

c *Ecclus* 38. In the ſight of great men he ſhall be in admiration.

d *Tom. 4. Tract. 3. de morbis amentium, horum multi non niſi à Magis curandi & Aſtrologis, quoniam origo ejus à cœlis petenda eſt.*

e *Lib. de Podagra.*

f *Sect. 5.*

nelius, [g] doubted of, and exploded by others: I will not take upon me to decide the controversy my self, *Johannes Hossurtus*, *Thomas Boderius*, and *Maginus* in the preface to his Mathematicall physick, shall determine for me. Many Physicians explode Astrology in physick (saith he) there is no use of it, *unam artem ac quasi temerariam insectantur, ac gloriam sibi ab ejus imperitia aucupari*; but I will reprove Physicians by Physicians, that defend and profess it, *Hippocrates*, *Galen*, *Avicen*, *&c.* that count them butchers without it, *homicidas medicos Astrologiæ ignaros*, *&c.* *Paracelsus* goes farther, and will have his Physician [h] predestinated to this mans cure, this malady; and time of cure, the scheme of each geniture inspected, gathering of hearbs, of administring, Astrologically observed; in which *Thurneisserus*, and some *Iatromathematicall* professors, are too superstitious in my judgement. [i] *Hellebor will help, but not alway, not given by every Physician, &c.* but these men are too peremptory and self-conceited as I think. But what do I do, interposing in that which is beyound my reach? A blind man cannot judge of colours, nor I peradventure of these things. Only thus much I would require, Honesty in every Physician, that he be not over-careless or covetous, *Harpy*-like to make a prey of his patient; *Carnificis namq; est* (as * *Wecker* notes) *inter ipsos cruciatus ingens precium exposcere*, as an hungry Chirurgion often produce and wier-draw his cure, so long as there is any hope of pay,

Non missura cutem, nisi plena cruoris hirudo.

Many of them to get a fee, will give Physick to every one that comes, when there is no cause, and they do so *irritare silentem morbum*, as [k] *Heurnius* complaines, stir up a silent disease, as it often falleth out, which by good counsel, good advice alone, might have been happily composed, or by rectification of those six non-naturall things otherwise cured. This is *Naturæ bellum inferre*, to oppugne nature, & to make a strong body weak. *Arnoldus* in his 8 & 11 Aphorismes gives cautions against, and expressely forbiddeth it. [l] *A wise Physician will not give Physick, but upon necessity, and first try medicinall diet, before he proceed to medicinall cure.* [m] In another place he laughs those men to scorne, that think *longus syrupis expugnare dæmones & animi phantasmata*, they can purge phantasticall imaginations, & the divel by physick. Another caution is, that they proceed upon good grounds, if so be there be need of Physick, and not mistake the disease; they are often deceived by the [n] similitude of Symptomes, saith *Heurnius*, and I could give instance in many Consultations, wherein they have prescribed opposite Physick. Sometimes they go too perfunctorily to work, in not prescribing a just [o] course of Physick: To stir up the humor, and not to purge it, doth often more harme then good. *Montanus consil.* 30. inveighs against such perturbations, *that purge to the halfes, tire nature, and molest the body to no purpose.* 'Tis a crabbed humor to purge, and as *Laurentius* calls this disease, the reproach of Physicians; *Bessardus*, *flagellum medicorum*, their lash; and for that cause, more carefully to be respected. Though the patient be averse, saith *Laurentius*, desire help, and refuse it again, though he neglect his own health, it behoves a good Physician, not to leave him helpless. But most part they offend in that other extreme, they prescribe too much physick, and tire out their bodies with continuall potions, to no purpose. *Ætius tetrabib.* 2. 2. *ser. cap.* 90. will have them by

g *Langius. l. Cæsar Claudius consult.*

h *Prædestinatum ad hunc curandum.*

i *Helleborus curat, sed quod ab omni datus medico vanum est.*

* *Antid. gen. lib. 3. cap. 2.*

k *Quod sæpe evenit lib. 3. cap. 1. cum non sit necessitas. Frustra fatigant remediis ægros, qui victus ratione curari possunt, Heurnius.*

l *Modestus & sapiens medicus, nunquam properabit ad pharmacum, nisi cogente necessitate 41 Aphor. prudens & pius medicus cibis prius medicinal. quam medicinis puris morbum expellere satagat.*

m *Brev. l. 6. 18.*

n *Similitudo sæpe bonis medicis imponit.*

o *Qui melancholicis præbent remedia non satis valida. Longiores morbi imprimis solertiam medici postulant & fidelitatem, qui enim tumultuario hos tractant, vires absq; ullo commodo lædunt & frangunt, &c.*

228 by all means therefore [p] *to give some respite to nature*, to leave off now and then; & *Lælius à Fonte Eugubinus* in his consultations, found it (as he there witnesseth) often verified by experience, [q] *that after a deal of Physick to no purpose, left to themselves, they have recovered.* 'Tis that which *Nic. Piso, Donatus Altomarus*, still inculcate, *dare requiem Naturæ*, to give nature rest.

[p] *Naturæ remissionem dare oportet.*

[q] *Plerique hoc morbo medicina nihil profeciſſe viſi ſunt, & ſibi demiſſi invaluerunt.*

Subsect. 2.
Concerning the Patient.

WHen these precedent cautions are accurately kept, and that we have now got a skilfull, an honest Physician to our minde, if his patient will not be conformable, and content to be ruled by him, all his endevours will come to no good end. Many things are necessarily to be observed and continued on the patients behalf; First that he be not too niggardly miserable of his purse, or think it too much he bestows upon himself, and to save charges endanger his health. The *Abderites*, when they sent for *Hippocrates*, promised him what reward he would, [r] *all the gold they had, if all the city were gold he should have it.* *Naaman* the *Syrian*, when he went into *Israel* to *Elisha* to be cured of his leprosy, took with him ten talents of silver, six thousand peeces of gold, and ten change of rayments, (2 *Kings* 5. 5.) Another thing is, that out of bashfulness he do not conceal his grief if ought trouble his minde, let him freely disclose it,

Stultorum incurata pudor malus ulcera celat.

by that means he procures to himself much mischief, and runs into a greater inconvenience: He must be willing to be cured, and earnestly desire it. *Pars sanitatis velle sanari fuit.* (*Seneca*) 'Tis a part of his cure to wish his own health; and not to defer it too long.

Abderitani ep. Hippoc.

[r] *Quicquid auri apud nos eſt, libenter perſolvemus, etiamſi tota urbs noſtra aurum eſſet.*

[s] *Qui blandiendo dulce nutrivit malum,*
Serò recuſat ferre quod ſubiit jugum. *Et*
[t] *Helleborum fruſtra cum jam cutis ægra tumebit,*
Poſcentes videas; venienti occurrite morbo.
He that by cherishing a mischief doth provoke,
Too late at last refuseth to cast off his yoke.
When the skin swels, to seek it to appease
With Hellebor, is vain; meet your disease.

[s] *Seneca.*

[t] *Per. 3. Sat.*

by this means many times, or through their ignorance in not taking notice of their grievance and danger of it, contempt, supine negligence, extenuation, wretchedness and peevishness; they undo themselves. The Citizens, I know not of what City now, when rumor was brought their enemies were coming, could not abide to hear it; and when the plague begins in many places and they certainly know it, they command silence and hush it up; but after they see their foes now marching to their gates, and ready to surprize them, they begin to fortifie & resist when 'tis too late; when the sickness breaks out and can be no longer concealed, then they lament their supine negligence: 'tis no otherwise with these men. And often out of a prejudice, a loathing, & distaste of Physick, they had rather dy, or do worse, then take any of it. *Barbarous immanity* ([u] *Melanchthon* termes it) *and folly to be deplored, so to contemn the precepts of health, good remedies, & voluntarily to pull death, and many maladies upon their own heads.*

[u] *De anima. Barbara tamen immanitate, & deploranda inſcitia contemnunt præcepta ſanitatis mortem & morbos ultrò accerſunt.*

heads. Though many again are in that other extreme too profuse, suspicious, and jealous of their health, too apt to take physick on every small occasion, to aggravate every slender passion, imperfection, impediment: if their finger do but ake, run, ride, send for a physician, as many Gentlewoman do, that are sick, without a cause, even when they will themselves, upon every toy or small discontent, and when he comes, they make it worse then it is, by amplifying that which is not. [x] *Hier. Cappivaccius* sets it down as a common fault of all *melancholy persons, to say their symptomes are greater then they are, to help themselves.* And which [y] *Mercurialis* notes, *consil.* 53. *to be more* [y] *troublesome to their Physicians, then other ordinary patients, that they may have change of physick.*

A third thing to be required in a Patient, is confidence, to be of good chear, and have sure hope that his Physician can help him. [z] *Damascen* the *Arabian*, requires likewise in the Physician himself, that he be confident he can cure him, otherwise his physick will not be effectuall, and promise withall that he will certainly help him, make him beleeve so at least. [a] *Galeottus* gives this reason, because the forme of health is contained in the Physicians minde, and as *Galen* holds, [b] *confidence and hope do more good then physick*; he cures most in whom most are confident. *Axiocus* sick almost to death, at the very sight of *Socrates* recovered his former health. *Paracelsus* assignes it for an only cause, why *Hippocrates* was so fortunate in his cures, not for any extraordinary skill he had; [c] but *becaus the common people had a most strong conceipt of his worth.* To this of confidence we may adde perseverance, obedience and constancie, not to change his Physician, or dislike him upon every toy; for he that so doth (saith [d] *Ianus Damascen*) *or consults with many, falls into many errours*; *or that useth many medicines.* It was a chief caveat of [e] *Seneca* to his friend *Lucilius*, that he should not alter his Physician, or prescribed physick: *Nothing hinders health more*; *a wound can never be cured that hath severall plasters. Crato consil.* 186. taxeth all melancholy persons of this fault: [f] *Tis proper to them, if things fall not out to their minde, and that they have not present ease, to seek another, and another*; (as they do commonly that have sore eyes) *twenty one after another, and they still promise all to cure them, try a thousand remedies*; *and by this means they increase their malady, make it most dangerous and difficil to be cured. They try many* (saith [g] *Montanus*) *and profit by none*: and for this cause *consil.* 24. he injoyns his patient before he take him in hand, [h] *perseverance and sufferance, for in such a small time no great matter can be effected, and upon that condition he will administer physick, otherwise all his endevour and counsell would be to small purpose.* And in his 31. *counsell* for a notable Matron, he tels her [i] *if she will be cured, she must be of a most abiding patience, faithfull obedience, and singular perseverance*; *if she remit, or despair, she can expect or hope for no good success. Consil.* 230. for an *Italian Abbot*, he makes it one of the greatest reasons, why this disease is so incurable, [k] *because the parties are so restless, and impatient, and will therefore have him that intends to be eased,* [l] *to take physick, not for a moneth, a year, but to apply himself to their prescriptions all the dayes of his life.* Last

x *Consul.* 173. è *Scoltzio. Melanch. Ægrorum hoc fere proprium est, ut graviora dicant esse symptomata, quam revera sunt.*

y *Melancholici plerumq; medicis sunt molesti, ut alia aliis adjungant.*

z *Oportet infirmo imprimere salutem, utcunq; promittere, etsi ipse desperet. Nullum medicamentum efficax, nisi medicus etiam fuerit fortis imaginationis.*

a *De promisc. doct. cap.* 15. *Quoniam sanitatis formam animi medici continent.*

b *Spes & confidentia, plus valent quam medicina.*

c *Fælicior in medicina ob fidem Ethnicorum.*

d *Aphoris.* 89. *Æger qui plurimos consulit medicos, plerumq; in errorem singulorum cadit.*

e *Nihil ita sanitatem impedit, ac remediorum crebra mutatio, nec venit vulnus ad cicatricem in quo diversa medicamenta tentantur.*

f *Melancholicorum proprium, quum ex eorū arbitrio non fit subita mutatio in melius, alterare medicos qui quidvis, &c.*

g *Consil.* 31. *Dum ad varia se conferunt, nullo prosunt.*

h *Imprimis hoc statuere oportet, requiri perseverantiam, & tolerantiam. Exiguo enim tempore nihil ex, &c.*

i *Si curari vult, opus est pertinaci perseverantia, fideli obedientia, & patientia singulari, si tædet aut desperet, nullum habebit effectum.*

k *Ægritudine amittunt patientiam, & inde morbi incurabiles.*

l *Non ad mensem aut annum, sed oportet toto vitæ curriculo curationi operam dare.*

230 of all, it is required that the patient be not too bold to practise upon himself, without an approved physicians consent, or to try conclusions, if he read a receipt in a book; for so, many grosly mistake, and do themselves more harme then good. That which is conducing to one man, in one case, the same time is opposite to another. * An Asse and a Mule went laden over a brook, the one with salt, the other with wool: the Mules packe was wet by chance, the salt melted, his burden the lighter, and he thereby much eased: He told the Asse, who thinking to speed as well, wet his packe likewise at the next water, but it was much the heavier, he quite tired. So one thing may be good and bad to severall parties, upon divers occasions. *Many things* (saith [m] *Penottus*) *are written in our books, which seem to the Reader to be excellent remedies, but they that make use of them, are often deceived, and take for Physick poyson.* I remember in *Valleriola's* observations, a story of one *John Baptist* a *Neopolitan*, that finding by chance a pamphlet in *Italian*, written in praise of Hellebor, would needs adventure on himself, and tooke one dram for one scruple, and had not he been sent for, the poor fellow had poysoned himself. From whence he concludes out of *Damascenus* 2. & 3. *Aphoris.* [n] *that without exquisite knowledge, to work out of bookes is most dangerous: how unsavorie a thing it is to beleeve Writers, and take upon trust, as this patient perceived by his own perill.* I could recite such another example of mine own knowledge, of a friend of mine, that finding a receipt in *Brasivola*, would needs take Hellebor in substance, and try it on his own person; but had not some of his familiars come to visit him by chance, he had by his indiscretion hazarded himself: many such I have observed. These are those ordinary cautions, which I should thinke fit to be noted, and he that shall keep them, as [o] *Montanus* saith, shall surely be much eased, if not throughly cured.

* *Camerarius emb. 55. cent. 2.*

m *Præfat. de nat. med. In libellis quæ vulgo versantur apud literatos, incautiores multa legunt, à quibus decipiuntur, eximia illis, sed portentosum hauriunt venenum.*

n *Operari ex libris, absq; cognitione & solerti ingenio, periculosum est. Unde monemur quam insipidum scriptis authoribus credere, quod hic suo didicit periculo.*

o *Consil. 23. hæc omnia si quo ordine decet egerit, vel curabitur, vel certe minus afficietur.*

Subsect. 3.
Concerning Physick.

PHysick it self in the last place is to be considered; *for the Lord hath created medicines of the earth, and he that is wise will not abhorre them*, Ecclus 38. 4. ver. 8. *of such doth the Apothecary make a confection, &c.* Of these medicines there be divers & infinite kindes, Plants, Metals, Animals, &c. and those of severall natures, some good for one, hurtfull to another: some noxious in themselves, corrected by art, very wholesome and good, simples, mixt, &c. and therefore left to be managed by discreet and skilfull Physicians, and thence applied to mans use. To this purpose they have invented method, and severall rules of art, to put these remedies in order, for their particular ends. Physick (as *Hippocrates* defines it) is naught else but [p] *addition and substraction*; and as it is required in all other diseases, so in this of melancholy it ought to be most accurate, it being (as [q] *Mercurialis* acknowledgeth) so common an affection in these our times, & therefore fit to be understood. Severall prescripts and methods I find in severall men, some take upon them to cure all maladies with one Medicine, severally applyed, as that *Panacea, Aurum potabile*, so much controverted in these dayes, *Herba solis, &c. Parecelsus* reduceth all diseases to foure principall heads, to whom *Severinus, Ravelascus, Leo Suavius*, and others adhere and

p *Fuchsius cap. 2. lib. 1.*

q *In pract. med. hæc affectio nostris temporibus frequentissima, ergo maximè pertinet ad nos hujus curationem intelligere.*

and imitate: those are *Leprosy*, *Gout*, *Dropsie*, *Falling-sickness*. To which they reduce the rest; as to *Leprosie*, Ulcers, Itches, Furfures, Scabs, &c. To *Gout*, Stone, Cholick, Tooth-ach, Head-ach, &c. To *Dropsie*, Agues, Jaundies, Cacexia, &c. To the *Falling-sickness*, belong Palsy, Vertigo, Cramps, Convulsions, Incubus, Apoplexie, &c. [r] *If any of these four principall be cured* (saith *Ravelascus*) *all the inferior are cured*, and the same remedies commonly serve: but this is too generall, and by some contradicted: for this peculiar disease of Melancholy, of which I am now to speak, I find severall cures, severall methods and prescripts. They that intend the practick cure of Melancholy, saith *Duretus* in his notes to *Hollerius*, set down nine peculiar scopes or ends; *Savanarola* prescribes seven especiall Canons. *Ælianus Montaltus cap.* 26. *Faventinus* in his Empericks, *Hercules de Saxoniâ*, &c. have their severall injunctions and rules, all tending to one end. The ordinary is threefold, which I meane to follow. Διαιτητικὴ, *Pharmaceutica*, and *Chirurgica*, Diet or Living, Apothecary, Chirurgery, which *Wecker*, *Crato*, *Guianerius*, &c. and most prescribe; of which I will insist, and speak in their order.

r *Si aliquis horum morborum summus sanatur, sanantur omnes inferiores.*

SECT. 2.

MEMB. 1. SUBSECT. 1.

Dyet rectified in substance.

DIet Διαιτητικὴ, *Victus* or Living, according to [f] *Fuchsius* and others, comprehend those six non-naturall things, which I have before specified, are especiall causes, and being rectified, a sole or chief part of the cure. [t] *Iohannes Arculanus cap.* 16. *in* 9. *Rhasis*, accounts the rectifying of these six, a sufficient cure. *Guianerius Tract.* 15, *cap.* 9. calls them, *propriam & primam curam*, the principall cure: so doth *Montanus*, *Crato*, *Mercurialis*, *Altomarus*, *&c.* first to be tried, *Lemnius instit. cap.* 22. names them the hinges of our health, [u] no hope of recovery without them. *Reinerus Solenander* in his seventh consultation for a Spanish young Gentlewoman, that was so melancholy she abhorred all company, and would not sit at table with her familiar friends, prescribes this physick above the rest, [x] no good to be done without it. [y] *Areteus. lib.* 1. *cap.* 7. an old Physician, is of opinion, that this is enough of it self, if the party be not too far gone in sickness. [z] *Crato* in a consultation of his for a noble patient, tells him plainly, that if his Highness will keep but a good diet, he will warrant him his former health. [a] *Montanus Consil.* 27. for a Nobleman of *France*, admonisheth his Lordship to be most circumspect in his diet, or else all his other Physick will [b] be to small purpose. The same injunction I finde *verbatim* in *I. Cæsar Claudinus*, *Respon.* 34. *Scoltzii consil.* 183. *Trallianus cap.* 16. *lib.* 1. *Lælius à fonte Æugubinus* often brags, that he hath done more cures in this kinde by rectification of Diet, then all other physick besides. So that in a word I may say to most melancholy men, as the Fox said to the Wesell, that could not get out of the garner, *Macra cavum repetes, quem macra subisti*, the six non-naturall things caused it, and they must cure it. Which howsoever I treat of, as proper to the Meridian

f *Instit. cap.* 8. *sect.* 1. *Victus nomine non tam cibus & potus, sed aër, exercitatio, somnus, vigilia, & reliquæ res sex non-naturales continentur.*

t *Sufficit plerumq; regimen rerum sex non-naturalium.*

u *Et in his potissima sanitas consistit.*

x *Nihil hic agendum sine exquisita victus ratione, &c.*

y *Si recens malum sit ad pristinum habitum recuperandum, alia medela non est opus.*

z *Consil.* 99. *lib.* 2. *si celsitudo tua, rectam victus rationem, &c.*

a *Moneo Domine, ut sis prudens ad victum, sine quo cætera remedia frustra adhibentur.*

b *Omnia remedia irrita & vana sine his. Novistis me plerosq; ita laborantes, victu potius quam medicamentis curasse.*

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of Melancholy, yet nevertheles, that which is here said with him in * *Tully* though writ especially for the good of his freinds at *Tarentum* and *Sicily*, yet it will generally serve [c] most other diseases, and help them likewise, if it be observed.

Of these six non-naturall things, the first is Diet, properly so called, which consists in meat and drink, in which we must consider Substance, Quantity, Quality, and that opposite to the precedent. In Substance, such meats are generally commended, which are [d] *moist, easie of digestion, and not apt to engender winde, not fryed, nor rosted, but sod* (saith *Valescus, Altomarus, Piso, &c.*) *hot and moist, and of good nourishment*; *Crato Consil.* 21. *lib.* 2. admits rost meat, [e] if the burned and scorched *superficies*, the brown we call it, be pared off. *Salvianus lib.* 2. *cap.* 1. cries out on cold and dry meats; [f] young flesh and tender is approved, as of Kid, Rabbets, Chickens, Veale, Mutton, Capons, Hens, Partridge, Phesant, Quailes, and all mountain birds, which are so familiar in some parts of *Africa*, and in *Italy*, and as * *Dublinius* reports, the common food of Boores and Clownes in *Palestina*. *Galen* takes exception at Mutton, but without question he means that rammy mutton, which is in *Turkie*, and *Asia minor*, which have those great fleshie tailes, of 48. pound weight, as *Vertomannus* witnesseth, *navig. lib.* 2. *cap.* 5. The lean of fat meat is best, and all manner of brothes, and pottage, with borage, lettuce, and such wholsome hearbs are excellent good, specially of a Cock boyled; all spoon meat. *Arabians* commend brains, but [g] *Laurentius c.*8. excepts against them, and so do many others; [h] Egges are justified as a nutritive wholsome meat, Butter and Oyle may passe, but with some limitation; so * *Crato* confines it, and *to some men sparingly at set times, or in sauce*, and so sugar & hony are approved. [i] All sharp and sowre sauces must be avoided, and spices, or at least seldome used: & so saffron sometimes in broth may be tolerated; but these things may be more freely used, as the temperature of the party is hot or cold, or as he shall finde incovenience by them. The thinnest, whitest, smallest wine is best, not thick, not strong; and so of bear, the midling is fittest. Bread of good wheat, pure, well purged from the bran is preferred; *Laurentius cap.*8. would have it kneaded with rain water, if it may be gotten.

Pure, thin, light water by all means use, of good smell and taste, like to the ayr in sight, such as is soon hot, soon cold, and which *Hippocrates* so much approves, if at least it may be had. Rain water is purest, so that it fall not down in great drops, and be used forthwith, for it quickly putrefies. Next to it fountain water that riseth in the East, and runneth Eastward, from a quick running spring, from flinty, chalky, gravelly grounds: and the longer a river runneth, it is commonly the purest, though many springs do yeeld the best water at their fountains. The waters in hotter Countries, as in *Turkie*, *Persia*, *India*, within the *Tropicks*, are frequently purer then ours in the North, more subtile, thin, and lighter, as our Merchants observe by four ounces in a pound, pleasanter to drink, as good as our Bear, and some of them as *Choaspis* in *Persia*, preferred by the *Persian kings*, before wine it self.

* *Clitorio quicunq; sitim de fonte levârit*
Vina fugit gaudetq; meris abstemius undis.

Many rivers I deny not are muddy still, white, thick, like those in *China*, *Nilus* in *Ægypt*, *Tibris* at *Rome*, but after they be setled two or three

* 1. *de finibus Tarentinis & Siculis.*

c *Modo non multum elongentur.*

d *Lib.* 1. *de melan. cap.* 7. *Calidus & humidus cibus concoctu facilis, flatus exortes, elixi non assi, neq; cibi frixi sint.*

e *Si interna tantum pulpa devoretur, non superficies torrida ab igne.*

f *Bene nutrientes cibi, tenella ætas multum valet, carnes non viroſæ, nec pingues.*

* *Hædoper. peregr. Hierosol.*

g *Inimica stomacho.*

h Not fryed or buttered, but potched.

* *Consil.* 16. *Non improbatur butyrum & oleum, si tamen plus quam par sit, non profundatur: sacchari & mellis usus, utiliter ad ciborum condimenta comprobatur.*

i *Mercurialis consil.* 88. *acerba omnia evitentur.*

Water.

* *Ovid. Met. lib.* 15.

three dayes, defecate and clear, very commodious, usefull and good. Many make use of deep wels, as of old in the holy Land, lakes, cisterns, when they cannot be better provided; To fetch it in Carts or Gundilo's as in *Venice*, or Camels backs, as at *Cairo* in *Egypt*, * *Radzivilius* observed 8000. Camels daily there, employed about that business; Some keep it in Trunks, as in the East *Indies*, made four square with descending steps, and tis not amiss: For I would not have any one so nice as that *Græcian Calis*, sister to *Nicephorus* Emperour of *Constantinople*, and † married to *Dominitus Silvius* Duke of *Venice*, that out of incredible wantonness, *communi aquâ uti nolebat*, would use no Vulgar water; but she died *tantâ* (saith mine authour) *fœtidissimi puris copiâ*, of so fulsome a disease, that no water could wash her clean. * *Plato* would not have a traveller lodge in a city, that is not governed by laws, or hath not a quick stream running by it; *illud enim animum, hoc corrumpit valetudinem*, one corrupts the body, the other the minde. But this is more then needs, too much curiosity is naught, in time of necessity any water is allowed. However pure water is best, and which (as *Pindarus* holds) is better then gold; an especiall ornament it is, and *very commodious to a City* (according to * *Vegetius*) *when fresh springs are included within the wals*, as at *Corinth*, in the midst of the town almost, there was *arx altissima scatens fontibus*, a goodly Mount full of fresh-water springs: *if nature afford them not, they must be had by art.* It is a wonder to read of those [l] stupend Aqueducts, and infinite cost hath been bestowed in *Rome* of old, *Constantinople*, *Carthage*, *Alexandria*, and such populous cities, to conveigh good and wholsome waters: read [m] *Frontinus*, *Lipsius de admir.* [n] *Plinius lib. 3. cap. 11.* *Strabo* in his Geogr. That Aqueduct of *Claudius* was most eminent, fetched upon arches 15. miles, every Arch 109 foot high: they had 14. such other Aqueducts, besides lakes and cisterns, 700. as I take it; [o] every house had private pipes and chanels to serve them for their use. *Peter Gillius* in his accurate description of *Constantinople*, speaks of an old cistern which he went down to see, 336. foot long, 180. foot broad, built of marble, covered over with Arch-work, and sustained by 336. pillars, twelve foot asunder, and in 11. rowes, to contain sweet water. Infinite cost in chanels and cisterns, from *Nilus* to *Alexandria*, hath been formerly bestowed, to the admiration of these times; [p] their cisterns so curiously cemented and composed, that a beholder would take them to be all of one stone: when the foundation is laid, and cistern made, their house is half built. That *Segonian* Aqueduct in *Spain*, is much wondred at in these dayes, [q] upon three rows of pillars, one above another, conveying sweet water to every house: but each City almost is full of such Aqueducts. Amongst the rest [r] he is eternally to be commended, that brought that new stream to the North side of *London* at his own charge: and Mr *Otho Nicholson*, founder of our water-works and elegant Conduit in *Oxford*. So much have all times attributed to this Element, to be conveniently provided of it: Although *Galen* hath taken exceptions at such waters, which run through leaden pipes, *ob cerussam quæ in iis generatur*, for that unctuous ceruse, which causeth dysenteries and fluxes; * yet as *Alsarius Crucius* of *Genua* well answers, it is opposite to common experience. If that were true, most of our *Italian* cities, *Montpelier* in *France*, with infinite others, would finde this inconvenience, but there is no such matter. For private

* *Peregr. Hier.*

† The Dukes of *Venice* were then permitted to marry.

* *De Legibus.*

* *Lib. 4. ca. 10. Magna urbis utilitas cum perennes fontes muris includuntur, quod si natura non præstat, effodiendi, &c.*

l *Opera gigantum dicit aliquis.*

m *De aquæductu.*

n *Curtius. Fons à quadragesimo lapide in urbem opere arcuato perductus. Plin. lib. 36. 15.*

o *Quæq; domus Romæ fistulas habebat & canales, &c.*

p *Lib. 2. ca. 10. Jod. à Meggen. cap. 15 peregr. Hier. Bellonius.*

q *Cypr. Echovius delit. Hisp. Aqua profluens inde in omnes ferè domos ducitur, in puteis quoq; æstivo tempore frigidissima conservatur.*

r Sir *Hugh Middleton* Baronet.

* *De quæsitis med. cent. fol. 354.*

234 private families, in what sort they should furnish themselves let them consult with *P. Crescentius de Agric. l.1.c 4. Pamphilus Hirelacus*, and the rest.

Amongst fishes, those are most allowed of, that live in gravelly or sandy waters, Pikes, Pearch, Trout, Gudgeon, Smelts, Flounders, &c. *Hyppolitus Salvianus* takes exception at Carp; but I dare boldly say with [s] *Dubravius*, it is an excellent meat, if it come not from [t] muddy pooles, that it retain not an unsavory tast. *Erinacius Marinus* is much commended by *Oribatius*, *Ætius*, and most of our late writers.

[u] *Crato consil. 21. lib. 2.* censures all manner of fruits, as subject to putrefaction, yet tolerable at sometimes, after meales, at second course, they keep down vapors, and have their use. Sweet fruits are best, as sweet Cherries, Plums, sweet Apples, Peare-maines, and Pippins, which *Laurentius* extols, as having a peculiar property against this disease, and *Plater* magnifies, *omnibus modis appropriata conveniunt*, but they must be corrected for their windines; ripe Grapes are good, and Raysins of the sun, Muskmillions well corrected, and sparingly used. Figs are allowed, and Almonds blanched. *Trallianus* discommends Figs, [x] *Salvianus* Olives and Capers, which [y] others especially like of, and so of pistick nuts. *Montanus* and *Mercurialis* out of *Avenzoar*, admit Peaches, [z] Peares, and Apples baked after meales, only corrected with sugar, and Ani-seed, or Fennell seed, and so they may be profitably taken, because they strengthen the stomack, and keep down vapors. The like may be said of preserved Cherries, Plums, marmalit of plums, quinces, &c. but not to drink after them, [a] Pomegranates, Lemons, Oranges are tolerated, if they be not too sharp.

[b] *Crato* will admit of no herbs, but Borage, Bugloss, Endive, Fennell, Aniseed, Bawme, *Callenius* and *Arnoldus* tolerate Lettuce, Spinage, Beets, &c. The same *Crato* will allow no roots at all to be eaten. Some approve of Potatoes, Parsnips, but all corrected for winde. No raw sallets; but as *Laurentius* prescribes, in broths; and so *Crato* commends many of them: or to use Borage, Hops, Bawme, steeped in their ordinary drink. [c] *Avenzoar* magnifies the juyce of a Pomegranate, if it be sweet, and especially Rose-water, which he would have to be used in every dish, which they put in practice in those hot Countries, about *Damascus*, where (if we may beleeve the relations of *Vertamannus*) many hogsheads of Rose-water are to be sold in the market at once, it is in so great request with them.

[s] *De piscibus lib. habent omnes in lautitiis, modò non sint è cæroso loco.*
[t] *De pisc. c.2 l.7. Plurimum præstat ad utilitatem & jucunditatem. Idem Trallianus lib.1. c.16. pisces petrosi, & molles carne.*
[u] *Etsi omnes putredini sunt obnoxii, ubi secundis mensis, incepto jam priore, devorentur, commodi succi prosunt, qui dulcedine sunt præditi. Ut dulcia cerasa, poma, &c.*
[x] *Lib.2.cap.1.*
[y] *Montanus consil. 24.*
[z] *Pyra quæ grato sunt sapore, cocta mala, poma tosta, & saccharo, vel anisi semine conspersa, utiliter statim à prandio vel à cœna sumi possunt, eo quod ventriculum roborent & vapores caput petentes reprimant. Mont.*
[a] *Punica mala aurantia commodè permittuntur modò non sint austera & acida.*
[b] *Olera omnia præter boraginem, buglossum, intybum, feniculum, anisum, melissum vitari debent.*
[c] *Mercurialis pract. Med.*

Subsect. 2.
Dyet rectified in quantity.

[e] *Li.2. de com. Solus homo edit bibitq;, &c.*
[f] *Consil. 21.18. si plus ingeratur quam par est, & ventriculus tolerare possit, nocet, & cruditates generat, &c.*

MAn alone, saith [e] *Cardan*, eates and drinks without appetite, and useth all his pleasure without necessity, *animæ vitio*, and thence come many inconveniences unto him. For there is no meat whatsoever, though otherwise wholsome and good, but if unseasonably taken, or immoderately used, more then the stomack can well beare, it will ingender cruditie, and do much harme. Therefore [f] *Crato* adviseth his patient to eat but twice a day, and that at his set meales, by no meanes to eat without an appetite, or upon a full stomack, and to put seven houres difference

ference betwixt dinner and supper. Which rule if we did obſerve in our Colledges, it would be much better for our healths: But cuſtome that tyrant ſo prevailes, that contrary to all good order and rules of Phyſick, we ſcarce admit of five. If after ſeven houres tarrying he ſhall have no ſtomack, let him defer his meal, or eat very little at his ordinary time of repaſt. This very counſell was given by *Proſper Calenus* to *Cardinall Cæſius*, labouring of this diſeaſe; and [g] *Platerus* preſcribes it to a patient of his, to be moſt ſeverely kept. *Guianerius* admits of three meals a day, but *Montanus conſil. 23. pro Ab. Italo*, ties him preciſely to two. And as he muſt not eat overmuch, ſo he may not abſolutely faſt; for as *Celſus* contends *lib. 1. Iacchinus 15. in 9. Rhaſis*, [h] repletion and inanition may both do harm in two contrary extreams. Moreover, that which he doth eat, muſt be well [i] *chewed*, and not haſtily gobled, for that cauſeth crudity and winde; and by all means to eat no more than he can well digeſt. *Some think* (ſaith * *Trincavelius lib. 11. cap. 29. de curand. part. hum.*) *the more they eat the more they nouriſh themſelves*: eat and live, as the proverb is, *not knowing that onely repaires man which is well concocted, not that which is devoured.* Melancholy men moſt part have good [k] appetites, but ill digeſtion, and for that cauſe they muſt be ſure to riſe with an appetite: and that which *Socrates* and *Diſarius* the Phyſicians in [l] *Macrobius* ſo much require, S. *Hierom* injoines *Ruſticus*, to eat and drink no more than will [m] ſatisfie hunger and thirſt. [n] *Leſsius* the Jeſuite holds 12. 13. or 14. ounces, or in our Northern countries 16. *at moſt*, (for all ſtudents, weaklings, and ſuch as lead an idle ſedentary life) *of meat, bread, &c. a fit proportion for a whole day, and as much or little more of drink.* Nothing peſters the body and minde ſooner than to be ſtill fed, to eat and ingurgitate beyond all meaſure, as many do. [o] *By overmuch eating and continuall feaſts they ſtifle nature, and choke up themſelves; which, had they lived courſly, or like galley-ſlaves been tyed to an oare, might have happily prolonged many fair years.*

A great inconvenience comes by variety of diſhes, which cauſeth the precedent diſtemperature, [p] *than which* (ſaith *Avicenna*) *nothing is worſe; to feed on diverſity of meats, or overmuch*, *Sertorius*-like *in lucem cœnare*, and as commonly they do in *Muſcovie* and *Iſland*, to prolong their meals all day long, or all night. Our Northern countries offend eſpecially in this, and we in this Iſland (*ampliter viventes in prandiis & cœnis*, as [q] *Polydore* notes) are moſt liberall feeders, but to our own hurt. † *Perſicos odi puer apparatus: Exceſs of meat breedeth ſickneſs, and gluttony cauſeth cholerick diſeaſes: by ſurfeting many periſh, but he that dieteth himſelf prolongeth his life, Eclus. 37. 29, 30.* We account it a great glory for a man to have his table daily furniſhed with variety of meats: but hear the Phyſician, he puls thee by the ear as thou ſitteſt, and telleth thee, [r] *that nothing can be more noxious to thy health, than ſuch variety & plenty.* Temperance is a bridle of gold, and he that can uſe it aright, * *ego non ſummis viris comparo, ſed ſimillimum Deo judico*, is liker a God than a man: For as it will transform a beaſt to a man again, ſo will it make a man a God. To preſerve thine honour, health, and to avoid therefore all thoſe inflations, torments, obſtructions, crudi-

g *Obſervat. lib. 1. Aſſueſcat bis in die cibos ſumere, certâ ſemper horâ.*

h *Ne plus ingerat cavendum quàm ventriculus ferre poteſt, ſemperq; ſurgat à menſâ non ſatur.*

i *Siquidem qui ſemimanſum velociter ingerunt cibum, ventriculo laborem inferunt, & flatus maximos promovent*, Crato.

* *Quidam maximè comedere nituntur, putantes eâ ratione ſe vires refecturos; ignorantes, non ea quæ ingerunt poſſe vires reficere, ſed quæ probè concoquunt.*

k *Multa appetunt, pauca digerunt.*

l *Saturnal. lib. 7. cap. 4.*

m *Modicus & temperatus cibus & carni & animæ utilis eſt.*

n *Hygiaſticon reg. 14. 16. uncia per diem ſufficiant, computato pane, carne ovis, vel aliis obſoniis, & totidem vel paulò plures unciæ potûs.*

o *Idem reg. 27. Plures in domibus ſuis brevi tempore paſcentes extinguuntur, qui ſi triremibus vincti fuiſſent, aut gregario pane paſti, ſani & incolumes in longam ætatem vitam prorogâſſent.* p *Nihil deterius quàm diverſa nutrientia ſimul adjungere, & comedendi tempus prorogare.* q *Lib. 1. hiſt.* † *Hor. ad lib. 5. ode ult.* r *Ciborum varietate & copiâ in eadem menſa nihil nocentius homini ad ſalutem, Fr. Valeriola, obſerv. l. 2. cap. 6.* * *Tul. orat. pro M. Marcel.*

236 ties, and diseases that come by a full diet, the best way is to [f] feed sparingly of one or two dishes at most, to have *ventrem bene moratum*, as *Seneca* calls it, [t] *to choose one of many, and to feed one that alone*, as *Crato* adviseth his Patient. The same counsell [u] *Prosper Calenus* gives to *Cardinall Cæsius*, to use a moderate and simple diet: and though his table be jovially furnished by reason of his state & guests, yet for his own part to single out some one savoury dish and feed on it. The same is inculcated by [x] *Crato consil. 9. l. 2.* to a noble personage affected with this grievance, he would have his highness to dine or sup alone, without all his honorable attendance & courtly company, with a private friend or so, [y] a dish or two, a cup of Rhenish wine &c. *Montanus consil.* 24. for a noble Matron injoyns her one dish, & by no means to drink betwixt meals. The like *consil.* 229. or not to eat till he be an hungry, which rule *Berengarius* did most strictly observe, as *Hildebertus Cenomecensis Episc.* writes in his life.——*cui non fuit unquam*

Ante sitim potus, nec cibus ante famem,

and which all temperate men do constantly keep. It is a frequent solemnity still used with us, when friends meet to go to the ale-house or tavern, they are not sociable otherwise: and if they visit one anothers houses, they must both eat and drink. I reprehend it not moderately used, but to some men nothing can be more offensive; they had better, I speak it with Saint † *Ambrose*, pour so much water in their shooes.

It much availes likewise to keep good order in our diet, [z] *to eat liquid things first, broaths, fish, and such meats as are sooner corrupted in the stomack; harder meats of digestion must come last. Crato would have the supper less than dinner*, which *Cardan contradict. lib. 1. Tract. 5. contradict.* 18. disallowes, and that by the authority of *Galen. 7. art. curat. cap. 6.* and for four reasons he will have the supper biggest: I have read many treatises to this purpose, I know not how it may concern some few sick men, but for my part generally for all, I should subscribe to that custome of the *Romans*, to make a sparing dinner, and a liberall supper; all their preparation and invitation was still at supper, no mention of dinner. Many reasons I could give, but when all is said *pro* and *con*, [a] *Cardans* rule is best, to keep that we are accustomed unto, though it be naught, and to follow our disposition and appetite in some things is not amiss; to eat sometimes of a dish which is hurtfull, if we have an extraordinary liking to it. *Alexander Severus* loved Hares and Apples above all other meats, as [b] *Lampridus* relates in his life: one Pope Pork, another Peacock, &c. what harm came of it? I conclude, our own experience is the best Physitian; that diet which is most propitious to one, is often pernicious to another, such is the variety of palats, humours, and temperatures, let every man observe, and be a law unto himself. *Tiberius* in * *Tacitus* did laugh at all such, that after 30. years of age would ask counsell of others concerning matters of diet, I say the same.

These few rules of diet he that keeps, shall surely finde great ease and speedy remedy by it. It is a wonder to relate that prodigious temperance of some Hermites, Anachorites, and fathers of the Church; he that shall but read their lives, written by *Hierom*, *Athanasius*, &c. how abstemious Heathens have bin in this kind, those *Curii* and *Fabritii*, those old Philosophers, as *Pliny* records *lib. 11. Xenephon lib. 1. de vit. Socrat.* Emperours and

[f] *Nullus cibum sumere debet, isi stomachus sit vacuus. Gordon. lib. med. l. 1. c. 11.*

[t] *E multis edulii unum elige, relictisq; cæteris, ex eo comede.*

[u] *L. de atra bile. Simplex sit cibus, & non varius: quod licet dignitati tuæ ob convivas difficile videatur, &c.*

[x] *Celsitudo tua prandeat sola, absq; apparatu aulico, contentus sit illustrissimus princeps duobus tantum ferculis, vinoq; Rhenano solum in mensa utatur.*

[y] *Semper intra satietatem à mensa recedat, uno ferculo contentus.*

† *Lib. de Hel. & Jejunio. Multò melius in terram vina fudisses.*

[z] *Crato. Multum refert non ignorare qui cibi priores, &c. liquida præcedant carnium jura, pisces, fructus, &c. Cœna brevior sit prandio.*

[a] *Tract. 6. contradict. 1. lib. 1.*

[b] *Super omnia quotidianum leporem habuit, & pomis indulsit.*

* *Annal. 6. Ridere solebat eos, qui post 30. ætatis annum, ad cognoscenda corpori suo noxia vel utilia, alicujus consilii indigerent.*

and Kings, as *Nicephorus* relates, *Eccles. hist. lib.* 18. *cap.* 8. of *Mauritius*, *Lodovicus Pius*, *&c.* and that admirable † example of *Lodovicus Cornarus*, a Patritian of *Venice*, cannot but admire them. This have they done voluntarily, and in health; what shall these private men do that are visited with sickness, and necessarily [c] injoyned to recover, and continue their health? It is a hard thing to observe a strict diet, *& qui medicè vivit, miserè vivit*, as the saying is, *quale hoc ipsum erit vivere, his si privatus fueris?* as good be buried, as so much debarred of his appetite; *excesit medicina malum*, the physick is more troublesome then the disease, so he complained in the Poet, so thou thinkest: yet he that loves himself, will easily endure this little misery, to avoid a greater inconvenience; *è malis minimum*, better do this then do worse. And as † *Tully* holds, *better be a temperate old man, then a lascivious youth.* 'Tis the only sweet thing, (which he adviseth) so to moderate our selves, that we may have *senectutem in juventute, & in juventute senectutem*, Be youthfull in our old age, staid in our youth, discreet and temperate in both.

† *A Lessio edit.* 1614.

[c] *Ægyptii olim omnes morbos curabant vomitu & jejunio. Bohemus lib.* 1. *cap.* 5.

† *Cat. Major: Melior conditio senis viventis ex præscripto artis medicæ, quam adolescentis luxuriosi.*

Memb. 2.

Retention and Evacuation rectified.

I Have declared in the causes, what harm costiveness hath done in procuring this disease; if it be so noxious, the opposite must needs be good, or mean at least, as indeed it is, and to this cure necessarily required; *maximè conducit*, saith *Montaltus cap.* 27. it very much availes. [d] *Altomarus cap.* 7. *commends walking in a morning, into some fair green pleasant fields, but by all means first, by art or nature he will have these ordinary excrements evacuated. Piso* calls it *Beneficium ventris*, the benefit, help or pleasure of the belly, for it doth much ease it. *Laurentius cap.* 8. *Crato consil.* 21. *l.* 2. prescribes it once a day at least: where nature is defective, art must supply, by those lenitive electuaries, suppositories, condite prunes, turpentine, clisters, as shall be shewed. *Prosper Calenus lib. de atra bile*, commends Clisters, in Hypocondriacall melancholy, still to be used as occasion serves, [e] *Peter Cnemander* in a consultation of his *pro hypocondriaco*, will have his patient continually loose, and to that end sets down there many forms of Potions and Clisters. *Mercurialis*, *consil.* 88. If this benefit come not of its own accord, prescribes [f] Clisters in the first place: so doth *Montanus consil.* 24. *consil.* 31. & 229. he commends turpentine to that purpose: the same he ingemi-nates, *consil.* 230. for an Italian Abbot. 'Tis very good to wash his hands and face often, to shift his clothes, to have fair linnen about him, to be decently & comely attired, for *sordes vitiant*, nastiness defiles, & dejects any man that is so voluntarily, or compelled by want, it dulleth the spirits.

[d] *Debet per amæna exerceri, & loca viridia, excretis prius arte vel natura alvi excrementis.*

[e] *Hildesheim spicel.* 2. *de mel. Primum omnium operam dabis ut singulis diebus habeas beneficium ventris, semper cavendo ne alvus sit diutius astricta.*

[f] *Si non sponte, Clisteribus purgetur.*

Bathes are either artificiall or naturall, both have their special uses in this malady, and as [g] *Alexander* supposeth *lib.* 1. *cap.* 16. yeeld as speedy a remedy, as any other Physick whatsoever. *Ætius* would have them daily used, *assidua balnea*, *Tetra.* 2. *sect.* 2. *c.* 9. *Galen* crakes how many severall cures he hath performed in this kinde by use of bathes alone, and *Rufus* pills, moistning them which are otherwise dry. *Rhasis* makes it a principall cure, *Tota cura sit in humectando*, to bathe and afterwards anoint with oyle.

[g] *Balneorum usus dulcium, siquid aliud, ipsis opitulatur. Credo hæc dici cum aliqua jactantia, inquit Montanus consil.* 26.

238 oyle. *Jason Pratensis, Laurentius cap.* 8. and *Montanus* set down their peculiar Formes of artificiall bathes. *Crato consil.* 17. *lib.* 2. commends Mallowes, Camomile, Violets, Borage to be boyled in it, and sometimes faire water alone, and in his following counsell, *Balneum aquæ dulcis solum sæpissimè profuisse compertum habemus.* So doth *Fuchsius lib.* 1. *cap.* 33. *Frisimelica* 2. *consil.* 42. *in Trincavelius.* Some beside hearbs, prescribe a rammes head and other things to be boyled. [i] *Fernelius consil.* 44. *will have them used* 10. or 12. dayes together; to which he must enter fasting, and so continue in a temperate heat, and after that frictions all over the body. *Lelius Ægubinus consil.* 142. and *Christoph. Ærerus* in a consultation of his, hold once or twice a week sufficient to bathe, the [k] *water to be warme, not hot, for fear of sweating. Felix Plater, observ. lib.* 1. for a Melancholy Lawyer, [l] *will have lotions of the head still joyned to these bathes, with a lee wherein capitall hearbs have been boyled.* [m] *Laurentius* speaks of bathes of milk, which I finde approved by many others. And still after bath, the body to be anointed with oyl of bitter Almonds, of violets, new or fresh butter, [n] Capons grease, especially the back bone, and then lotions of the head, embrocations, &c. These kinde of bathes have been in former times much frequented, and diversly varied, and are still in generall use in those Eastern countries. The *Romanes* had their publick baths very sumptuous and stupend, as those of *Antoninus* and *Diocletian. Plin.* 36. saith there were an infinite number of them in *Rome* and mightily frequented; some bathed seven times a day, as *Commodus* the Emperour is reported to have done: usually twice a day, and they were after anointed with most costly oyntments: rich women bathed themselves in milke, some in the milke of 500. she asses at once: we have many ruines of such bathes found in this Iland, amongst those parietines and rubbish of old *Romane* townes. *Lipsius de mag. Urb. Rom. l.* 3. *c.* 8. *Rosinus, Scot* of *Antwerp*, & other Antiquaries, tell strange stories of their Baths. *Gillius l.* 4. *cap. ult. Topogr. Constant.* reckons up 155. publicke [o] Baths in *Constantinople*, of faire building, they are still [p] frequented in that Citie by the *Turkes* of all sorts, men and women, and all over *Greece* and those hot countries; to absterge belike that fulsomeness of sweat, to which they are there subject. [q] *Busbequius* in his epistles, is very copious in describing the manner of them, how their women go covered, a maid following with a box of oyntment to rub them. The richer sort have private baths in their houses; the poorer goe to the common, and are generally so curious in this behalf, that they will not eate nor drink untill they have bathed, before and after meals some, [r] *and will not make water (but they will wash their hands) or go to stool. Leo Afer. l.* 3. makes mention of 100. severall baths at *Fez* in *Africke*, most sumptuous, and such as have great revenues belonging to them. *Buxtorf. cap.* 14. *Synagog. Jud.* speakes of many ceremonies amongst the Jews in this kind; they are very superstitious in their bathes, especially women.

Naturall Bathes are praised by some, discommended by others; but it is in a divers respect. [t] *Marcus de Oddis in Hipp. affect.* consulted about Baths, condemns them for the heat of the liver, because they dry too fast; and yet by and by [t] in another counsell for the same disease, he approves them because they cleanse by reason of the *sulphur*, and would have their water to be drunk. *Areteus, c.* 7. commends Allome Baths above the rest; and

i *In quibus jejunus diu sedeat eo tempore, ne sudorem excitent aut manifestum tepore, sed quadam refrigeratione humectent.*

k *Aqua non sit calida, sed tepida, ne sudor sequatur.*

l *Lotiones capitis ex lixivio, in quo herbas capitales coxerint.*

m *Cap.* 8. *de mel.*

n *Aut axungia pulli, Piso.*

o *Thermæ. Nymphæ.*

p *Sandes lib.* 1. saith, that women go twice a week to the baths at least.

q *Epist.* 3.

r *Nec alvum excernunt, quin aquam secum portent quâ partes obscænas lavent. Busbequius ep.* 3. *Leg. Turciæ.*

s *Hildesheim speciel.* 2. *de incl. Hypocon. si non adesset jecoris caliditas, Thermas laudarem, & si non nimia humoris exsiccatio esset metuenda.*

t *Fol.* 141.

and [u] *Mercurialis consil.* 88. those of *Luca* in that Hypocondriacall passion. *He would have his patient tarry there* 15. *dayes together, and drink the water of them, and to be bucketed, or have the water powred on his head. John Baptista Silvaticus cont.* 64. commends all the Baths in *Italy*, and drinking of their water, whether they be Iron, Allome, Sulphur; so doth [x] *Hercules de Saxoniâ*. But in that they cause sweat, and dry so much, he confines himself to Hypocondricall melancholy alone, excepting that of the head, and the other. *Trincavelius consil.* 14. *lib.* 1. prefers those [y] *Porrectan* baths before the rest, because of the mixture of brasse, iron, allome, and *consil.* 35. *l.* 3. for a melancholy Lawyer, and *consil.* 36. in that hypocondrical passion, the [z] Baths of *Aquaria*, and 36. *consil.* the drinking of them. *Frisimelica* consulted among the rest in *Trincavelius. consil.* 42. *lib.* 2. preferres the waters of [a] *Apona* before all artificiall baths whatsoever in this disease, and would have one nine years affected with Hypocondricall passions, flie to them, as to an [b] holy anchor. Of the same minde is *Trincavelius* himself there, and yet both put a hot liver in the same party for a cause, and send him to the water of S. *Helen*, which are much hotter. *Montanus consil.* 230. magnifies the [c] *Chalderinian* Baths, and *consil.* 237. & 239. he exhorteth to the same, but with this caution, [d] *that the liver be outwardly anointed with some coolers that it be not overheated.* But these baths must be warily frequented by melancholy persons, or if used, to such as are very cold of themselves, for as *Gabelius* concludes of all Dutch Baths, and especially of those of *Baden*, *they are good for all cold diseases*, [e] *naught for cohlerick, hot and dry, and all infirmities proceeding of choler, inflammations of the spleen and liver.* Our English Baths as they are hot must needs incur the same censure: But D. *Turner* of old, and D. *Iones* have written at large of them. Of cold Baths I finde little or no mention in any Physician, some speak against them: * *Cardan* alone out of *Agathimus* commends *bathing in fresh rivers, and cold waters, and adviseth all such as mean to live long to use it, for it agrees with all ages and complexions, and is most profitable for hot temperatures.* As for sweating, urine, bloud-letting by hæmrods, or otherwise, I shall elsewhere more opportunely speak of them.

Immoderate *Venus* in excess, as it is a cause, or in defect; so moderately used to some parties an only help, a present remedy. *Peter Forestus* calls it, *aptissimum remedium*, a most apposite *remedy*, [f] *remitting anger, and reason, that was otherwise bound. Avicenna Fen.* 3. 20. *Oribasius med. collect. lib.* 6. *cap.* 37. contend out of *Ruffus* and others, [g] *that many mad-men, melancholy, and labouring of the falling sickness, have been cured by this alone. Montaltus cap.* 27. *de melan.* will have it drive away sorrow, and all illusions of the brain, to purge the heart and brain from ill smoakes and vapours that offend them, [h] *and if it be omitted, as Valescus supposeth, it makes the minde sad, the body dull and heavy.* Many other inconveniences are reckoned up by *Mercatus*, and by *Rodericus à Castro*, in their tracts *de melancholiâ virginum & monialium*; *ob seminis retentionem sæviunt sæpè moniales & virgines*, but as *Platerus* addes, *si nubant sanantur*, they rave single, and pine away, much discontent, but marriage mends all. *Marcellus Do-*

u *Thermas Luccenses adeat, ibiq; aquas ejus per* 15. *dies potet, & calidarum aquarum stillicidiis tum caput tum ventriculum de more fricet.*
x *In panth.*
y *Aquæ Porrectanæ.*
z *Aquæ Aquariæ.*
a *Ad aquas Aponenses velut ad sacram anchoram confugiat.*
b *Ioh. Baubinus li.* 3. *ca.* 14. *hist. admir. Fontis Bollenses in ducat. wittemberg laudat aquas Bollenses ad melancholicos morbos, mœrorem, fascinationem, aliaq; animi pathemata.*
c *Balnea Chalderina.*
d *Hepar externè ungatur ne calefiat.*
e *Nocent calidis & siccis, cholericis, & omnibus morbis ex cholera, hepatis, splenisq; affectionibus.*
* *Lib. de aqua. Qui breve hoc vitæ curriculum cupiunt sani transigere, frigidis aquis sæpe lavare debent, nulli ætati cum sit incongrua, calidis imprimis utilis.*
f *Solvit Venus rationis vim impeditam, ingentes iras remittit, &c.*
g *Multi comitiales, melancholici, insani, hujus usu solo sanati.*
h *Si omittatur coitus, contristat & plurimum gravat corpus & animum.*

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natus lib. 2. med. hist. cap. 1. tells a storie to confirm this out of *Alexander Benedictus*, of a maid that was mad, *ob menses inhibitos, cum in officinam meritoriam incidisset, à quindecem viris eadem nocte compressa, mensium largo profluvio, quod pluribus annis ante constiterat, non sine magno pudore mane menti restituta discesit.* But this must be warily understood, for as *Arnoldus* objects, *lib. 1. breviar. 18. cap. Quid coitus ad melancholicum succum?* What affinity have these two? [i] *except it be manifest that superabundance of seed, or fulness of blood be a cause, or that love, or an extraordinary desire of Venus have gone before*, or that as *Lod. Mercatus* excepts, they be very flatuous, and have been otherwise accustomed unto it. *Montaltus cap.* 27. will not allow of moderate *Venus* to such as have the Gout, Palsie, Epilepsie, Melancholy, except they be very lusty, and full of bloud. [k] *Lodovicus Antonius lib. med. miscel.* in his chapter of *Venus*, forbids it utterly to all Wrestlers, Ditchers, labouring men, &c. [l] *Ficinus* and [m] *Marsilius Cognatus* put *Venus* one of the five mortall enemies of a student: *It consumes the spirits, and weakneth the brain. Halyabbas* the *Arabian. 5. Theor. cap. 36.* and *Iason Pratensis* make it the fountain of most diseases, [n] *but most pernicious to them who are cold and dry*; a melancholy man must not meddle with it, but in some cases. *Plutarch* in his book *de san. tuend.* accounts of it as one of the three principall signs and preservers of health, temperance in this kinde; [o] *To rise with an appetite, to be ready to work, and abstain from venery, tria saluberrima*, are three most healthfull things. We see their opposites how pernicious they are to mankinde, as to all other creatures they bring death, and many ferall diseases: *Immodicis brevis est ætas & rara senectus. Aristotle* gives instance in Sparrows, which are *parùm vivaces ob salacitatem*, [p] short lived because of their salacity, which is very frequent, as *Scoppius* in *Priapiis* will better inform you. The extremes being both bad, * the *medium* is to be kept, which cannot easily be determined. Some are better able to sustain, such as are hot and moist, phlegmatick, as *Hippocrates* insinuateth, some strong and lustie, well fed like [q] *Hercules*, [r] *Proculus* the Emperour, lusty *Laurence*, [s] *prostibulum faminæ Messalina* the Empress, that by Philters, and such kinde of lascivious meats, use all means to [t] inable themselves: and brag of it in the end, *confodi multas enim, occidi vero paucas per ventrem vidisti*, as that Spanish * *Celestina* merrily said: others impotent, of a cold and dry constitution cannot sustain those gymnicks without great hurt done to their own bodies, of which number (though they be very prone to it) are melancholy men for the most part.

[i] *Nisi certo constet nimium semen aut sanguinem causam esse, aut amor præcesserit, aut, &c.*
[k] *Athletis, Arthriticis, podagricis nocet, nec opportuna prodest, nisi fortibus & qui multo sanguine abundant. Idem Scaliger exerc. 269. Turcis ideo luctatoribus prohibitum.*
[l] *De sanit. tuend. lib. 1.*
[m] *Lib. 1. ca. 7. exhaurit enim spiritus animumq; debilitat.*
[n] *Frigidis & siccis corporibus inimicissima.*
[o] *Vesci intra satietatem, impigrum esse ad laborem, vitale semen conservare.*
[p] *Nequitia est quæ te non sinit esse senem.*
* *Vide Montanum, Pet. Godefridum, Amorum lib. 2. cap. 6. curiosum de his, nam & numerum definit è Talmudistis, unicuiq; sciatis assignari suum tempus, &c.*
[q] *Thespiadas genuit.*
[r] *Vide Lampridium vit. ejus 4.*
[s] *Et lassata viris, &c.*
[t] *Vid. Mizald. cent. 8. 11. Lemnium lib. 2. cap. 16. Catullum ad Ipsithilam, &c. Ovid. Eleg. lib. 3. & 6. &c. quot itinera una nocte confecissent, tot coronas ludicro deo puta Triphallo, Marsiæ, Hermæ, Priapo donarent, Cingemus tibi mentulam coronis, &c.*
* *Pernoboscodid. Gasp. Barthii.*

Memb. 3.

Ayr rectified. With a digression of the Ayr.

AS a long-winged Hawk when he is first whistled off the fist, mounts aloft, and for his pleasure fetcheth many a circuit in the Ayr, still soaring higher and higher, till he be come to his full pitch, and in the end when the game is sprung, comes down amain, and stoopes upon a sudden: so will I, having now

now come at laſt into theſe ample fields of Ayre, wherein I may freely expatiate and exerciſe my ſelf for my recreation, a while rove, wander round about the world, mount aloft to thoſe æthereall orbs and celeſtiall ſpheres, and ſo deſcend to my former elements again. In which progreſs, I will firſt ſee whether that relation of the Frier of [u] *Oxford* be true, concerning thoſe Northern parts under the Pole (if I meet *obitèr* with the wandring *Iew*, *Elias Artifex*, or *Lucians Icaromenippus*, they ſhall be my guides) whether there be ſuch 4. *Euripes*, and a great rock of Loadſtones, which may cauſe the needle in the Compaſs ſtill to bend that way, and what ſhould be the true cauſe of the variation of the compaſs, [x] is it a magneticall rock, or the Pole-ſtar, as *Cardan* will; or ſome other ſtar in the bear, as *Marſilius Ficinus*; or a magneticall meridian, as *Maurolicus*; *Vel ſitus in venâ terræ*, as *Agricola*; or the nearneſs of the next Continent, as *Cabeus* will; or ſome other cauſe, as *Scaliger*, *Corteſius*, *Conimbricenſes*, *Peregrinus*, contend; why at the *Azores* it looks directly North, otherwiſe not? In the Mediterranean or Levant (as ſome obſerve) it varies 7. grad. by and by 12. and then 22. In the *Baltick* Seas, near *Raſceburg* in *Finland*, the needle runs round, if any ſhips come that way, though [a] *Martin Ridley* write otherwiſe, that the needle near the Pole will hardly be forced from his direction. 'Tis fit to be enquired whether certain rules may be made of it, as 11. *grad. Lond. variat. alibi* 36. *&c.* and that which is more prodigious, the variation varies in the ſame place, now taken accurately, 'tis ſo much after a few years quite altered from that it was: till we have better intelligence, let our D. *Gilbert*, and *Nicholas* [b] *Cabeus* the Jeſuite, that have both written great volumes of this ſubject, ſatisfie theſe Inquiſitors. Whether the ſea be open and navigable by the Pole artick, and which is the likelieſt way, that of *Bartiſon* the *Hollander*, under the Pole it ſelf, which for ſome reaſons I hold beſt; or by *fretum Davis*, or *Nova Zembla*. Whether [c] *Hudſons* diſcovery be true of a new found Ocean, any likelihood of *Buttons* bay in 50. degrees, *Hubberds hope* in 60. that of *ut ultra* near Sir *Thomas Roes* welcome in North-weſt *Fox*, being that the ſea ebbs and flows conſtantly there 15. foot in 12. hours, as our [d] new Cards inform us that *California* is not a Cape, but an Iland, and the Weſt-windes make the Nepe tides equall to the Spring, or that there be any probability to paſs by the ſtraights of *Anian* to *China*, by the Promontory of *Tabin*. If there be, I ſhall ſoon perceive whether [e] *Marcus Polus* the *Venetians* narration be true or falſe, of that great City of *Quinſay* and *Cambalu*; whether there be any ſuch places, or that as [f] *Matth. Riccius* the Jeſuite hath written, *China* and *Cataia* be all one, the great *Cham* of *Tartary* and the King of *China* be the ſame: *Xuntain* and *Quinſay*, and the City of *Cambalu* be that new *Paquin*, or ſuch a wall 400. leagues long to part *China* from *Tartary*: whether [g] *Presbyter Iohn* be in *Aſia* or *Africk*; *M. Polus Venetus* puts him in *Aſia*, [h] the moſt received opinion is, that he is Emperour of the *Abiſsines*, which of old was *Æthiopia*, now *Nubia*, under the *Æquator* in *Africk*. Whether [i] *Guinea* be an Iland or part of the Continent, or that hungry [k] Spaniards diſcovery of *Terra Auſtralis Incognita*, or *Magellanica*, be as true as that of *Mercurius Britannius*, or his of *Vtopia*, or his of *Lucinia*. And yet in likelihood it may be ſo, for without all queſtion it being extended from the Tropick of *Capricorn* to the circle *Antartick*, and lying as it doth in the temperate *Zone*,

u *Nich. de Lynna*, cited by *Mercator* in his Map.

x *Mons Sloto*. Some call it the higheſt hill in the world, next *Teneriffe* in the *Canaries* *Lat.* 81.

a *Cap.* 26. in his Treatiſe of magneticke bodies.

b *Lege lib.* 1. *cap.* 23. *&* 24. *de magnetica philoſophia*, *& lib.* 3. *cap.* 4.

c 1612.

d *M. Brigs*, his Map, and Northweſt *Fox*.

e *Lib.* 2. *ca.* 64. *de nob. civitat. Quinſay*, *& cap.* 10 *de Cambalu.*

f *Lib.* 4. *exped. ad Sinas*, *ca.* 3. *& lib.* 5. *c.* 18.

g *M. Polus in Aſia Presb. Joh. meminit lib.* 2. *cap.* 30.

h *Alluareſius & alii.*

i *Lat.* 10. *Gr. Auſt.*

k *Ferdinando de Quir. Anno* 1612.

242 *Zone*, cannot chuse but yeeld in time some flourishing kingdomes to succeeding ages, as *America* did unto the *Spaniards*. *Shouten* and *Le Meir* have done well in the discovery of the Streights of *Magellan*, in finding a more convenient passage to *Mare pacificum*: me thinks some of our modern *Argonautes* should prosequute the rest. As I go by *Madagascar*, I would see that great Bird [l] *Rucke*, that can carry a man and horse or an Elephant, with that *Arabian Phœnix* described by [m] *Adricomius*; see the Pellicanes of *Ægypt*, those *Scythian* Gryphes in *Asia*: And afterwards in *Africk* examine the fountains of *Nilus*, whether *Herodotus*, [o] *Seneca*, *Plin. lib.* 5. *cap.* 9. *Strabo. lib.* 5. give a true cause of his annuall flowing, [p] *Pagaphetta* discourse rightly of it, or of *Niger* and *Senega*; examine *Cardan*, [q] *Scaligers* reasons, and the rest. Is it from those *Etesian* winds, or melting of snow in the Mountains under the *Æquator* (for *Iordan* yearly overflows when the snow melts in Mount *Libanus*) or from those great dropping perpetuall showres, which are so frequent to the inhabitants within the Tropicks, when the Sun is verticall, and cause such vast inundations in *Senega*, *Maragnan*, *Orenoque*, and the rest of those great rivers in *Zona Torrida*, which have all commonly the same passions at set times: and by good husbandry and policy, hereafter no doubt may come to be as populous, as well tilled, as fruitfull as *Ægypt* it self, or *Cauchinthina*? I would observe all those motions of the sea, and from what cause they proceed, from the Moon (as the Vulgar hold) or earths motion, which *Galileus* in the fourth dialogue of his Systeme of the world, so eagerly proves, and firmly demonstrates; or winds, as [r] some will. Why in that quiet Ocean of *Zur*, *in mari pacifico*, it is scarce perceived, in our *British* Seas most violent, in the *Mediterranean* and *Red Sea* so vehement, irregular, and diverse? Why the current in that *Atlantick Ocean* should still be in some places from, in some again towards the North, and why they come sooner than go? and so from *Moabar* to *Madagascar* in that *Indian* Ocean, the Merchants come in three weeks, as [t] *Scaliger* discusseth, they return scarce in three moneths, with the same or like windes: The continuall current is from East to West. Whether Mount *Athos*, *Pelion*, *Olympus*, *Ossa*, *Caucasus*, *Atlas*, be so high as *Pliny*, *Solinus*, *Mela* relate, above Clouds, Meteors, *Vbi nec auræ nec venti spirant*, (insomuch that they that ascend dy suddenly very often, the aire is so subtile) 1250. paces high, according to that measure of *Dicearchus*, or 78. miles perpendicularly high, as *Jacobus Mazonius*, *sec.* 3. & 4. expounding that place of *Aristotle* about Mount *Caucasus*; and as [t] *Blancanus* the Jesuite contends out of *Clavius* & *Nonius* demonstrations *de Crepusculis*: or rather 32. stadiums, as the most received opinion is; or 4. miles, which the height of no mountain doth perpendicularly exceed, & is equal to the greatest depths of the Sea, wch is, as *Scaliger* holds 1580. paces *Exer.* 38. others 100. paces. I would see those inner parts of *America*, whether there be any such great City of *Manoa*, or *Eldorado* in that golden Empire, where the high ways are as much beaten (one reports) as between *Madril* & *Valedolit* in *Spain*; or any such *Amazones* as he relates, or gigantical Patagones in *Chica*; with that miraculous mountain [u] *Yhouyapab* in the Northren *Brasile*, *cujus jugum sterniter in amœnissimam planitiem, &c.* or that of *Pariacacca* so high elevated in *Peru*. [x] The pike of *Teneriff* how high it is? 70. miles, or 50. as *Patricius* holds, or 9. as *Snellius* demonstrates in his *Erotosthenes*: see that strang* *Cirknickzerksey* lake

l *Alarum pennæ continent in longitudine* 12. *passus, elephantem in sublime tollere potest. Polus l.*3.*c.*40.

m *Lib.* 2. *Descript. terræ sanctæ.*

o *Natur. quæst. lib.*4.*cap.*2.

p *Lib. de reg. Congo.*

q *Exercit.* 47.

r See M. *Carpenters* Geography, *lib.* 2. *cap.*6. *& Bern. Telesius lib. de mari.*

s *Exercit.*52. *de maris motu causæ investigandæ: prima reciprocationis, secunda varietatis, tertia celeritatis quarta cessationis, quinta privationis, sexta contrarietatis. Patritius* saith 52. miles in heighth.

t *Lib. de explicatione locorum Mathem. Aristot.*

u *Laet lib.* 17. *cap.*18. *descrip. occid. Ind.*

x *Luge alii vocant.*

* *Geor. Wernerus, Aquæ tanta celeritate erumpunt & absorbentur, ut expedito equiti aditum intercludant.*

lake in *Carniola*, whose waters gush so fast out of the ground, that they will overtake a swift horseman, and by and by with as incredible celerity are supped up: which *Lazius* and *Warnerus* make an argument of the *Argonautes* sayling under ground. And that vast den or hole called [y] *Esmellen* in *Muscovia, quæ visitur horrendo hiatu, &c.* which if any thing casually fall in, makes such a roaring noise, that no thunder, or ordnance, or warlike engin can make the like; such another is *Gilbers* Cave in *Lapland*, with many the like. I would examine the *Caspian* Sea, and see where and how it exonerates it self, after it hath taken in *Volga*, *Iaxares*, *Oxus*, and those great rivers; at the mouth of *Oby*, or where? What vent the *Mexican* lake hath, the *Titicacan* in *Peru*, or that circular pool in the vale of *Terapeia*, of which *Acosta l.* 3. *c.* 16. hot in a cold country, the Spring of which boils up in the middle twenty foot square, and hath no vent but exhalation: and that of *Mare mortuum* in *Palestina*, of *Thrasumene*, at *Perusium* in *Italy*: the *Mediterranean* it self. For from the *Ocean*, at the Straights of *Gibralter*, there is a perpetuall current into the *Levant*, and so likewise by the *Thracian Bosphorus* out of the *Euxine* or black Sea, besides all those great rivers of *Nilus*, *Padus*, *Rhodanus*, &c. how is this water consumed, by the Sun, or otherwise? I would find out with *Trajan* the fountaines of *Danubius*, of *Ganges*, *Oxus*, see those *Egyptian Pyramids*, *Trajans* bridge, *Grotta de Sybilla*, *Lucullus* Fish-ponds, the Temple of *Nidrose*, *&c.* And, if I could, observe what becomes of Swallowes, Storkes, Cranes, Cuckowes, Nightingales, Redstarts, and many other kinde of singing birds, water-fowls, Hawks, &c. some of them are onely seen in Summer, some in Winter; some are observed in the [z] snow, and at no other times, each have their seasons. In winter not a bird is in *Muscovie* to be found, but at the spring in an instant the woods and hedges are full of them, saith [p] *Herbastein*: how comes it to pass? Do they sleep in winter, like *Gesners* Alpine mice; or do they lye hid (as [q] *Olaus* affirmes) *in the bottome of lakes and rivers*, spiritum continentes? *often so found by Fishermen in Poland and Scandia, two together, mouth to mouth, wing to wing; and when the spring comes they revive again, or if they be brought into a stove, or to the fire side.* Or do they follow the Sun, as *Peter Martyr legat. Babylonica l.* 2. manifestly convicts, out of his own knowledge: for when he was Embassadour in *Egypt*, he saw Swallowes, Spanish Kites, [t] and many such other *European* birds, in December and January very familiarly flying, and in great abundance, about *Alexandria, ubi floridæ tunc arbores ac viridaria.* Or lye they hid in caves, rocks, and hollow trees, as most think, in deep *Tin-mines* or *Sea-cliffes*, as [*] Mr *Carew* gives out? I conclude of them all, for my part, as [r] *Munster* doth of Cranes and storks: whence they come, whither they goe, *incompertum adhuc*, as yet we know not. We see them here, some in summer, some in winter: *Their comming and going is sure in the night: in the plaines of Asia* (saith he) *the storkes meet on such a set day, he that comes last is torn in peeces, and so they get them gon.* Many strange places, *Isthmi*, *Euripi*, *Chersonesi*, creekes, havens, promontories, straights, lakes, bathes, rocks, mountaines, places, and fields, where Cities have bin ruined or swallowed, battels fought, creatures, Sea-monsters, *Remora*, &c. minerals, vegetals. Zoophites were fit to be considered in such an expedition, and amongst the rest, that of [m] *Harbastein* his *Tartar* lambe, [n] *Hector Boethius* goos-

[y] *Boissardus de Magis cap. de Pilapiis.*

[z] *In campis Lovicen. solum visuntur in vive, & ubinam vere, æstate, autumno se occultant. Hermes Polit. l.* 1. *Iul. Bellius.*

[p] *Statim ineunte vere sylvæ strepunt corum cantulenis. Muscovit. comment.*

[q] *Immergunt se fluminibus, lacubusq; per hyemem totam, &c.*

[t] *Cæteraq; volucres Pontum hyeme adveniente è nostris regionibus Europeis transvolantes.*

[*] Survay of Cornwall.

[r] *Porro ciconiæ quonam è loco veniant, quò se conferant, incompertum adhuc, agmen venientium, descendentium, ut gruum venisse cernimus, nocturnis opinor temporibus. In patentibus Asiæ campis certo die congregant se, eam quæ novissime advenit lacerant, inde avolant. Cosmog. l.* 4. *c.* 126.

[m] *Comment. Muscov.*

[n] *Hist. Scot. l.* 1.

244 goos-bearing tree in the *Orchades*, to which *Cardan lib. 7. cap. 36. de rerum varietat.* subcribes : ° *Vertomannus* wonderfull palme, that * fly in *Hispaniola*, that shines like a torch in the night, that one may well see to write; those spherical stones in *Cuba* which nature hath so made, and those like Birds, Beasts, Fishes, Crowns, Swords, Sawes, Pots, &c. usually found in the metall-mines in *Saxony* about *Mansfield*, and in *Poland* neer *Nokow* and *Pallukie*, as † *Munster* and others relate. Many rare creatures and novelties each part of the world affords : amongst the rest, I would know for a certain whether there be any such men, as *Leo Suavius* in his comment on *Paracelsus de sanit. tuend.* and * *Gaguinus* records in his description of *Muscovie*, *that in Lucomoria, a Province in Rusia, lye fast asleep as dead all winter, from the 27. of November, like frogges and swallowes, benummed with cold, but about the 24. of April in the Spring they revive again, and goe about their busines.* I would examine that demonstration of *Alexander Picolomineus*, whether the earths *superficies* be bigger than the seas; or that of *Archimedes* be true, the *superficies* of all water is even ? Search the depth, and see that variety of Sea-monsters and fishes, Mare-maids, Sea-men, Horses, &c. which it affords. Or whether that be true which *Iordanus Brunus* scoffes at, that if God did not detain it, the Sea would overflow the earth by reason of his higher site, and which *Josephus Blancanus* the Jesuite in his interpretation on those mathematicall places of *Aristotle*, foolishly feares, and in a just tract proves by many circumstances, that in time the Sea will waste away the land, and all the globe of the earth shall be covered with waters; *Risum teneatis amici ?* what the sea takes away in one place it addes in another. Mee thinks he might rather suspect the Sea should in time be filled by land, trees grow up, carcasses, &c. that all-devouring fire, *omnia devorans & consumens*, will sooner cover and dry up the vast Ocean with sand and ashes. I would examine the true seat of that terrestriall † Paradise, and where *Ophir* was whence *Solomon* did fetch his gold; from *Peruana*, which some suppose, or that *Aurea Chersonesus*, as *Dominicus Niger*, *Arias Montanus*, *Goropius*, and others will. I would censure all *Plinies*, *Solinus*, *Strabo's*, St *Iohn Mandevils*, *Olaus Magnus*, *Marcus Polus* lyes, correct those errors in navigation, reforme Cosmographicall Chartes, and rectifie longitudes, if it were possible; not by the Compass, as some dream, with *Mark Ridley* in his treatise of magneticall bodies, *cap. 43.* for as *Cabeus magnet. philos. lib. 3. cap. 4.* fully resolves, there is no hope thence, yet I would observe some better meanes to find them out.

I would have a convenient place to goe down with *Orpheus*, *Vlysses*, *Hercules*, ᵖ *Lucians Menippus*, at St. *Patricks* Purgatory, at *Trophonius* den, *Hecla* in *Island*, *Ætna* in *Sicily*, to descend and see what is done in the bowels of the earth; do stones and metalls grow there still ? how come firre trees to be † digged out from tops of hills, as in our mosses, & marishes all over *Europe* ? How come they to dig up fish bones, shells, beams, iron-works, many fathomes under ground, & anchors in mountains far remote from all seas. * *Anno* 1460. at *Berna* in *Suitzerland* 50. fathom deep a ship was dig'd out of a mountain, where they got metall ore, in which

° *Vertomannus l. 5. c. 16.* mentioneth a tree that bears fruits to eat, wood to burn, bark to make ropes, wine and water to drink, oyl and sugar, and leaves as tiles to cover houses, flowers for clothes, &c.

* *Animal insectum Cusino, ut quis legere vel scribere possit sine alterius ope luminis.*

† *Cosmog. lib. 1. cap. 43 5. & lib. 3. cap. 1. habent ollas à natura formatas è terra extractas, similes illis à figulis factis, coronas, pisces, aves, & omnes animantium species.*

* *Vt solent hirundines & ranæ præ frigoris magnitudine mori, & postea redeunte vere 24. Aprilis revivisc ere.*

† *Vid. Pererium in Gen. Cor. à Lapide, & alios.*

ᵖ *In Necyomantia Tom. 2.*

† *Fracastorius lib. de simp. Georgius Merula lib. de mem. Julius Billius, &c.*

* *Simlerus, Ortelius, Brachius centum sub terra reperta est, in qua quadraginta octo cadavera inerant, Anchoræ, &c.*

were

were 48. carcaſſes of men, with other merchandiſe. That ſuch things are ordinarily found in tops of hils, *Ariſtotle* inſinuates in his meteors,† *Pomponius Mela* in his firſt book, *c. de Numidia*, and familiarly in the *Alpes* ſaith * *Blancanus* the Jeſuite, the like is to be ſeen: Came this from Earth-quakes, or from Noahs floud, as Chriſtians ſuppoſe, or is there a viciſſitude of Sea & land, as *Anaximenes* held of old, the mountaines of *Theſſaly* would become Seas, and Seas again Mountaines? The whole world belike ſhould be new moulded, when it ſeemed good to thoſe all-commanding Powers, & turned inſide out, as we do hay-cocks in Harveſt, top to bottom, or bottom to top: or as we turn apples to the fire, move the world upon his Center; that which is under the *Poles* now, ſhould be tranſlated to the *Æquinoctiall*, & that which is under the torrid Zone to the Circle *Artique* & *Antartique* another while, and ſo be reciprocally warmed by the Sun: or if the worlds be infinite, and every fixed ſtar a Sun, with his compaſſing Planets (as *Brunus* and *Campanella* conclude) caſt three or four Worlds into one; or elſe of one old world make three or four new, as it ſhall ſeem to them beſt. To proceed, if the earth be 21500. miles in [f] compaſs, its Diameter is 7000. from us to our *Antipodes*, and what ſhall be comprehended in all that ſpace? What is the Center of the earth? is it pure element onely, as *Ariſtotle* decrees, inhabited (as [t] *Paracelſus* thinks) with creatures, whoſe Chaos is the earth: or with *Fairies*, as the woods and waters (according to him) are with *Nymphes*, or as the Aire with Spirits? *Dioniſiodorus*, a Mathematician in [u] *Pliny*, that ſent a letter *ad ſuperos* after he was dead, from the Center of the earth, to ſignifie what diſtance the ſame center was from the *ſuperficies* of the ſame, *viz.* 42000. *ſtadiums*, might have done well to have ſatiſfied all theſe doubts. Or is it the place of hell, as *Virgil* in his *Æneides*, *Plato*, *Lucian*, *Dantes*, and others poetically deſcribe it, and as many of our Divines think? In good earneſt, *Anthony Ruſca*, one of the ſociety of that *Ambroſian* Colledge in *Millan*, in his great volume *de Inferno lib. 1. cap. 47.* is ſtiffe in this tenent, 'tis a corporeall fire tow, *cap. 5. l. 2.* as he there diſputes. *Whatſoever Philoſophers write* (ſaith [x] *Surius*) *there be certain mouthes of hell, and places appointed for the puniſhment of mens ſouls, as at* Hecla *in* Iſland, *where the ghoſts of dead men are familiarly ſeen, and ſometimes talk with the living: God would have ſuch viſible places, that mortal men might be certainly informed, that there be ſuch puniſhments after death, and learn hence to fear God. Kranzius dan. hiſt. lib. 2. cap. 24.* ſubſcribes to this opinion of *Surius*, ſo doth *Colerus cap. 12. lib. de immortal. animæ* (out of the authority belike of St. *Gregory*, *Durand*, and the reſt of the Schoolmen, who derive as much from *Ætna* in *Sicily*, *Lypara*, *Hyera*, and thoſe ſulphureous *Vulcanian* Ilands) making *Terra del Fuego*, and thoſe frequent *Vulcanes* in *America*, of which *Acoſta lib. 3. cap. 24.* that fearfull mount *Hecklebirg* in *Norway*, an eſpeciall argument to prove it, [y] *where lamentable ſcreeches and howlings are continually heard, which ſtrike a terrour to the Auditors; fiery chariots are commonly ſeen to bring in the ſouls of men in the likeneſſe of crows, and divels ordinarily goe in and out.* Such another proofe is that place neer the Pyramides in *Egypt*, by *Cairo*, as well to confirme this as the reſurrection, mentioned by [z] *Kornmannus mirac. mort. lib. 1. cap. 38. Camerarius oper. ſuc. cap. 37. Bredenbachius peregr. ter. ſanct.* and ſome others, *where once a yeere dead bodies ariſe about March,*

† *Piſces & conchæ in montibus reperiuntur.*

* *Lib. de locis Mathemat. Ariſtot.*

f Or plain, as *Patricius* holds, which *Auſtin*, *Lactantius*, and ſome others, held of old as round as a trencher.

t *Li. de Zilphia & Pigmeis*, they penetrate the earth as we do the aire.

u *Lib. 2 c. 112.*

x *Commentar. ad annum* 1537. *Quicquid dicunt Philoſophi, quædam ſunt Tartari oſtia, & loca puniendis animis deſtinata, ut Hecla mons, &c. ubi mortuorum ſpiritus viſuntur, &c. voluit Deus extare talia loca, ut diſcant mortales.*

y *Ubi miſerabiles ejulantium voces audiuntur, qui auditoribus horrorem incutiunt haud vulgarem, &c.*

z *Ex ſepulchris apparent menſe Martio, & rurſus ſub terram ſe abſcondunt, &c.*

246 *March, and walk, and after a while hide themselves again: thousands of people come yearly to see them.* But these and such like testimonies others reject, as fables, illusions of spirits, and they will have no such locall known place, more than *Styx* or *Phlegeton*, *Pluto's* Court, or that poeticall *Infernus*, where *Homers* soul was seen hanging on a tree, &c. to which they ferried over in *Charons* boat, or went down at *Hermione* in *Greece*, *compendiaria ad inferos via*, which is the shortest cut, *quia nullium à mortuis naulum eo loci exposcunt*, (saith [a] *Gerbelius*) and besides there were no fees to be paid. Well then, is it Hell, or Purgatory, as *Bellarmine*; or *Limbus patrum*, as *Gallucius* will, & as *Rusca* will (for they have made maps of it) [b] or *Ignatius* parler? *Virgil*, sometimes Bishop of *Saltburg* (as *Aventinus Anno.* 745. relates) by *Bonifacius* Bishop of *Mentz* was therefore called in question, because he held *Antipodes* (which they made a doubt whether Christ died for) and so by that means took away the seat of Hell, or so contracted it, that it could bear no proportion to Heaven, and contradicted that opinion of *Austin*, *Basil*, *Lactantius*, that held the earth round as a trencher (whom *Acosta* & common experience more largely confute) but not as a ball; and *Ierusalem* where Christ died the middle of it; or *Delos*, as the fabulous *Greeks* fained: because when *Iupiter* let two Eagles loose, to flye from the worlds ends East & West, they met at *Delos*. But that scruple of *Bonifacius* is now quite taken away by our latter Divines: *Franciscus Ribera in cap.* 14. *Apocalyps.* will have Hell a materiall & locall fire in the center of the earth, 200. *Italian* miles in diameter, as he defines it out of those words, *Exivit sanguis de terrâ——per stadia mille sexcenta, &c.* But *Lessius lib.* 13. *de moribus divinis cap.* 24. will have this locall hell far less, one *Dutch* mile in Diameter, all filled with fire and brimstone: because, as he there demonstrates, that space Cubically multiplyed, will make a Sphere able to hold eight hundred thousand millions of damned bodies (allowing each body six foot square) which will abundantly suffice; *Cùm certum sit, inquit, factâ subductione, non futuros centies mille milliones damnandorum.* But if it be no materiall fire (as *Sco-Thomas*, *Bonaventure*, *Soncinas*, *Voscius*, and others argue) it may be there or elsewhere, as *Keckerman* disputes *System. Theol.* for sure somewhere it is, *certum est alicubi, etsi definitus circulus non assignetur.* I will end the controversie in [c] *Austins* words, *Better doubt of things concealed, than to contend about uncertainties, where* Abrahams *bosome is, and hell fire:* [d] *Vix à mansuetis, à contentiosis nunquam invenitur*; scarce the meek, the contentious shall never finde. If it be solid earth, 'tis the fountain of metals, waters, which by his innate temper turns Aire into water, which springs up in severall chinks, to moisten the earths *superficies*, and that in a tenfold proportion (as *Aristotle* holds) or else these fountains come directly from the sea, by [e] secret passages, and so made fresh again, by running through the bowels of the earth; and are either thick, thin, hot, cold, as the matter or minerals are by which they pass; or as *Peter Martyr Ocean. Decad. lib.* 9. and some others hold, from [f] abundance of rain that fals, or from that ambient heat and cold, which alters that inward heat, and so *per consequens* the generation of waters. Or else it may be full of winde, or a sulphureous innate fire, as our Meteorologists enform us, which sometimes breaking out, causeth those horrible Earth-quakes, which are so frequent in these dayes in *Japan*, *China*, and

a *Descript. Græc. lib.* 6. *de Pelop.*

b *Conclave Ignatii.*

c *Melius dubitare de occultis, quam litigare de incertis, ubi flamma inferni, &c.*

d See *Dr. Raynolds prælect.* 55. *in Apoc.*

e As they come from the Sea, so they return to the Sea again by secret passages, as in all likelihood the *Caspian* Sea vents it self into the *Euxine* or *Ocean.*

f *Seneca quæst. lib. cap.* 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. *de causis aquarum perpetuis.*

and oftentimes swallow up whole Cities. Let *Lucians Menippus* consult with or aske of *Tiresias*, if you will not beleeve Philosophers, he shall cleare all your doubts when he makes a second voiage.

In the mean time let us consider of that which is *sub dio*, and finde out a true cause, if it be possible, of such accidents, Meteors, alterations, as happen above ground. Whence proceed that variety of manners, and a distinct character (as it were) to severall nations? Some are wise, subtil, witty; others dull, sad and heavy; some big, some little, as *Tully de Fato*, *Plato in Timæo*, *Vegetius* and *Bodine* proves at large, *method. cap.* 5. some soft, and some hardy, barbarous, civill, black, dun, white, is it from the aire, from the soyle, influence of stars, or some other secret cause? Why doth *Africa* breed so many venemous beasts, *Ireland* none? *Athens* Owles, *Creet* none? * Why hath *Daulis* and *Thebes* no Swallowes (so *Pausanias* informeth us) as well as the rest of *Greece*, † *Ithaca* no Hares, *Pontus* Asses, *Scythia* Swine? whence come this variety of complections, colours, plants, birds, beasts, x metals, peculiar almost to every place? Why so many thousand strange birds and beasts proper to *America* alone, as *Acosta* demands *lib.* 4. *cap.* 36. were they created in the six dayes, or ever in *Noahs* Arke? if there, why are they not dispersed and found in other countries? It is a thing (saith he) hath long held me in suspence; no *Greek*, *Latine*, *Hebrew* ever heard of them before, and yet as differing from our *European* animals, as an egg and a chesnut: and which is more, kine, horses, sheep, &c. till the *Spaniards* brought them were never heard of in those parts? How comes it to pass, that in the same site, in one Latitude, to such as are *Periœci*, there should be such difference of soyle, complexion, colour, metall, aire, &c. The *Spaniards* are white, and so are *Italians*, when as the Inhabitants about y *Caput bonæ spei* are Blackemores, and yet both alike distant from the *Æquator*: nay, they that dwell in the same parallel line with these *Negro's*, as about the Straights of *Magellan*, are white coloured, and yet some in *Presbyter Johns* country in *Æthiopia* are dun; they in *Zeilan* and *Malabar* parallel with them again black: *Manamotapa* in *Africk*, and St. *Thomas* Isle are extreme hot, both under the line, cole black their Inhabitants, whereas in *Peru* they are quite opposite in colour, very temperate, or rather cold, and yet both alike elevated. *Mosco* in 53. degrees of latitude extreme cold, as those Northern countries usually are, having one perpetuall hard frost all winter long: and in 52. deg. lat. sometimes hard frost and snow all summer, as in *Buttons* Bay, &c. or by fits; and yet z *England* neere the same Latitude, and *Ireland*, very moist, warme, and more temperate in Winter than *Spain*, *Italy*, or *France*. Is it the sea that causeth this difference, and the Aire that comes from it: Why then is a *Ister* so cold neere the *Euxine*, *Pontus*, *Bithinia*, and all *Thrace*; *frigidas regiones Maginus* calls them, and yet their latitude is but 42. which should be hot: b *Quevira*, or *Nova Albion* in *America*, bordering on the sea, was so cold in July, that our c Englishmen could hardly endure it. At *Noremberga* in 45. lat. all the sea is frozen Ice, and yet in a more Southern latitude than ours. *New England*, and the Island of *Cambriall Colchos*, which that noble Gentleman Mr *Vaughan*, or *Orpheus Iunior*, describes in his Golden Fleece, is in the same latitude with little *Britaine* in *France*, and yet their winter begins not till January, their Spring till May; which search he accounts worthy

* *In iis nec pullos hirundines excludunt, neq;, &c.*
† *Th. Ravennas lib. de vit. hom. prærog. ca. ult.*
x *At Quito in Peru. Plus auri quam terræ fodituri in aurifodinas.*
y *Ad Caput bonæ spei incolæ sunt nigerrimi: Si sol causa, cur non Hispani & Itali æq; nigri, in eadem latitudine, æq; distantes ab Æquatore, hi ad Austrum, illi ad Boream? qui sub Presbytero Johan. habitant subfusci sunt, in Zeilan & Malabar nigri, æq; distantes ab Æquatore, eodemq; cœli parallelo: sed hoc magis mirari quis possit, in tota America nusquam nigros inveniri, præter paucos in loco Quareno illis dicto: quæ hujus coloris causa efficiens, cœlive an terræ qualitas, an soli proprietas, aut ipsorum hominum innata ratio, aut omnia? Ortelius in Africa Theat.*
z *Regio quocunq; anni tempore temperatissima. Ortel. Multas Galliæ & Italiæ Regiones, molli tepore, & benigna quadam temperie prorsus antecellit, Jovi.*
a *Lat. 45. Danubii.*
b *Quevira lat. 40.*
c *In Sir Fra. Drakes voiage.*

248 worthy of an Astrologer: is this from the Easterly winds, or melting of ice and snow dissolved within the circle Artick; or that the aire being thick, is longer before it be warm by the Sun beams, and once heated like an oven will keep it self from cold? Our Climes breed lice, * *Hungary* and *Ireland malè audiunt* in this kinde; come to the *Azores*, by a secret vertue of that aire they are instantly consumed, and all our European vermine almost, saith *Ortelius*. *Egypt* is watred with *Nilus* not far from the sea, and yet there it seldome or never rains: *Rhodes*, an Iland of the same nature, yeelds not a cloud, and yet our Ilands ever dropping and inclining to rain. The *Atlantick* Ocean is still subject to storms, but in *Del Zur*, or *Mari pacifico*, seldome or never any. Is it from Topick stars, *apertio portarum*, in the Dodecotemories or constellations, the Moons mansions, such aspects of Planets, such winds, or dissolving ayre, or thick ayre, which causeth this and the like differences of heat and cold? *Bodin* relates of a *Portugal* Embassadour, that coming from [d] *Lisbon* to [e] *Dantzick* in *Spruce*, found greater heat there than at any time at home. *Don Garcia de Sylva*, Legat to *Philip* 3. King of *Spain*, residing at *Spahan* in *Persia* 1619. in his letter to the Marques of *Bedmar*, makes mention of greater cold in *Spahan*, whose lat. is 31. gr. than ever he felt in *Spain*, or any part of *Europe*. The torrid Zone was by our predecessors held to be inhabitable, but by our modern travelers found to be most temperate, bedewed with frequent rains, and moistning showers, the Brise and cooling blasts in some parts, as * *Acosta* describes, most pleasant and fertile. *Arica* in *Chili* is by report one of the sweetest places that ever the Sun shined on, *Olympus terræ*, an heaven on earth: how incomparably do some extoll *Mexico* in *Nova Hispania*, *Peru*, *Brasile?* &c. in some again hard, dry, sandy, barren, a very Desert, and still in the same latitude. Many times we finde great diversity of aire in the same [f] country, by reason of the site to seas, hills, or dales, want of water, nature of soil, and the like: as in *Spain Arragon* is *aspera & sicca*, harsh and evill inhabited; *Estramedura* is dry, sandy, barren most part, extreme hot by reason of his plains, *Andaluzia* another Paradise, *Valence* a most pleasent aire, and continually green; so is it about [g] *Granado*, on the one side fertile plains, on the other, continuall snow to be seen all Summer long on the hill tops. That their houses in the *Alpes* are three quarters of the yeer covered with snow, who knows not? That *Tenariffa* is so cold at the top, extreme hot at the bottome: *Mons Atlas* in *Africk*, *Libanus* in *Palestina*, with many such, *tantos inter ardores fidos nivibus*, * *Tacitus* calls them, and *Radzivilus epist. 2. fol.* 27. yeelds it to be far hotter there than in any part of *Italy*: 'tis true; but they are highly elevated, near the middle Region, and therefore cold, *ob paucam solarium radiorum refractionem*, as *Serrarius* answers, *com. in 3. cap. Iosua quæst. 5. Abulensis quæst.* 37. In the heat of summer, in the Kings Palace in *Escuriall* the aire is most temperate, by reason of a cold blast which comes from the snowie mountains of *Sierra de Cadarama* hard by, when as in *Toledo* it is very hot: so in all other countries. The causes of these alterations are commonly by reason of their neerness (I say) to the middle Region: but this diversity of aire, in places equally site, elevated and distant from the Pole, can hardly be satisfied with that diversity of Plants, Birds, Beasts, which is so familiar with us: with *Indians*, every where,

* *Lansius orat. contra Hungaros.*

d *Lisbon lat.* 38.
e *Dantzick lat.* 54.

* *De nat. novi orbis lib. 1. cap. 9. Suavissimus omnium locus, &c.*

f The same variety of weather *Lod. Guicciardine* observes betwixt *Liege* and *Ajax* not far distant, *descript. Belg.* g *Magin. Quadus.*

* *Hist. lib. 5.*

where, the Sun is equally distant, the same verticall stars, the same irradiations of Planets, Aspects alike, the same neerness of seas, the same superficies, the same soyl, or not much different. Under the *Equator* it self, amongst the *Sierra's*, *Andes*, *Lanes*, as *Herrera*, *Laet*, and * *Acosta* contend, there is *tam mirabilis & inopinata varietas*, such variety of weather, *ut meritò exerceat ingenia*, that no Philosophy can yet finde out the true cause of it. When I consider how temperate it is in one place, saith † *Acosta*, within the Tropick of *Capricorn*, as about *La-plate*, and yet hard by at *Potosa*, in that same altitude, mountainous alike, extreme cold; extreme hot in *Brasile*, &c. *Hìc ego*, saith *Acosta*, *philosophiam Aristotelis metereologicam vehementèr irrisi, cùm, &c.* when the Sun comes neerest to them, they have great tempests, storms, thunder and lightning, great store of rain, snow: and the foulest weather when the Sun is verticall, their rivers over-flow, the morning fair and hot, noon day cold and moist: all which is opposite to us. How comes it to pass? *Scaliger poetices l. 3. c. 16.* discourseth thus of this subject. How comes, or wherefore is this *temeraria syderum dispositio*, this rash placing of Stars, or as *Epicurus* will, *fortuita*, or accidentall? Why are some big, some little, why are they so confusedly, unequally site in the heavens, and set so much out of order? In all other things Nature is equall, proportionable, and constant; there be *justæ dimensiones, & prudens partium dispositio*, as in the frabrick of man, his eys, ears, nose, face, members are correspondent, *cur non idem cælo opere omnium pulcherrimo?* Why are the heavens so irregular, *neque paribus molibus, neq; paribus intervallis*, whence is this difference? *Diversos* (he concludes) *efficere locorum Genios*, to make diversity of countries, soils, maners, customs, characters and constitutions among us, *ut quantum vicinia ad charitatem addat, sydera distrahant ad perniciem*, and so by this means *fluvio vel monte distincti sunt dissimiles*, the same places almost shall be distinguished in maners. But this reason is weak and most unsufficient. The fixed stars are removed since *Ptolomies* time 26. gr. from the first of *Aries*, and if the earth be immovable, as their site varies, so should countries vary, and divers alterations would follow. But this we perceive not; as in *Tullies* time with us in *Britain*, *cœlum visu fœdum, & in quo facilè generantur nubes, &c.* 'tis so still. Wherefore *Bodine Theat. nat. lib. 2.* and some others, will have all these alterations and effects immediately to proceed from those *Genii*, Spirits, Angels, which rule and domineer in severall places; they cause storms, thunder, lightning, earthquakes, ruins, tempests, great winds, floods, &c. the Philosophers of *Conimbra*, will refer this diversity to the influence of that *Empirean* Heaven: for some say the *Exentricity* of the Sun is come neerer to the earth than in *Ptolomies* time, the vertue therefore of all the vegetals is decayed, [h] men grow less, &c. There are that observe new motions of the Heavens, new Stars, *palantia sydera*, Comets, Clouds, call them what you will, like those *Medecean*, *Burbonian*, *Austrian* planets lately detected, which do not decay, but come and go, rise higher and lower, hide and shew themselves amongst the fixed stars, amongst the Planets, above & beneath the Moon, at set times, now neerer, now farther off, together, asunder; as he that plaies upon a Sagbut by pulling it up and down alters his tones and tunes, do they their stations and places, though to us undiscerned; and from those motions proceed (as they conceive) divers alterations. *Clavius* conjectures otherwise, but they be

* *Lib. 11. ca. 7.*

† *Lib. 2. cap. 9. Cur Potosa & Plata, urbes in tam tenui intervallo, utraq; montosa, &c.*

h *Terra malos homines nunc educat atq; pusillos.*

250 be but conjectures. About *Damascus* in *Cœli-Syria* is a [i] Paradise, by reason of the plenty of waters, *in promptu causa est*, & the Desarts of *Arabia* barren, because of rockes, rolling seas of sands, and dry mountaines, *quod inaquosa* (saith *Adricomius*) *montes habens asperos, saxosos, præcipites, horroris & mortis speciem præ se ferentes*, uninhabitable therefore of men, birds, beasts, void of all greene trees, plants & fruits, a vast rocky horrid wildernesse, which by no art can be manured, 'tis evident. *Bohemia* is cold, for that it lyes all along to the North. But why should it be so hot in *Egypt*, or there never rain? Why should those [k] *Etesian* & North-Eastern winds blow continually and constantly so long together, in some places, at set times, one way still, in the dog-dayes only: here perpetual drought, there dropping showres; here foggy mists, there a pleasant Aire; here [l] terrible thunder and lightning at such set seasons, here frozen seas all the yeare, there open in the same latitude, to the rest no such thing, nay quite opposite is to be found? Sometimes, (as in [m] *Peru*) on the one side of the mountaines it is hot, on the other cold, here snow, there winde, with infinite such. *Fromundus* in his Meteors will excuse or salve all this by the Suns motion, but when there is such diversity to such as *Periœci*, or very neare site, how can that position hold?

Who can give a reason of this diversity of Meteors, that it should rain [n] Stones, Frogs, Mice, &c. Rats, which they call *Lemmer* in *Norway*, and are manifestly observed (as * *Munster* writes) by the Inhabitants, to descend and fall with some fæculent showres, and like so many Locusts, consume all that is green. *Leo Afer* speaks as much of Locusts, about *Fez* in *Barbary* there be infinite swarmes in their fields upon a sudden: so at *Arles* in *France* 1553. the like happened by the same mischief, all their grass & fruits were devoured, *magna incolarum admiratione & consternatione* (as *Valleriola obser. med. lib.* 1. *obser.* 1. relates) *cœlum subitò obumbrabant, &c.* he concludes, † it could not be from naturall causes, they cannot imagine whence they come, but from heaven. Are these and such creatures, corn, wood, stones, worms, wooll, blood, &c. lifted up into the the middle Region by the Sun beams, as * *Baracellus* the Physitian disputes, and thence let fall with showres, or there ingendred? * *Cornelius Gemma* is of that opinion, they are there conceived by celestiall influences: others suppose they are immediately from God, or prodigies raised by art and illusions of spirits, which are Princes of the ayre; to whom *Bodin lib.* 2. *Theat. Nat.* subscribes. In fine, of Meteors in generall, *Aristotles* reasons are exploded by *Bernardinus Telesius*, by *Paracelsus* his Principles confuted, and other causes assigned, *Sal, Sulphur, Mercury*, in which his Disciples are so expert, that they can alter Elements, and separate at their pleasure, make perpetuall motions, not as *Cardan, Tasneir, Peregrinus*, by some magneticall vertue, but by mixture of elements; imitate thunder, like *Salmoneus*, snow, hail, the seas ebbing and flowing, give life to creatures (as they say) without generation, and what not? *P. Nonius Salucienſis*, and *Kepler* take upon them to demonstrate, that no Meteors, Clouds, Fogges, [o] Vapors, arise higher than 50. or 80. miles, and all the rest to be purer aire or Element of fire: which [p] *Cardan*, [q] *Tycho*, and [r] *Iohn Pena* manifestly confute by refractions, and many other arguments, there is no such element of fire at all. If, as *Tycho* proves, the Moon be distant from us 50. and 60. Semidiameters of the earth: and as *Peter Nonius* will have it, the aire be so angust, what proportion

i *Nav. l.* 1. *c.* 5.

k *Strabo.*

l As under the Æquator in many parts, showres here at such a time, windes at such a time, the *Brise* they call it.

m *Ferd. Cortesius lib. Novus orbis inscript.*

n *Lapidatum est.* Livie.

* *Cosmog. li.* 4. *ca.* 22. *Hæ tempestatibus decidunt è nubibus fæculentis, depascuntur more locustorum omnia virentia.*

† *Hort. Genial. An à terra sursum rapiuntur à solo iterum cum pluviis præcipitantur? &c.*

* *Tam ominosus proventus in naturales causas referri vix potest.*

* *Cosmog. c.* 6.

o *Cardan* saith vapours rise 288. miles from the earth, *Eratosthenes* 48. miles

p *De subtil. l.* 2.

q *In progymnas.*

r *Præfat. ad Euclid. Catop.*

portion is there betwixt the other three Elements and it? to what use serves it? is it full of spirits which inhabit it, as the *Paracelsians* and *Platonists* hold, the higher the more noble, [s] full of birds, or a meer *vacuum* to no purpose? It is much controverted betwixt *Tycho Brahe* and *Christopher Rotman* the *Lantsgrave* of *Hassia's* Mathematician, in their Astronomicall Epistles, whether it be the same *Diaphanum*, cleerness, matter of aire and heavens, or two distinct Essences? *Christopher Rotman*, *Iohn Pena*, *Iordanus Brunus*, with many other late Mathematicians, contend it is the same, and one matter throughout, saving that the higher still the purer it is, and more subtile; as they finde by experience in the top of some hills in * *America*; if a man ascend, he faints instantly for want of thicker ayre to refrigerate the heart. *Acosta l.* 3. *c.* 9. calls this mountain *Periacaca* in *Peru*, it makes men cast and vomit, he saith, that climb it, as some other of those *Andes* do in the desarts of *Chila* for 500. miles together, and for extremity of cold to lose their fingers and toes. *Tycho* will have two distinct matters of Heaven and Ayre; but to say truth, with some small qualification, they have one & the self same opinion about the Essence and matter of Heavens; that it is not hard and impenetrable, as *Peripateticks* hold, transparent, of a *quinta essentia*, [t] *but that it is penetrable and soft as the ayre it self is, and that the Planets move in it, as Birds in the ayre, Fishes in the sea.* This they prove by motion of Comets, and otherwise though *Claremontius* in his *Antitycho* stiffly oppose) which are not generated, as *Aristotle* teacheth, in the aeriall Region, of an hot and dry exhalation, and so consumed: but as *Anaxagoras* and *Democritus* held of old, of a celestiall matter: and as [u] *Tycho*, [x] *Eliseus*, *Rœslin*, *Thaddeus*, *Haggesius*, *Pena*, *Rotman*, *Fracastorius*, demonstrate by their progress, parallaxes, refractions, motions of the Planets, which enterfeire and cut one anothers orbs, now higher, and then lower, as ♂ amongst the rest, which sometimes, as * *Kepler* confirms by his own, and *Ticho's* accurate observations, comes nearer the earth than the ☉, and is again eftsoons aloft in *Iupiters* orbe; And [y] other sufficient reasons, far above the Moon: exploding in the mean time that element of fire, those fictitious first watry movers, those Heavens I mean above the Firmament, which *Del-rio*, *Lodovicus Imola*, *Patricius*, and many of the Fathers affirm; those monstrous Orbes of *Eccentricks*, and *Eccentre Epicycles deferentes*. Which howsoever *Ptolomy*, *Alhasen*, *Vitellio*, *Purbachius*, *Maginus*, *Clavius*, and many of their associates stiffly maintain to be reall orbes, excentrick, concentrick, circles æquant, &c. are absurd and ridiculous. For who is so mad to think, that there should be so many circles, like subordinate wheels in a clock, all impenetrable and hard, as they fain, adde & substract at their pleasure. [z] *Maginus* makes eleven Heavens, subdivided into their orbes and circles, and all too litle to serve those particular appearances: *Fracastorius* 72. Homocentricks; *Tycho Brahe*, *Nicholas Ramerus*, *Helisæus*, *Rœslin*, have peculiar hypotheses of their own inventions; and they be but inventions, as most of them acknowledge, as we admit of *Æquators*, *Tropicks*, *Colures*, *Circles*, *Artique* and *Antartique*, for doctrines sake (though *Ramus* think them all unnecessary) they will have them supposed onely for method and order. *Tycho* hath fained I know not how many subdivisions of Epicycles in Epicycles, &c. to calculate and express the Moons motion: But when all is done, as a supposition, and no otherwise; not (as he holds) hard, impenetrable, subtile, transparent,

[s] *Manucodiatæ*, Birds that live continually in the Ayre, and are never seen on ground but dead: See *Ulysses Aldrovand. Ornithol. Scal. exerc. cap.* 229.

* *Lact. descrip. Amer.*

[t] *Epist. lib.* 1. *p.* 83. *Ex quibus constat nec diversa aëris & ætheris diaphana esse, nec refractiones aliunde quàm à crasso aëre causari—Non dura aut impervia, sed liquida, subtilis, motuique Planetarum facilè cedens.*

[u] *In Progymn. lib.* 2. *exemplis quinque.*

[x] *In Theoriâ novâ Met. cœlestium* 1578.

* *Epit. Astron. lib.* 4.

[y] *Multa sanè hinc consequuntur absurda, & si nihil aliud, tot Cometæ in æthere animadversi, qui nullius orbis ductum comitantur, id ipsum sufficienter refellunt. Tycho astr. epist. pag.* 107.

[z] *In Theoricis planetarum*, three above the Firmament, which all wise men reject.

252 parent, &c. or making musick, as *Pythagoras* maintained of old, and *Robert Constantine* of late, but still quiet, liquid, open, &c.

If the Heavens then be penetrable, as these men deliver, and no lets, it were not amiss in this aereall progress, to make wings, and fly up, which that *Turk* in *Busbequius*, made his fellow-Citizens in *Constantinople* beleeve he would perform: & some new-fangled wits, me thinks, should some time or other finde out: or if that may not be, yet with a *Galilies* glass, or *Icaromenippus* wings in *Lucian*, command the Spheres and Heavens, and see what is done amongst them. Whether there be generation and corruption, as some think, by reason of æthereall Comets, that in *Cassiopea* 1572. that in *Cygno* 1600. that in *Sagittarius* 1604. and many like, which by no means *Iul. Cæsar la Galla*, that *Italian* Philosopher, in his physicall disputation with *Galileus de phænomenis in orbe Lunæ, cap. 9.* will admit: or that they were created *ab initio*, and shew themselves at set times: and as [a] *Helisæus Rœslin* contends, have Poles, Axeltrees, Circles of their own, and regular motions. For *non pereunt, sed minuuntur & disparent*, [b] *Blancanus* holds, they come & go by fits, casting their tailes still from the Sun: some of them, as a burning glass projects the Sun beams from it; though not alwaies neither: for sometimes a Comet casts his taile from *Venus*, as *Ticho* observes. And as [c] *Helisæus Rœslin* of some others, from the Moon, with little Stars about them, *ad stuporem Astronomorum; cum multis aliis in cœlo miraculis*, all which argue, with those *Medicean, Austrian, & Burbonian* Stars, that the Heaven of the Planets is indistinct, pure, & open, in which the Planets move *certis legibus ac metis*. Examine likewise, *An cœlum sit coloratum?* Whether the Stars be of that bigness, distance, as Astronomers relate, so many in [d] number, 1026. or 1725. as *I. Bayerus*; or as some *Rabbins* 29000. *Myriades*; or as *Galilie* discovers by his glasses, infinite, & that *via lactea*, a confused light of small Stars, like so many nailes in a door: or all in a row, like those 12000. Isles of the *Maldives*, in the *Indie* Ocean? whether the least visible Star in the eighth Sphere be 18. times bigger than the earth; and as *Ticho* calculates, 14000. semidiameters distant from it? Whether they be thicker parts of the Orbes, as *Aristotle* delivers: or so many habitable Worlds, as *Democritus?* whether they have light of their own, or from the Sun, or give light round, as *Patritius* discourseth? *An æquè distent à centro mundi?* Whether light be of their essence; & that light be a substance or an accident? whether they be hot by themselves, or by accident cause heat? whether there be such a precession of the Æquinoxes, as *Copernicus* holds, or that the eighth Sphere move? *An benè philosophentur, R. Bacon, & I. Dee, Aphorism. de multiplicatione specierum?* Whether there be any such Images ascending with each degree of the Zodiack in the East, as *Aliacensis* feignes? *An aqua super cœlum?* as *Patritius* & the Schoolmen will, a Crystalline [e] watry heaven, which is [f] certainly to be understood of that in the middle Region? for otherwise, if at *Noahs* floud the water came from thence, it must be above an hundred yeeres falling down to us, as [g] some calculate. Besides, *An terra sit animata?* which some so confidently beleeve, with *Orpheus, Hermes, Averroes*, from which all other souls of men, beasts, divels, plants, fishes, &c. are derived, and into which again, after some revolutions, as *Plato* in his *Timeus, Plotinus* in his *Ennead*es more largely discusse, they return. (See *Chalcidius* and *Bennius, Plato's* Commentators) as all philosophicall matter *in materiam primam. Keplerus, Patritius*, and

a *Theor. nova cœlest. Meteor.*

b *Lib. de fabricâ mundi.*

c *Lib. de Cometis.*

d *An sit crux & nubecula in cœlis ad Polum Antarticum, quod ex Corsalio refert Patritius.*

e *Gilbertus Origanus.*

f See this discussed in Sir *Walter Raleighs* history, *in Zanch. ad Casman.*

g *Vid. Fromundum de Meteoris, lib. 5. artic. 5. & Rausbergium.*

and some other Neotericks have in part revived this opinion. And that every Star in heaven hath a soul, angel, or intelligence to animate or move it, &c. Or to omit all smaller controversies, as matters of less moment, and examine that main paradox, of the Earths motion, now so much in question: *Aristarchus Samius*, *Pythagoras* maintained it of old, *Democritus*, and many of their Schollers, *Didacus Astunica*, *Anthony Fascarinus*, a Carmelite, and some other Commentators will have *Iob* to insinuate as much, *cap. 9. ver. 4. Qui commovet terram de loco suo, &c.* and that this one place of Scripture makes more for the Earths motion, than all the other prove against it; whom *Pineda* confutes, most contradict. However, it is revived since by *Copernicus*, not as a truth, but a supposition, as he confesseth himself in the Preface to Pope *Nicholas*, but now maintained in good earnest by * *Calcagninus*, *Telesius*, *Kepler*, *Rotman*, *Gilbert*, *Digges*, *Galileus*, *Campanella*, and especially by * *Lansbergius*, *naturæ*, *rationi*, *& veritati consentaneum*, by *Origanus*, and some † others of his followers. For if the Earth be the Center of the World, stand still, and the Heavens move, as the most received opinion is, which they call *inordinatam cæli dispositionem*, though stifly maintained by *Tycho*, *Ptolomeus*, and their adherents, *quis ille furor?* &c. what fury is that, saith [h] Dr *Gilbert*, *satis animosè*, as *Cabeus* notes, that shall drive the Heavens, about with such incomprehensible celerity in 24. houres, when as every point of the Firmament, and in the *Æquator*, must needs move (so [i] *Clavius* calculates) 176660. in one 246th part of an houre: and an arrow out of a bow must goe seven times about the earth, whilest a man can say an *Ave Maria*, if it keep the same space, or compass the earth 1884. times in an houre, which is *supra humanam cogitationem*, beyond human conceit: *Ocyor & jaculo, & ventos, æquante sagitta.* A man could not ride so much ground, going 40. miles a day, in 2904. yeeres, as the Firmament goes in 24. houres; or so much in 203. yeeres, as the said Firmament in one minute; *quod incredible videtur*: And the [k] Pole star, which to our thinking scarce moveth out of his place, goeth a bigger circuit than the Sun, whose Diameter is much larger than the Diameter of the Heaven of the Sun, and 20000. Semidiameters of the earth from us, with the rest of the fixed stars, as *Tycho* proves. To avoid therefore these impossibilities, they ascribe a triple motion to the earth, the Sun immoveable in the Center of the whole world, the earth Center of the Moon, alone, above ♀ and ☿, beneath ♄, ♃, ♂, (or as * *Origanus* and others wil, one single motion to the earth, still placed in the Center of the world, which is more probable) a single motion to the Firmament, which moves in 30. or 26. thousand yeeres; and so the Planets, *Saturne* in 30. yeeres absolves his sole and proper motion, *Iupiter* in 12. *Mars* in 3. &c. and so solve all apparances better than any way whatsoever: Calculate all motions, be they in *longum* or *latum*, direct, stationary, retrograde, ascent or descent, without Epicycles, intricate Eccentricks, &c. *rectius commodiusque per unicum motum terræ*, saith *Lansbergius*, much more certain than by those *Alphonsine*, or any such tables, which are grounded from those other suppositions. And 'tis true they say, according to optick prineiples, the visible apparances of the Planets do so indeed answer to their magnitudes & orbes, & come neereſt to Mathematicall observations, & precedent calculations, there is no repugnancy to physicall axiomes, because no penetration of orbes: but then between the sphere of *Saturne* and the Firmament, there is such an incredible

* *Peculiari libello.*
* *Comment. in motum terræ Middlebergi 1630. 4.*
† *Peculiari libello.*
* See M. *Carpenters Geogr. cap. 4. lib. 1. Campanella & Origanus præf. Ephemer.* where Scripture places are answered.
h *De Magnete.*
i *Comment. in 2. cap. sphær. Jo. de Sacr. Bosc.*
k *Dist. 3. gr. 1. à Polo.*
* *Præf. Ephem.*

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dible and vast [l] space or distance (7000000. semidiameters of the earth, as *Tycho* calculates) void of stars: And besides, they do so inhance the bigness of the stars, enlarge their circuit, to salve those ordinary objections of Parallaxes & Retrogradations of the fixed stars, that alteration of the Poles, elevation in severall places or latitude of Cities here on earth (for, say they, if a mans eye were in the Firmament, he should not at all discern that great annuall motion of the earth, but it would still appear *punctum indivisibile*, & seem to be fixed in one place, of the same bigness) that it is quite opposite to reason, to naturall philosophy, & all out as absurd as disproportiall (so some will) as prodigious, as that of the Suns swift motion of Heavens. But *hoc posito*, to grant this their tenent of the earths motion: If the earth move, it is a Planet, & shines to them in the *Moon*, & to the other Planetary inhabitants, as the *Moon* and they do to us upon the earth: but shine she doth, as *Galilie*, [m] *Kepler*, & others prove, & then *per consequens*, the rest of the Planets are inhabited, as well as the *Moon*, which he grants in his dissertation with *Galilies Nuncius Sidereus*, [n] *that there be Iouiall and Saturn Inhabitants, &c.* & those severall Planets have their severall *Moons* about them, as the earth hath hers, as *Galileus* hath already evinced by his glasses: * four about *Iupiter*, two about *Saturne* (though *Sitius* the *Florentine*, *Fortunius Licetus*, and *Jul. Cæsar le Galla* cavill at it) yet *Kepler*, the Emperours Mathematician, confirmes out of his experience, that he saw as much by the same help, & more about *Mars*, *Venus*; & the rest they hope to find out, peradventure even amongst the fixed stars, which *Brunus* and *Brutius* have already averred. Then (I say) the earth and they be Planets alike, inhabited alike, moved about the Sun, the common Center of the World alike, and it may be those two green children which † *Nubrigensis* speakes of in his time, that fell from Heaven, came from thence; and that famous stone that fell from heaven in *Aristotles* time, olymp. 84. anno tertio, ad *Capuæ Fluenta*, recorded by *Laertius and others*, or *Ancile* or buckler in *Numa's* time recorded by *Festus*. We may likewise insert with *Campanella* and *Brunus*, that which *Pythagoras*, *Aristarchus Samius*, *Heraclitus*, *Epicurus*, *Melissus*, *Democritus*, *Leucippus* maintained in their ages, there be [o] *infinite Worlds*, and infinite earths or systemes, *in infinito æthere*, which * *Eusebius* collects out of their tenents, because infinite stars and planets like unto this of ours, which some stick not still to maintain and publikely defend, *Sperabundus expecto innumerabilium mundorum in æternitate perambulationem, &c.* (*Nic. Hill. Londinensis philos. Epicur.*) For if the Firmament be of such an incomparable bigness, as these Copernicall Giants will have it, *infinitum, aut infinito proximum*, so vast and full of innumerable stars, as being infinite in extent, one above another, some higher, some lower, some neerer, some farther off, and so far asunder, and those so huge and great: insomuch, that if the whole sphere of *Saturn*, and all that is included in it, *totum aggregatum* (as *Fromundus* of *Lovain* in his tract *de immobilitate terræ* argues) *evehatur inter stellas, videri à nobis non poterat, tam immanis est distantia inter tellurem & fixas, sed instar puncti, &c.* If our world be small in respect, why may we not suppose a plurality of worlds, those infinite stars visible in the Firmament to be so many Suns, with particular fixt Centers; to have likewise their subordinate planets, as the Sun hath his dancing still round him? which Cardinall *Cusanus*,

[l] Which may be full of Planets, perhaps, to us unseen, as those about *Jupiter*, &c.

[m] *Luna circumterrestris Planeta quum sit, consentaneum est esse in Luna viventes creaturas, & singulis Planetarū globis sui serviunt circulatores, ex qua consideratione, de eorū incolis summa probabilitate concludimus, quod & Tychoni Brahęo, è solā consideratione vastitatis eorum visum fuit. Kepl. dissert. cum nun. Sydi. f. 29.*

[n] *Temperare non possū quin ex invētis tuis hoc moneā, verū non absimile, non tam in Lunā, sed etiā in Jove, & reliquis Planetis incolas esse. Kepl. fo. 26. Si non sint accolæ in Jovis globo, qui notent admirandā hanc varietatem oculis, cui bono quatuor illi Planetæ Jovem circumcursitant?*

* Some of those above *Jupiter* I have seen my self by the help of a glass 8 foot long.

† *Rerum Angl. l. 1. c. 27. de viridibus pueris.*

[o] *Infiniti alii mundi, vel ut Brunus, terræ huic nostræ similes.*

* *Libro Cont. philos. cap. 29.*

nus,

nus, Walkarinus, Brunus, and some others have held, and some still maintain, *Animæ Aristoteliſmo innutritæ, & minutis ſpeculationibus aſſuetæ, ſecus forſan, &c.* Though they seem close to us, they are infinitely distant, and so *per consequens*, there are infinite habitable worlds: what hinders? Why should not an infinite cause (as God is) produce infinite effects? as *Nic. Hill Democrit. philoſ.* disputes: *Kepler* (I confess) will by no means admit of *Brunus* infinite worlds, or that the fixed stars should be so many Suns, with their compassing planets, yet the said[p] *Kepler* betwixt jest and earnest in his perspectives, Lunar Geography, * *& ſomnio ſuo, diſſertat. cum nunc. ſyder.* seems in part to agree with this, and partly to contradict; For the Planets, he yeelds them to be inhabited, he doubts of the Stars: and so doth *Tycho* in his Astronomicall Epistles, out of a consideration of their vastity and greatness, break out into some such like speeches, that he will never beleeve those great and huge bodies were made to no other use than this that we perceive, to illuminate the earth, a point insensible, in respect of the whole. But who shall dwell in these vast bodies, Earths, Worlds, [q] *if they be inhabited? rationall creatures?* as *Kepler* demands, *or have they ſouls to be ſaved? or do they inhabit a better part of the world than we do? Are we or they Lords of the world? And how are all things made for man? Difficile eſt nodum hunc expedire, eò quod nondum omnia quæ huc pertinent explorata habemus*: 'tis hard to determin; this only he proves, that we are in *præcipuo mundi ſinu*, in the best place, best world, neerest the heart of the Sun. [r] *Thomas Campanella*, a *Calabrian* Monk, in his second book *de ſenſu rerum, cap.* 4. subscribes to this of *Keplerus*; that they are inhabited he certainly supposeth, but with what kind of creatures he cannot say, he labours to prove it by all means: and that there are infinite worlds, having made an Apologie for *Galileus*, and dedicates this tenet of his to Cardinall *Cajetanus*. Others freely speak, mutter, and would perswade the world (as * *Marinus Marcenus* complaines) that our modern Divines are to severe and rigid against Mathematicians; ignorant and peevish, in not admitting their true demonstrations and certain observations, that they tyrannize over art, science, and all philosophy, in suppressing their labours (saith *Pomponatius*) forbidding them to write, to speak a truth, all to maintain their superstition, and for their profits sake. As for those places of Scripture which oppugne it, they will have spoken *ad captum vulgi*, and if rightly understood, and favorably interpreted, not at all against it: and as *Otho Caſman Aſtrol. cap.* 1. *part.* 1. notes, many great Divines, besides *Porphyrius, Proclus, Simplicius*, and those Heathen Philosophers, *doctrinâ & ætate venerandi, Moſis Geneſin mundanam popularis neſcio cujus ruditatis, quæ longa abſit à verâ Philoſophorum eruditione, inſimulant*: For *Moses* makes mention but of two Planets, ☉ and ☾. no 4. elements &c. Reade more in him, in [s] *Groſsius* and *Iunius*. But to proceed, these and such like insolent and bold attemps, prodigious Paradoxes, inferences must needs follow, if it once be granted, which *Rotman, Kepler, Gilbert, Diggeus, Origanus, Galileus*, and others maintain of the earths motion, that tis a Planet, and shines as the Moon doth, which containes in it † *both land and sea as the Moon doth*: for so they find by their glasses that

[p] *Kepler ſol.* 2. *diſſert. Quid impedit quin credamus ex his initiis, plures alios mundos detegendos, vel (ut Democrito placuit) infinitos?*

* *Lege ſomnium Kepleri edit* 1635.

[q] *Quid igitur inquies, ſi ſint in cœlo plures globi, ſimiles noſtræ telluris, an cum illis certabimus, quis melliorem mundi plagam teneat? Si nobiliores illorum globi, nos nec ſumus creaturarum rationalium nobiliſſimi: quomodo igitur omnia proper hominem? quomodo nos domini operum Dei? Kepler. fol.* 29.

[r] *Francofort. quarto* 1620. *ibid.* 40. 1622.

* *Præfat. in Comment. in Geneſin. Modo ſuadent Theologos, ſummâ ignoratione verſari, veras ſcientias admittere nolle, & tyrannidem exercere, ut eos falſis dogmatibus, ſuperſtitionibus, & religione Catholicâ detineant.*

[s] *Theat. Biblico.*

† *His argumentis plane ſatisfeciſti, do maculas in Lunâ eſſe maria, do lucidas partes eſſe terram. Kepler. fol.* 16.

256 *Maculæ in facie Lunæ, the brighter parts are Earth, the duskie Sea,* which *Thales, Plutarch,* and *Pythagoras* formerly taught: and manifestly discern Hills and Dales, and such like concavities, if we may subscribe to and beleeve *Galilies* observations. But to avoid these Paradoxes of the earths motion (which the Church of *Rome* hath lately [t] condemned as hereticall, as appeares by *Blancanus* and *Fromundus* writings) our latter Mathematicians have rolled all the stones that may be stirred: and to solve all appearances and objections, have invented new hypotheses, and fabricated new systems of the World, out of their own *Dedalæan* heads. *Fracastorius* will have the earth stand still, as before; and to avoid that supposition of *Eccentricks* and *Epicycles*, he hath coined 72. Homocentricks, to solve all appearances. *Nicholas Ramerus* will have the earth the Center of the World, but moveable, and the eighth sphere immoveable, the five upper Planets to move above the Sun, the Sun and Moon about the earth. Of which Orbes, *Tycho Brahe* puts the earth the Center immoveable, the stars immoveable, the rest with *Ramerus*, the Planets without Orbes to wander in the Aire, keep time and distance, true motion, according to that vertue which God hath given them. [u] *Helisæus Rœslin* censureth both, with *Copernicus* (whose Hypothesis *de terræ motu, Philippus Lansbergius* hath lately vindicated, and demonstrated with solid arguments in a just volume, *Janssonius Cæsius* hath illustrated in a sphere.) The said *Iohannes Lansbergius*, 1633. hath since defended his assertion against all the cavills and calumnies of *Fromundus* his *Anti-Aristarchus*, *Baptista Morinus*, and *Petrus Bartholinus*: *Fromundus*, 1634. hath written against him again, *J. Rosseus of Aberdine, &c.* (sound Drummes and Trumpets) whilest *Rœslin* (I say) censures all, and *Ptolomeus* himself as unsufficient: one offends against naturall Philosophy, another against Optick principles, a third against Mathematicall, as not answering to Astronomicall observations: one puts a great space betwixt *Saturnus* Orbe and the eighth sphere, another too narrow. In his own *hypothesis* he makes the earth as before, the universall Center, the Sun to the five upper Planets, to the eighth sphere he ascribes diurnall motion, Eccentricks, and Epicycles to the seven Planets, which hath been formerly exploded; and so

Dum vitant stulti vitia in contraria currunt,

as a Tinker stops one hole and makes two, he corrects them, and doth worse himself: reformes some, and marres all. In the mean time, the World is tossed in a blanket amongst them, they hoyse the earth up and down like a ball, make it stand and goe at their pleasures: One saith the Sun stands, another he moves; a third comes in, taking them all at rebound, and lest there should any paradox be wanting, he [x] findes certain spots and clouds in the Sun, by the help of glasses, which multiply (saith *Keplerus*) a thing seen a thousand times bigger *in plano*, and makes it come 32. times neerer to the eye of the beholder: but see the demonstration of this glass in * *Tarde*, by means of which, the Sun must turn round upon his own Center, or they about the Sun. *Fabritius* puts onely three, and

[t] *Anno* 1616.

[u] *In Hypothes. de mundo, Edit.* 1597.

Lugduni 1633.

[x] *Jo. Fabritius de maculis in sole viteb.* 1611.

* *In Burbonijs syderibus.*

and those in the Sun: *Apelles* 15. and those without the Sun, floating like the *Cyanean* Isles in the *Euxine* Sea. [y] *Tarde* the Frenchman hath observed 33. and those neither spots nor clouds, as *Galileus Epist. ad Velserum* supposeth, but Planets Concentrick with the Sun, and not far from him with regular motions. * *Christopher Shemer* a German Suisser Jesuit, *Vrsicâ Rosâ* divides them *in maculas & faculas*, and will have them to be fixed *in Solis superficie*: and to absolve their periodicall and regular motion in 27. or 28. dayes, holding withall the rotation of the Sun upon his Center; and are all so confident, that they have made skemes and tables of their motions. The [z] *Hollander* in his *dissertatiunculâ cum Apelle* censures all; and thus they disagree amongst themselves, old and new, irreconcileable in their opinions; thus *Aristarchus*, thus *Hipparchus*, thus *Ptolomeus*, thus *Albateginus*, thus *Alfraganus*, thus *Ticho*, thus *Ramerus*, thus *Rœslinus*, thus *Fracastorius*, thus *Copernicus* and his adherents, thus *Clavius* and *Maginus*, *&c.* with their followers, vary and determine of these celestiall orbs and bodies; and so whilest these men contend about the Sun and Moon, like the Philosophers in *Lucian*, it is to be feared, the Sun and Moon will hide themselves, and be as much offended as * shee was with those, and send another message to *Jupiter*, by some new fangled *Icaromenippus*, to make an end of all those curious Controversies, and scatter them abroad.

But why should the Sun and Moon be angry, or take exceptions at Mathematicians and Philosophers? when as the like measure is offered unto God himself, by a company of Theologasters: they are not contented to see the Sun and Moon, measure their site and biggest distance in a glass, calculate their motions, or visit the Moon in a Poeticall fiction, or a dream, as he saith, [r] *Audax facinus & memorabile nunc incipiam, neque hoc sæculo usurpatum prius, quid in Lunæ regno hâc nocte gestum sit exponam, & quo nemo unquam nisi somniando pervenit*, but he and *Menippus*: or as [t] Peter Cuneus, *Bonâ fide agam, nihil eorum quæ scripturus sum, verum esse scitote, &c. quæ nec facta, nec futura sunt, dicam, [t] stili tantum & ingenii causa*, not in jest, but in good earnest these gyganticall Cyclopes will transcend spheres, heaven, stars, into that *Empyrean* heaven; soare higher yet, and see what God himself doth. The Jewish Thalmudists take upon them to determine how God spends his whole time, sometimes playing with Leviathan, sometime over-seeing the world, &c. like *Lucians Jupiter*, that spent much of the year in painting butter-flies wings, and seeing who offered sacrifice; telling the houres when it should rain, how much snow should fall in such a place, which way the winde should stand in *Greece*, which way in *Africk*. In the *Turks Alcoran*, *Mahomet* is taken up to heaven, upon a *Pegasus* sent a purpose from him, as he lay in bed with his wife, and after some conference with God is set on ground again. The Pagans paint him and mangle him after a thousand fashions; our Hereticks, Schismaticks, and some Schoolmen, come not far behind: some paint him in the habit of an old man, and make Maps of heaven, number the Angels, tell their severall [u] names, offices: some deny God and his providence, some take his office out of his hand, will [x] binde and loose in heaven, release, pardon, forgive, and be quarter-master

y *Lib. de Burbonius syd. Stellæ sunt erraticæ, quæ propriis orbibus ferun-tur, non longè a Sole dissitis, sed juxta Solem.*

* *Braccini fol. 1630. lib. 4. cap. 52, 55, 59. &c.*

z *Lugdun. Bat. An. 1612.*

* *Ne se subducant, & relicta statione decessum parent, ut curiositatis finem faciant.*

r *Hercules tuam fidem Satyra Menip. edit. 1608.*

t *Sardi venales Satyr. Menip. An. 1612.*

t *Puteani comus sic incipit, or as Lipsius Satyre in a dream.*

u *Tritemius l. de 7. secundis.*

x *They have fetched Trajanus soul out of hell, and canonize for Saints whom they list.*

258 master with him; some call his Godhead in question, his power, and attributes, his mercy, justice, providence; they will know with † *Cecilius*, why good and bad are punished together, war, fires, plagues infest all alike, why wicked men flourish, good are poor, in prison, sick, and ill at ease. Why doth he suffer so much mischeif and evill to be done, if he be * able to help? why doth he not assist good, or resist bad, reform our wills, if he be not the author of sin, and let such enormities be committed, unworthy of his knowledge, wisdome, government, mercy, and providence, why lets he all things be done by fortune and chance? Others as prodigiously enquire after his omnipotency, *an possit plures similes creare deos? an ex scarabæo deum? &c. & quo demum ruetis sacrificuli?* Some, by visions and revelations, take upon them to be familiar with God, and to be of privie counsell with him; they will tell how many, and who shall be saved, when the world shall come to an end, what year, what moneth, and whatsoever else God hath reserved unto himself, and to his Angels. Some again curious phantasticks, will know more than this, and enquire with † *Epicurus*, what God did before the World was made? was he idle? Where did he bide? What did he make the world of? why did he then make it, and not before? If he made it new, or to have an end, how is he unchangeable, infinite? &c. Some will dispute, cavill, and object, as *Iulian* did of old, whom *Cyrill* confutes, as *Simon Magus* is fained to do, in that * dialogue betwixt him and *Peter*: and *Ammonius* the Philosopher, in that dialogicall disputation with *Zacharias* the Christian. If God be infinitely and only good, why should he alter or destroy the world? if he confound that which is good, how shall himself continue good? If he pull it down because evill, how shall he be free from the evill that made it evill? &c. with many such absurd and brainsick questions, intricacies, froth of humane wit, and excrements of curiosity, &c. which, as our Saviour told his inquisitive Disciples, are not fit for them to know. But hoo? I am now gone quite out of sight, I am almost giddy with roving about: I could have ranged farther yet; but I am an infant, and not [y] able to dive into these profundities, or sound these depths; not able to understand, much less to discuss. I leave the contemplation of these things to stronger wits, that have better ability, and happier leasure to wade into such Philosophicall mysteries: for put case I were as able as willing, yet what can one man do? I will conclude with [z] *Scaliger*, *Nequaquam nos homines sumus, sed partes hominis, ex omnibus aliquid fieri potest, idque non magnum; ex singulis ferè nihil.* Besides (as *Nazianzen* hath it) *Deus latere nos multa voluit*: and with *Seneca*, *cap.* 35. *de Cometis*, *Quid miramur tam rara mundi spectacula non teneri certis legibus, nondum intelligi? multæ sunt gentes quæ tantum de facie sciunt cœlum, veniet tempus fortasse, quo ista quæ nunc latent in lucem dies extrahat longioris ævi diligentia, una ætas non sufficit, posteri, &c.* when God sees his time, he will reveal these mysteries to mortall men, and shew that to some few at last, which he hath concealed so long. For I am of * his mind, that *Columbus* did not find out *America* by chance, but God directed him at that time to discover it: it was contingent to him, but necessary to God; he reveals and conceals to whom, and when he will. And which † one said

† *In Minutius*, *sine delectu tempestates tangunt loca sacra & profana, bonorum & malorum fata juxta, nullo ordine res fiunt, soluta legibus fortuna dominatur.*

* *Vel malus vel impotens, qui peccatum permittit, &c. unde hæc superstitio?*

† *Quid fecit Deus ante mundum creatum? ubi vixit otiosus à suo subjecto, &c.*

* *Lib. 3. recog. Pet. cap. 3.* Peter answers by the simile of an egge-shell, which is cunningly made, yet of necessity to be broken; so is the world, &c. that the excellent state of heaven might be made manifest.

y *Vt me pluma levat, sic grave mergit onus.*

z *Exercit. 184.*

* *Laet. descrip. occid. Indiæ.*

† *Daniel prin. cipio historiæ.*

said of History and Records of former times, *God in his providence to check our presumptuous inquisition, wraps up all things in uncertainty, bars us from long antiquity, and bounds our search within the compass of some few ages:* Many good things are lost, which our predecessors made use of, as *Pancirola* will better enform you; many new things are daily invented, to the publike good; so kingdomes, men, and knowledge ebbe and flow, are hid and revealed, and when you have all done, as the Preacher concluded, *Nihil est sub sole novum.* But my melancholy Spaniels quest, my game is sprung, and I must suddenly come down and follow.

Iason Pratensis, in his book *de morbis capitis*, and chapter of Melancholy, hath these words out of *Galen*, [a] *Let them come to me to know what meat and drink they shall use, and besides that, I will teach them what temper of ambient Aire they shall make choice of, what wind, what countries they shall chuse, and what avoid.* Out of which lines of his, thus much we may gather, that to this cure of melancholy, amongst other things, the rectification of Aire is necessarily required. This is performed, either in reforming Naturall or Artificiall Aire. Naturall, is that which is in our election to chuse or avoid: and 'tis either generall, to Countries, Provinces; particular, to Cities, Towns, Villages, or private houses. What harm those extremities of heat or cold do in this malady, I have formerly shewed: the *medium* must needs be good, where the Aire is temperate, serene, quiet, free from bogs, fens, mists, all maner of putrefaction, contagious and filthy noisom smels. The [b] *Egyptians* by all Geographers are commended to be *hilares*, a conceited and merry Nation: which I can ascribe to no other cause than the serenity of their Aire. They that live in the *Orchades* are registred by [c] *Hector Boethius* and [d] *Cardan*, to be fair of complexion, long-lived, most healthfull, free from all manner of infirmities of body and mind, by reason of a sharp purifying Aire, which comes from the Sea. The *Bœotians* in *Greece* were dull and heavy, *crassi Bœoti*, by reason of a foggy Aire in which they lived,

[a] *Veniant ad me audituri quo esculento, quo item poculento uti debeant, & præter alimentum ipsum, potumq; ventos ipsos docebo, item aëris ambientis temperiem, insuper regiones quas eligere, quas vitare ex usu sit.*

[b] *Leo Afer, Maginus, &c.*

[c] *Lib. 1. Scot. hist.*

[d] *Lib. 1. de rer. var.*

(* *Bœotum in crasso jurares aere natum*) * *Horat.*

Attica most acute, pleasant, and refined. The Clime changeth not so much customes, manners, wits (as *Aristotle Polit. lib. 6. cap. 4. Vegetius, Plato, Bodine method. hist. cap.* 5. hath proved at large) as constitutions of their bodies, and temperature it self. In all particular Provinces we see it confirmed by experience, as the Aire is, so are the inhabitants, dull, heavy, witty, subtle, neat, cleanly, clowniſh, sick, and sound. In † *Perigort* in *France* the Aire is subtle, healthfull, seldome any plague or contagious disease, but hilly and barren: the men sound, nimble, and lusty; but in some parts of *Quienne* full of moores and marishes, the people dull, heavy, and subject to many infirmities. Who sees not a great difference betwixt *Surry*, *Sussex*, and *Rumny* Marsh, the Wolds in *Lincolnshire*, and the Fens. He therefore that loves his health, if his ability will give him leave, must often shift places, and make choice of such as are wholsome, pleasant, and convenient: there is nothing better than change of Aire in this Malady, and generally for health, to wander up and down,

† *Maginus.*

as

as those [e] *Tartari Zamolhenses*, that live in hords, and take opportunity of times, places, seasons. The Kings of *Persia* had their Summer and Winter houses; in Winter at *Sardis*, in Summer at *Susa*; now at *Persepolis*, then at *Pasargada*. *Cyrus* lived seven cold months at *Babylon*, three at *Susa*, two at *Ecbatana*, saith * *Xenophon*, and had by that means a perpetuall Spring. The great *Turk* sojourns sometimes at *Constantinople*, sometimes at *Adrionople*, &c. The Kings of *Spain* have their *Escuriall* in heat of Summer, [f] *Madritte* for an wholesome seat, *Villadolite* a pleasant site, &c. variety of *secessus*, as all Princes and great men have, and their severall progresses to this purpose. *Lucullus* the *Roman* had his house at *Rome*, at *Baiæ*, &c. [g] When *Cn. Pompeius*, *Marcus Cicero* (saith *Plutarch*) and many Noble men in the Summer came to see him, at supper *Pompeius* jested with him, that it was an elegant and pleasant village, full of windows, galleries, and all offices fit for a Summer house; but in his judgment very unfit for Winter: *Lucullus* made answer, that the Lord of the house had wit like a Crane, that changeth her country with the season; he had other houses furnished, and built for that purpose, all out as commodious as this. So *Tully* had his *Tusculane*, *Plinius* his *Lauretan* Village, & every Gentleman of any fashion in our times hath the like. The [h] Bishop of *Exeter* had 14. severall houses all furnished, in times past. In *Italy*, though they bide in Cities in Winter, which is more Gentle-man-like, all the Summer they come abroad to their country-houses, to recreate themselves. Our Gentry in *England* live most part in the country (except it be some few Castles) building still in bottoms (saith [i] *Jovius*) or neer woods, *corona arborum virentium*; you shall know a village by a tuft of trees at or about it, to avoid those strong winds wherewith the Island is infested, and cold Winter blasts. Some discommend moted houses, as unwholsome; so *Camden* saith of [k] *Ew-elme*, that it was therefore unfrequented, *ob stagni vicini halitus*, and all such places as be neer lakes or rivers. But I am of opinion, that these inconveniences will be mitigated, or easily corrected by good fires, as [l] one reports of *Venice*, that *graveolentia* and fog of the moors, is sufficiently qualified by those innumerable smoaks. Nay more, [m] *Thomas Philol. Ravennas* a great Physitian contends, that the *Venetians* are generally longer lived than any City in *Europe*, and live many of them 120. yeers. But it is not water simply that so much offends, as the slime and noisome smels that accompany such overflowed places, which is but at some few seasons after a floud, and is sufficiently recompenced with sweet smels and aspects in Summer, *Ver pinget vario gemmantia prata colore*, and many other commodities of pleasure and profit; or else may be corrected by the site, if it be somewhat remote from the water, as *Lindly*, [n] *Orton super montem*, [o] *Drayton*, or a little more elevated, though neerer, as [p] *Caucut*, as [q] *Amington*, [r] *Polesworth*, [s] *Weddington* (to insist in such places best to me known, upon the river of *Anker* in *Warwickshire*, [t] *Swarston*, and [u] *Drakesly* upon *Trent*.) Or howsoever they be unseasonable in Winter, or at some times, they have their good use in Summer. If so be that their means be so slender, as they may not admit of any such variety, but must determine once for all, and make one house serve each season, I know no men that have given better rules in this

e *Haitonus de Tartaris.*
* *Cyropæd. li. 8. perpetuum inde ver.*
f The Aire so clear, it never breeds the plague.
g *Leander Albertus in Campania, & Plutarcho vitâ Luculli. Cùm Cn. Pompeius, Marcus Cicero, multique nobiles viri L. Lucullam æstivo tempore convenissent, Pompeius inter cœnandum familiariter jocatus est, eam villam imprimis sibi sumptuosam, & elegantem videri, fenestris, porticibus, &c.*
h *Godwin vita Io. Voysye al. Harman.*
i *Descript. Brit.*
k In Oxfordshire.
l *Leander Albertus.*
m *Cap. 21. de vit. hom. provog.*
n The possession of *Robert Bradshaw*, Esq.
o Of *George Purefey*, Esq.
p The possession of *William Purefey* Esq.
q The seat of Sir *John Reppington* Kt.
r Sir *Henry Goodieres* lately deceased.
s The dwelling house of *Hum. Adderly*, Esq.
t Sir *John Harpars* lately deceased.
u Sir *George Greselies* Kt.

this behalf, than our husbandry writers. [x] *Cato* and *Columella* prescribe a good house to stand by a navigable river, good high-waies, neer some City and in a good soile, but that is more for commodity than health.

The best soile commonly yeelds the worst aire, a dry sandy plat is fittest to build upon, and such as is rather hilly than plain, full of Downes, a *Cotswold* country, as being most commodious for hawking, hunting, wood, waters, and all manner of pleasures. *Perigort* in *France* is barren, yet by reason of the excellency of the aire, and such pleasures that it affords, much inhabited by the Nobility; as *Noremberg* in *Germany*, *Toledo* in *Spain*. Our country-man *Tusser* will tell us so much, that the fieldone is for profit, the woodland for pleasure and health, the one commonly a deep clay, therefore noisome in Winter, and subject to bad high-waies: the other a dry sand. Provision may be had elsewhere, and our Townes are generally bigger in the woodland than the fieldone, more frequent and populous, and Gentlemen more delight to dwell in such places. *Sutton Coldfield* in *Warwickshire* (where I was once a Grammar Schollar) may be a sufficient witnes, which stands, as *Camden* notes, *loco ingrato & sterili*, but in an excellent aire, and full of all maner of pleasures. [y] *Wadley* in *Barkshire* is situate in a vale, though not so fertil a soile as some vales afford, yet a most commodious site, wholsome, in a delicious aire, a rich and pleasant seat. So *Segrave* in *Leicestershire* (which Towne * I am now bound to remember) is sited in a Champian, at the edge of the Wolds, and more barren than the villages about it, yet no place likely yeelds a better aire. And he that built that fair house [z] *Wollerton* in *Nottinghamshire*, is much to be commended, (though the tract be sandy and barren about it) for making choice of such a place. *Constantine lib. 2. cap. de agricult.* praiseth mountaines, hilly, steep places, above the rest by the Sea side, and such as look toward the [a] North upon some great river, as [b] *Farmack* in *Darbishire* on the *Trent*, environed with hils, open only to the North, like Mount *Edgemond* in *Cornwall*, which M^r. [c] *Carew* so much admires for an excellent seat: Such as is the generall site of *Bohemia*: *serenat Boreas*, the North wind clarifies, [d] *but neer lakes or marishes, in holes, obscure places, or to the South and West he utterly disproves*, those winds are unwholsome, putrifying, and make men subject to diseases. The best building for health, according to him, is in [e] *high places, and in an excellent prospect*, like that of *Cuddeston* in *Oxfordshire* (which place I must *honoris ergô* mention) is lately and fairly * built in a good aire, good prospect, good soile, both for profit and pleasure, not so easily to be matched. *P. Crescentius*, in his *lib. 1. de Agric. cap. 5.* is very copious in this subject, how a house should be wholsomely sited, in a good coast, good aire, wind, &c. *Varro de re rust. lib. 1. cap. 12.* [f] forbids lakes and rivers, marish and manured grounds, they cause a bad aire, gross diseases, hard to be cured: [g] *if it be so that he cannot help it, better, as he adviseth, sell thy house and land, than lose thine health.* He that respects not this in chusing of his seat, or building his house, is *mente captus*, mad, [h] *Cato* saith, *and his dwelling next to Hell it self*, according to *Columella*: he commends in conclusion, the middle of an hill, upon a descent. *Baptista Porta Villæ, lib. 1, cap. 22.* censures *Varro*, *Cato*, *Columella*, and those ancient Rusticks, approving

x *Lib. 1. cap. 2.*

y The seat of G *Purefey* Esq.

* For I am now Incumbent of that Rectory, presented thereto by my right honorable Patron the Lord *Berkly*.

z Sir *Francis Willoughby*.

a *Montani & maritimi salubriores, acclives, & ad Boreā vergentes.*

b The dwelling of Sir *To. Burdet* Knight Baronet.

c In his Survay of Cornwall, book 2.

d *Prope paludes stagna, & loca concava, vel ad Austrū, vel ad Occidentem inclinata, domus sunt morbosæ.*

e *Oportet igitur ad sanitatem domus in altioribus ædificare, & ad speculationem*

* By *John Bancroft* Dr. of Divinity my *quondam tutor in Christchurch Oxon*, now the Right Reverend Lord Bishop *Oxon*, who built this house for himself and his successors.

f *Hyeme erit vehementer frigida, & æstate non salubris: paludes enim faciunt crassum aerem, & difficiles morbos.*

g *Vendas quot assibus possis, & si nequeas, relinquas,*

h *Lib. 1. cap. 2. in Orco habita.*

262 approving many things, disallowing some, and will by all means have the front of an house stand to the South, which how it may be good in *Italy* and hotter climes, I know not, in our Northern countries I am sure it is best: *Stephanus* a Frenchman, *prædio rustic. lib.* 1. *cap.* 4. subscribes to this, approving especially the descent of an hill South or South-East, with trees to the North, so that it be well watered; a condition in all sites which must not be omitted, as *Herbastein* inculcates, *lib.* 1. *Iulius Cæsar Claudinus* a Physician, *consult.* 24. for a Nobleman in *Poland*, melancholy given, adviseth him to dwell in a house inclining to the East, and [k] by all means to provide the aire be cleer and sweet; which *Montanus*, *consil.* 229. counselleth the Earle of *Monfort* his patient, to inhabit a pleasant house, and in a good aire. If it be so the naturall site may not be altered of our City, Town, Village, yet by artificiall means it may be helped. In hot countries therefore thy make the streets of their Cities very narrow, all over *Spain*, *Africk*, *Italy*, *Greece*, and many Cities of *France*, in *Languedock* especially, and *Provence*, those Southern parts: *Monpelier*, the habitation and University of Physicians, is so built, with high houses, narrow streets, to divert the Suns scalding rayes, which *Tacitus* commends, *lib.* 15. *Annal.* as most agreeing to their health, [l] *because the height of buildings, and narrowness of streets, keep away the Sun beams*. Some Cities use Galleries, or arched Cloysters towards the street, as *Damascus*, *Bologna*, *Padua*, *Berna* in *Switzerland*, *Westchester* with us, as well to avoid tempests, as the Suns scorching heat. They build on high hills in hot countries, for more aire; or to the sea side, as *Baiæ*, *Naples*, *&c.* In our Northern coasts we are opposite, we commend straight, broad, open, fair streets, as most befitting and agreeing to our clime. We build in bottomes for warmth: and that site of *Mitylene* in the Island of *Lesbos*, in the *Ægean* Sea, which *Vitruvius* so much discommends, magnificently built with fair houses, *sed imprudenter positam*, unadvisedly sited, because it lay along to the South, and when the South wind blew, the people were all sick, would make an excellent site in our Northern climes.

i *Aurora musis amica, Vitruv.*
k *Ædes Orientem spectantes vir nobilissimus inhabitet, & curet ut sit aer clarus, lucidus, odoriferus. Eligat habitationem optimo aere jucundam.*
l *Quoniam angustiæ itinerum, & altitudo tectorum, non perinde Solis calorem admittit.*

Of that artificiall site of houses I have sufficiently discourst: if the of the dwelling may not be altered, yet there is much in choice of such a chamber or room, in opportune opening and shutting of windowes, excluding forrain aire and winds, and walking abroad at convenient times. [m] *Crato* a *German* commends East and South site (disallowing cold aire and Northern winds in this case, rainy weather and misty dayes) free from putrefaction, fens, bogs, and muckhills. If the aire be such, open no windowes, come not abroad. *Montanus* will have his patient not to [n] stir at all, if the wind be big or tempestuous, as most part in *March* it is with us; or in cloudy, louring dark dayes, as in *November*, which we commonly call the black moneth; or stormy, let the wind stand how it will, *consil.* 27. and 30. he must not [o] *open a casement in bad weather*, or in a boisterous season, *consil.* 299. he especially forbids us to open windows to a South wind. The best site for chamber windows in my judgement are North, East, South, and which is the worst, West. *Levinus Lemnius lib.* 3. *cap.* 3. *de occult. nat. mir.* attributes so much to aire, and rectifying of wind and windowes, that he holds it alone sufficient to make

m *Consil.* 21. *li.* 2. *Frigidus aer, nubilosus, densus, vitandus, æquè ac venti septentrionales, &c.*
n *Consil.* 24.
o *Fenestram non aperiat.*

make a man sick or well; to alter body and minde. * *A cleer aire cheares up the spirits, exhilarates the minde; a thick, black, misty, tempestuous, contracts, overthrows.* Great heed is therefore to be taken at what times we walke, how we place our windows, lights, and houses, how we let in or exclude this ambient aire. The *Egyptians*, to avoid immoderate heat, make their windows on the top of the house like chimnies, with two tunnells to draw a through aire. In *Spain* they commonly make great opposite windows without glass, still shutting those which are next to the Sun: So likewise in *Turkey* and *Italy* (*Venice* excepted, which brags of her stately glased Palaces) they use paper windows to like purpose; and lye *sub dio*, in the top of their flat-roofed houses, so sleeping under the canopy of heaven. In some parts of † *Italy* they have Windmills, to draw a cooling aire out of hollow caves, and disperse the same through all the chambers of their Palaces, to refresh them; as at *Costoza* the house of *Cæsareo Trento*, a Gentleman of *Vicenza*, and elsewhere. Many excellent means are invented to correct nature by art. If none of these courses help, the best way is to make artificiall aire, which howsoever is profitable and good, still to be made hot and moist, and to be seasoned with sweet perfumes, [p] pleasant and lightsome as may be; to have Roses, Violets, and sweet smelling flowers ever in their windows, Posies in their hand. *Laurentius* commends water-Lillies, a vessell of warm water to evaporate in the room, which will make a more delightsome perfume, if there be added Orange flowers, pils of Citrons, Rosemary, Cloves, Bayes, Rose-water, Rose-vineger, Belzoin, Ladanum, Styrax, and such like Gums, which make a pleasant and acceptable perfume. * *Bessardus Bisantinus* prefers the smoak of Juniper to melancholy persons, which is in great request with us at *Oxford*, to sweeten our chambers. [e] *Guianerius* prescribes the aire to be moistened with water, and sweet herbs boiled in it, vine and sallow-leaves, &c. [f] to besprinkle the ground and posts with Rose-water, Rose-vineger, which *Avicenna* much approves. Of colours it is good to behold green, red, yellow and white, and by all means to have light enough, with windows in the day, wax candles in the night, neat chambers, good fires in winter, merry companions; for though melancholy persons love to be darke and alone, yet darkness is a great encreaser of the humour.

Although our ordinary aire be good by nature or art, yet it is not amiss, as I have said, still to alter it; no better Physick for a melancholy man then change of aire and variety of places, to travel abroad and see fashions. [g] *Leo Afer* speakes of many of his countrymen so cured, without all other Physick: amongst the *Negroes, there is such an excellent aire, that if any of them be sick elsewhere, and brought thither, he is instantly recovered, of which he was often an eye-witness.* [h] *Lipsius*, *Zuinger*, and some other, adde as much of ordinary travell. No man, saith *Lipsius* in an epistle to *Phil. Lanoius*, a noble friend of his, now ready to make a voyage, [i] *can be such a stock or stone, whom that pleasant speculation of countries, cities, towns, rivers, will not affect.* † *Seneca* the Philosopher was infinitely taken with the sight of *Scipio Africanus* house, near *Linternum*, to view those old buildings, Ci-

* *Discutit Sol horrorem crassi spiritus, mentem exhilarat, non enim tam corpora, quam & animi mutationem inde subeunt, pro cæli & ventorum ratione, & sani aliter affecti sint cœlo nubilo, aliter sereno.* *De naturâ ventorum, see Pliny li. 2. cap. 26, 27, 28. Strabo li. 7. &c.*

† *Fines Morison part. 1. c. 4.*

[p] *Altemarus car. 7. Bruel. Aër sit lucidus, benè olens, humidus. Montaltus idem ca. 26. Olfactus rerum suavium. Laurentius c. 8.*

* *Ant. Philos. cap. de melanc.*

[e] *Tract. 15. c. 9. ex redolentibus herbis & foliis vitis viniferæ, salicis, &c.*

[f] *Pavimentum aceto & aqua rosacea irrorare, Laurent. c. 8.*

[g] *Lib. 1. cap. de morb. Afrorum In Nigritarum regione tanta aeris temperies, ut si quis alibi morbosus eò advehatur, optimæ statim sanitati restituatur, quod multis accidisse, ipse meis*

oculis vidi. [h] *Lib. de peregrinat. Spectio locorum, urbium, gentium, &c.*

[i] *Epist. 2. cen. 1. Nec quisquam tam lapis aut frutex, quem non titillat amœna illa, variaq;*

† *Epist. 86.*

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sterns, Baths, Tombs, &c. And how was * *Tully* pleased with the sight of *Athens*, to behold those ancient and fair buildings, with a remembrance of their worthy inhabitants. *Paulus Æmilius*, that renowned *Roman* Captain, after he had conquered *Perseus*, the last king of *Macedonia*, and now made an end of his tedious wars, though he had been long absent from *Rome*, and much there desired, about the beginning of Autumn (as * *Livy* describes it) made a pleasent peregrination all over *Greece*, accompanied with his son *Scipio*, and *Atheneus* the brother of King *Eumenes*, leaving the charge of his army with *Sulpitius Gallus*. By *Thessaly* he went to *Delphos*, thence to *Megaris*, *Aulis*, *Athens*, *Argos*, *Lacædemon*, *Megalopolis*, *&c.* He took great content, exceeding delight in that his voyage, as who doth not that shall attempt the like, though his travell be *ad jactationem magis quam ad usum reipub.* (as † one well observes) to crack, gaze, see fine sights and fashions, spend time, rather then for his own or publike good? (as it is to many gallants that travel out their best daies, together with their means, manners, honesty, religion) yet it availeth howsoever. For peregrination charms our senses with such unspeakable and sweet variety, * that some count him unhappy that never travelled, a kinde of prisoner, and pity his case, that from his cradle to his old age beholds the same still; still, still the same, the same. Insomuch that [k] *Rhasis cont. lib.* 1. *Tract.* 2. doth not only commend, but enioyn travell, and such variety of objects to a melancholy man, *and to lye in diverse Innes, to be drawn into severall companies*: *Montaltus cap.* 36. and many Neotericks are of the same minde. *Celsus* adviseth him therefore that will continue his health, to have *varium vitæ genus*, diversity of callings, occupations, to be busied about, [l] *sometimes to live in the city, sometimes in the countrey; now to study or work, to be intent, then again to hawk or hunt, swim, run, ride, or exercise himself.* A good prospect alone will ease melancholy, as *Comesius* contends, *lib.* 2. *c.* 7. *de Sale.* The citizens of [m] *Barcino*, saith he, otherwise penned in, Melancholy, and stirring little abroad, are much delighted with that pleasant prospect their city hath into the sea, which like that of old *Athens* besides *Ægina Salamina*, and many pleasant Islands, had all the variety of delicious objects: so are those *Neapolitanes*, and inhabitants of *Genua*, to see the ships, boats, and passengers go by, out of their windows, their whole cities being sited on the side of an hill, like *Pera* by *Constantinople*, so that each house almost, hath a free prospect to the sea, as some part of *London* to the *Thames*: or to have a free prospect all over the city at once, as at *Granado* in *Spain*, and *Fez* in *Africk*, the river running betwixt two declining hils, the steepness causeth each house almost, as well to oversee, as to be overseen of the rest. Every country is full of such [n] delightsome prospects, as well within land, as by sea, as *Hermon* and * *Rama* in *Palestina*, *Colalto* in *Italy*, the top of *Tagetus* or *Acrochorinthus*, that old decayed castle in *Corinth*, from which *Peloponesus*, *Greece*, the *Ionian* and *Ægean* seas were *semel & simul* at one view to be taken. In *Egypt* the square top of the great Pyramis 300. yards in height, and so the *Sultans* Palace in *Grand Cairo*, the country being plain, hath a marveilous fair prospect as well over *Nilus*, as that great city, five *Italian* miles long, and two broad, by the river side: from mount *Sion* in *Jerusalem* the holy land is of all sides to be seen: such high places

are

* 2. lib. de locis.

* Lib. 45.

† Keckerman præfat. polit.

* Fines Morison c. 3. part. 1.

k *Mutatio de loco in locum, Itinera et voiagia longa & indeterminata, & hospitare in diversis diversoriis.*

l *Modò ruri esse, modò in urbe. Sæpius in agro venari, &c.*

m In *Catalonia* in *Spain.*

n *Laudaturq; domus longos quæ prospicit agros.*

* Many towns there are of that name, saith *Adricomius*, all high-sited.

are infinite: with us those of the best note are *Glassenbury* Tower, *Bever* castle, *Rodway Grange*, †*Walsby* in *Lincolnshire*, where I lately received a real kindness, by the munificence of the right honourable my noble Lady and patroness, the Lady *Frances* Countess Dowager of *Exeter*: And two amongst the rest, which I may not omit for vicinities sake, *Oldbury* in the confines of *Warwickshire*, where I have often looked about me with great delight, at the foot of which hill [o] I was born: And *Hanbury* in *Staffordshire*, contiguous to which is *Falde* a pleasant Village, and an ancient patrimony belonging to our family, now in the possession of mine elder brother *William Burton* Esquire. [p] *Barclay* the *Scot* commends that of *Greenwich* tower for one of the best prospects in *Europe*, to see *London* on the one side, the *Thames*, ships, and pleasant meadows on the other. There be those that say as much and more of S^t. *Marks* steeple in *Venice*. Yet these are at too great a distance; some are especially affected with such objects as be near, to see passengers go by in some great Rode way, or boats in a river, *in subjectum forum despicere*, to oversee a Fair, a Market place, or out of a pleasant window into some thorough-fare street to behold a continual concourse, a promiscuous rout, coming and going, or a multitude of spectators at a Theater, a Maske or some such like shew. But I rove: the sum is this, that variety of actions, objects, aire, places, are excellent good in this infirmity and all others, good for man, good for beast. [q] *Constantine* the Emperour *lib.* 18. *cap.* 13. *ex Leontio, holds it an only cure for rotten sheep, and any manner of sicke cattel. Lælius à fonte Ægubinus* that great Doctor, at the latter end of many of his consultations (as commonly he doth set down what success his Physik had) in melancholy most especially approves of this above all other remedies whatsoever, as appears *consult.* 69. *consult.* 229. *&c.* [r] *Many other things helped, but change of aire was that which wrought the cure, and did most good.*

† Lately resigned for some speciall reasons.

o At Lindley in Leicestershire, the possession and dwelling place of *Ralph Burton* Esquire, my late deceased father.

p *In Icon animorum.*

q *Ægrotantes oves in alium locum transportandæ sunt, ut alium aerem & aquam participantes, coalescant & corroborentur.*

r *Alia utilia, sed ex mutatione aeris potissimum curatus.*

Memb. 4.

Exercise rectified of Body and minde.

TO that great inconvenience, which comes on the one side by immoderate and unseasonable exercise, too much solitarines and idleness on the other, must be opposed as an Antidote, a moderate and seasonable use of it, and that both of body and minde, as a most materiall circumstance, much conducing to this cure, and to the generall preservation of our health. The heavens themselves run continually round, the Sun riseth and sets, the Moon increaseth and decreaseth, Stars and Planets keep their constant motions, the aire is still tossed by the winds, the waters eb and flow to their conservation no doubt, to teach us that we should ever be in action. For which cause *Hierom* prescribes *Rusticus* the Monk, that he be alwayes occupied about some busines or other, [s] *that the Devill do not finde him idle.* † *Seneca* would have a man do something, though it be to no purpose. * *Xenophon* wisheth one rather to play at tables, dice, or make a jester of himself (though he might be far better imployed) then do nothing. The [t] *Ægyptians*

s *Ne te dæmon otiosum inveniat.*

† *Præstat aliud agere quam nihil.*

* *Lib.* 3. *de dictis Socratis, Qui tesseris & risui excitando vacant, aliquid faciunt, etsi liceret his meliora agere.*

t *Amasis* compelled every man once a year to tell how he lived.

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gyptians of old, and many flouriſhing Commonwealths ſince, have enjoyned labour and exerciſe to all ſorts of men, to be of ſome vocation and calling, and to give an account of their time, to prevent thoſe grievous miſchiefes that come by idleneſs; *for as fodder, whip and burthen belong to the aſſe: ſo meat, correction and worke unto the ſervant, Ecclus 33. 23.* The *Turks* injoyn all men whatſeover, of what degree, to be of ſome trade or other, the *grand Signior* himſelf is not excuſed. [u] *In our memory* (ſaith *Sabellicus*) *Mahomet the Turke, he that conquered Greece, at that very time when he heard Embaſſadours of other Princes, did either carve or cut wooden ſpoones, or frame ſomething upon a table.* [x] This preſent *Sultan* makes notches for bows. The *Jews* are moſt ſevere in this examination of time. All wel-governed Places, Towns, Families, and every diſcreet perſon will be a law unto himſelf. But amongſt us the badge of gentry is idleneſs: to be of no calling, not to labour, for that's derogatory to their birth, to be a meer ſpectator, a drone, *fruges conſumere natus*, to have no neceſſary employment to buſie himſelf about in Church and commonwealth (ſome few governers exempted) *but to riſe to eat, &c.* to ſpend his dayes in hawking, hunting, &c. and ſuchlike diſports and recreations (†which our Caſuiſts tax) are the ſole exerciſe almoſt and ordinary actions of our Nobility, and in which they are too immoderate. And thence it comes to paſs that in City and country ſo many grievances of body and mind, and this ferall diſeaſe of melancholy ſo frequently rageth, and now domineers almoſt all over *Europe* amongſt our great ones. They know not how to ſpend their times (diſports excepted, which are all their buſineſs) what to do, or otherwiſe how to beſtow themſelves: like our modern Frenchmen that had rather loſe a pound of blood in a ſingle combate, then a drop of ſweat in any honeſt labour. Every man almoſt hath ſomething or other to employ himſelf about, ſome vocation, ſome trade, but they do all by miniſters and ſervants, *ad otia duntaxat ſe natos exiſtimant, imò ad ſui ipſius plerumq; & aliorum perniciem*, [*] as one freely taxeth ſuch kinde of men, they are all for paſtimes, 'tis all their ſtudy, all their invention tends to this alone to drive away time, as if they were born ſome of them to no other ends. Therefore to correct and avoid theſe errors and inconveniencies, our Divines, Phyſicians, and Politicians, ſo much labour, and ſo ſeriouſly exhort; And for this diſeaſe in particular, [y] *there can be no better cure then continuall buſineſs*, as *Rhaſis* holds, *to have ſome employment or other, which may ſet their minde aworke, and diſtract their cogitations*. Riches may not eaſily be had without labour and induſtry, nor learning without ſtudy, neither can our health be preſerved without bodily exerciſe. If it be of the body, *Guianerius* allowes that exerciſe which is gentle, [z] *and ſtill after thoſe ordinary frications*, which muſt be uſed every morning. *Montaltus cap. 26.* and *Jaſon Pratenſis* uſe almoſt the ſame words, highly commending exerciſe if it be moderate; *a wonderfull help ſo uſed, Crato* calls it, *and a great means to preſerve our health, as adding ſtrength to the whole body, increaſing naturall heat, by means of which, the nutriment is well concocted in the ſtomacke, liver and veines, few or no crudities left, is happily diſtributed over all the body*. Beſides, it expells excrements by ſweat, and other inſenſible vapours; in ſo much, that [a] *Galen*

u *Noſtrâ memoria Mahometes Othomannus qui Græciæ imperium ſubvertit, cum oratorum poſtulata audiret externarum gentium, cochlearia lignea aſſiduè cælabat, aut aliquid in tabula affingebat.*

x Sands fol. 37. of his voyage to Jeruſalem.

† *Perkins caſes of conſcience. l. 3. c. 4. q. 3.*

* *Luſcinius Grunnio.*

y *Non eſt cura melior quam injungere iis neceſſaria, & opportuna ſ operum adminiſtratio illis magnum ſanitatis incrementam, & quæ repleant animos eorum, et incutiant iis diverſas cogitationes. Cont. 1. tract. 9.*

z *Ante exercitium, leves toto corpore frications conveniunt. Ad hunc morbum exercitationes, quum rectè & ſuo tempore fiunt, mirificè conducunt, & ſanitatem tuentur, &c.*

a *Lib. 1. de San. tuend.*

len prefers Exercise before all Physick, Rectification of diet, or any regiment in what kinde soever; 'tis Natures Physician. [b] *Fulgentius* out of *Gordonius de conserv. vit. hom. lib.* 1. *cap.* 7. tearms exercise, *a spur of a dull sleepy nature, the comforter of the members, cure of infirmity, death of diseases, destruction of all mischiefes and vices.* The fittest time for exercise, is a little before dinner, a little before supper, [c] or at any time when the body is empty. *Montanus consil.* 31. prescribes it every morning to his patient, and that as [d] *Calenus* addes, *after he hath done his ordinary needs, rubbed his body, washed his hands and face, combed his head, and gargarized.* What kinde of exercise he should use, *Galen* tells us, *lib.* 2. *& 3. de sanit. tuend.* and in what measure, [e] *till the body be ready to sweat*, and roused up; *ad ruborem*, some say, *non ad sudorum*, lest it should dry the body too much; others injoyn those wholesome businesses, as to dig so long in his garden, to hold the plough, and the like: Some prescribe frequent and violent labour and exercises, as sawing every day, so long together, (*epid.* 6. *Hippocrates* confounds them) but that is in some cases, to some peculiar men; [f] the most forbid, and by no means will have it go farther then a beginning sweat, as being [g] perilous if it exceed.

Of these labours, exercises and recreations, which are likewise included, some properly belong to the body, some to the mind, some more easie, some hard, some with delight, some without, some within doors, some naturall, some are artificiall. Amongst bodily exercises, *Galen* commends *ludum parvæ pilæ*, to play at ball, be it with the hand or racket, in Tennis-courts, or otherwise, it exerciseth each part of the body, and doth much good, so that they sweat not too much. It was in great request of old amongst the *Greeks*, *Romanes*, *Barbarians*, mentioned by *Homer*, *Herodotus*, and *Plinius*. Some write, that *Aganella* a fair maide of *Corcyra*, was the inventer of it, for she presented the first ball that ever was made, to *Nausica* the daughter of king *Alcinous*, and taught her how to use it.

The ordinary sports which are used abroad, are *Hawking*, *Hunting*, *hilares venandi labores*, [h] one calls them, because they recreate body and minde, [i] another, *the* [k] *best exercise that is, by which alone many have been* [l] *freed from all ferall diseases. Hegesippus lib.* 1. *cap.* 37. relates of *Herod*, that he was eased of a grievous melancholy by that means. *Plato.* 7. *de leg.* highly magnifies it, dividing it into three parts, * *by Land, Water, Ayre. Xenophon* in *Cyropæd.* graces it with a great name, *Deorum munus*, the gift of the Gods, a Princely sport, which they have ever used, saith *Langius epist.* 59. *lib.* 2. as well for health as pleasure, and do at this day, it being the sole almost and ordinary sport of our Noblemen in *Europe*, and elsewhere all over the World. *Bohemus de mor. gent. lib.* 3. *cap.* 12. stiles it therefore *studium nobilium, communiter venantur, quòd sibi solis licere contendunt*, 'tis all their study, their exercise, ordinary business, all their talk: and indeed some dote too much after it, they can do nothing else, discourse of naught else *Paulus Jovius descr. Brit.* doth in some sort tax our [m] *English Nobility for it, for living in the country so much, and too frequent use of it, as if they had no other means but Hawking and Hunting to approve themselves Gentlemen with.*

b *Exercitium naturæ dormientis stimulatio, membrorum solatium, morborum medela, fuga vitiorum, medicina languorum, destructio omnium malorum, Crato*

c *Alimentis in ventriculo probè concoctis.*

d *Jejuno ventre vesica et alvo ab excrementis purgato, fricatis membris, lotis manibus & oculis, &c. lib. de atra bile.*

e *Quousq; corpus universum intumescat, et floridum appareat, sudoreq; &c.*

f *Omnino sudorem vitent. cap.* 7. *lib.* 1. *Valescus de Tar.*

g *Exercitium si excedat, valde periculosum. Sallust. Salvianus de remed. lib.* 2. *cap.* 1.

h *Camden* in Staffordshire.

i *Fridevallius lib.* 1. *cap.* 2. *optima omnium exercitationū multi ab hac solummodo morbis liberati.*

k *Josephus Quercetanus dialect. polit. sect.* 2. *cap.* 11. *Inter omnia exercitia præstantiæ laudem meretur.*

l *Chyron in monte Pelio, præceptor heroum eos a morbis animi venationibus et puris cibis tuebatur. M. Tyrius.*

m *Nobilitas omnis fere urbes fastidit, castellis, & liberiore cœlo gaudet, generisq; dignitatem una maximè venatione, & falconum aucupiis tuetur.*

Hawking

Hawking comes neer to *Hunting*, the one in the aire, as the other on the Earth, a sport as much affected as the other, by some preferred. [n] It was never heard of amongst the *Romans*, invented some 1200 years since, and first mentioned by *Firmicus lib. 5. cap. 8.* The *Greeke* Emperours began it, and now nothing so frequent: he is no body, that in the season hath not a Hawke on his first. A great Art, and many † books written of it. It is a wonder to hear [o] what is related of the *Turkes* Officers in this behalf, how many thousand men are imployed about it, how many Hawks of all sorts, how much revenewes consumed on that only disport, how much time is spent at *Adrianople* alone every year to that purpose. The [p] *Persian* Kings hawk after Butterflies with sparrows, made to that use, and stares; lesser Hawks for lesser games they have, and bigger for the rest, that they may produce their sport to all seasons. The *Muscovian* Emperours reclaime Eagles to fly at Hindes, Foxes, &c. and such a one was sent for a present to [q] Queen *Elizabeth*: some reclaime Ravens, Castrils, Pies, &c. and man them for their pleasures.

Fowling is more troublesome, but all out as delightsome to some sorts of men, be it with guns, lime, nets, glades, ginnes, strings, baits, pitfalls, pipes, calls, stawking-horses, setting-doggs, coy-ducks, &c. or otherwise. Some much delight to take Larks with day-nets, small birds with chaffe-nets, plovers, partridge, herons, snite, &c. *Henry* the third, king of *Castile* (as *Mariana* the Jesuite reports of him *lib. 3. cap. 7.*) was much affected [r] *with catching of Quailes*, and many Gentlemen take a singular pleasure at morning and evening to go abroad with their Quaile-pipes, and will take any paines to satisfie their delight in that kinde. The [s] *Italians* have gardens fitted to such use, with nets, bushes, glades, sparing no cost or industry, and are very much affected with the sport. *Tycho Brahe* that great Astronomer, in the Chorography of his Isle of *Huena*, & castle of *Uraniburge*, puts down his nets, and manner of catching small birds as an ornament, and a recreation, wherein he himself was sometimes imployed.

Fishing is a kinde of hunting by water, be it with nets, weeles, baits, angling or otherwise, and yeelds all out as much pleasure to some men, as dogs, or hawks; [t] *When they draw their fish upon the bank*, saith *Nic. Henselius Silesiographiæ, cap. 3.* speaking of that extraordinary delight his Countrymen took in fishing, and in making of pooles. *James Dubravius* that *Moravian*, in his book *de pisc.* telleth, how travelling by the highway side in *Silesia*, he found a Nobleman [u] *booted up to the groines*, wading himself, pulling the nets, and labouring as much as any fisherman of them all: and when some belike objected to him the baseness of his office, he excused himself, [x] *that if other men might hunt Hares, why should not he hunt Carpes?* Many Gentlemen in like sort with us, will wade up to the Armholes, upon such occasions, and voluntarily undertake that to satisfie their pleasure, which a poor man for a good stipend would scarce be hired to undergo. *Plutarch* in his book *de soler. animal.* speaks against all fishing, [y] *as a filthy, base, illiberall imployment, having neither wit nor perspicacity in it, nor worth the labour.* But he that shall consider the variety of Baits, for all seasons, and pretty devices which our Anglers have invented, peculiar lines, false flies, severall sleights, &c. will say, that it deserves

n *Ios. Scaliger commen. in Cir. in fol. 344. Salmuth 23 de Nov. reper. com. in Pancir.*

† *Demetrius Constantinop. de re accipitraria, liber a P. Gillio latinè redditus. Ælius. epist. Aquilæ Symachi & Theodotionis ad Ptolomeum, &c.*

o *Lonicerus, Geffreus jovius.*

p *S. Antony Sherlies relations.*

q *Hacluit.*

r *Coturnicum aucupio.*

s *Fines Morison part 3. c. 8.*

t *Non majorem voluptatem animo capiunt, quàm qui feras insectantur, aut missis canibus, comprehendunt, quum retia trahentes, squamosas pecudes in ripas adducunt.*

u *More piscatorum cruribus ocreatus.*

x *Si principibus venatio leporis non sit inhonesta, nescio quomodo piscatio cyprinorum videri debeat pudenda.*

y *Omnino turpis piscatio, nullo studio digna, illiberetis credita est, quod nullum habet ingenium, nullam perspicaciam.*

serves like commendation, requires as much study, and perspicacity as the rest, and is to be preferred before many of them. Because hawking and hunting are very laborious, much riding, and many dangers accompany them; but this is still and quiet: and if so be the angler catch no Fish, yet he hath a wholesome walk to the Brook side, pleasant shade, by the sweet silver streams; he hath good aire, and sweet smels of fine fresh meadow flowers, he hears the melodious harmony of Birds, he sees the Swans, Herons, Ducks, Water-horns, Cootes, &c. and many other fowle, with their brood, which he thinketh better then the noise of hounds, or blast of horns, and all the sport that they can make.

Many other sports and recreations there be, much in use, as Ringing, bowling, shooting, which *Askam* commends in a just volume, and hath in former times been injoyned by Statute, as a defensive exercise, and an [z] honour to our Land, as well may witness our victories in *France*. Keelpins, tronks, coits, pitching bars, hurling, wrestling, leaping, running, fencing, mustring, swimming, wasters, foiles, foot-ball, balown, quintan, &c. and many such, which are the common recreations of the country folks. Riding of great horses, running at rings, tilts and turnaments, horse-races, wilde-goose chases, which are the disports of greater men, and good in themselves, though many Gentlemen by that means gallop quite out of their fortunes.

z *Præcipua hinc Anglis gloria, crebræ victoriæ partæ. Jovius.*

But the most pleasant of all outward pastimes, is that of [a] *Areteus, deambulatio per amæna loca*, to make a petty progress, a merry journey now and then with some good companions, to visit friends, see Cities, Castles, Towns,

> [b] *Visere sæpè amnes nitidos, peramænaq; Tempe,*
> *Et placidas summis sectari in montibus auras.*
> To see the pleasant fields, the Crystall fountains,
> And take the gentle aire amongst the mountains.

a *cap. 7.*
b *Fracastorius.*
c *Ambulationes subdiales, quas hortenses auræ ministrant, sub fornice viridi, pampinis viventibus concameratæ.*
* *Theophylact.*
† *Itinerat. Ital.*
d *Sedet ægrotus cespite viridi, & cum inclementia Canicularis terras excoquit, & siccat flumina, ipse securus sedet sub arborea fronde, & ad doloris sui solatium, naribus suis gramineas redolet species, pascit oculos herbarum amæna viriditas, aures suavi modulamine demulcet pictarum concentus avium, &c. Deus bone, quanta paupertibus procuras and solati a!*

[c] To walk amongst Orchards, Gardens, Bowers, Mounts and Arbours, artificiall wildernesses, green thickets, Arches, Groves, Lawns, Rivulets, Fountains and such like pleasant places, like that *Antiochian Daphne*, Brooks, Pooles, Fishponds, betwixt wood and water, in a fair meadow, by a river side, * *ubi variæ avium cantationes, florum colores, pratorum fruticces, &c*, to disport in some pleasant plain, park, run up a steep hill sometimes, or sit in a shady seat, must needs be a delectable recreation. *Hortus principis & domus ad delectationem facta, cum sylvâ, monte & piscina, vulgò La montagna*: The Princes garden at *Ferrara*, † *Schottus* highly magnifies, with the groves, mountains, ponds, for a delectable prospect, he was much affected with it; A *Persian* Paradise, or pleasant park, could not be more delectable in his sight. S. *Bernard* in the description of his Monastery, is almost ravished with the pleasures of it. *A sick* [d] *man* (saith he) *sits upon a green bank, and when the dog-star parcheth the Plains, and dries up rivers, he lies in a shadie bowre*, Fronde sub arborea ferventia temperat astra, *and feeds his eyes with variety of objects, hearbs, trees, to comfort his misery, he receives many delightsome smels, and fils his ears with that sweet*

270 *and various harmony of Birdes: Good God* (saith he) *what a company of pleasures hast thou made for man?* He that should be admitted on a sudden to the sight of such a Palace as that of *Escuriall* in *Spain*, or to that which the *Moores* built at *Granado*, *Fountenblewe* in *France*, the *Turkes* gardens in his *Seraglio*, wherein all manner of Birds and beasts are kept for pleasure; Wolves, Bears, Lynces, Tygers, Lyons, Elephants, &c. or upon the banks of that *Thracian Bosphorus*: the Popes *Belvedere* in *Rome* † as pleasing as those *Horti pensiles* in *Babylon*, or that *Indian* Kings delightsome garden in * *Ælian*; or [e] those famous gardens of the Lord *Cantelow* in *France*, could not choose, though he were never so ill apaid, but be much recreated for the time; or many of our Noblemens gardens at home. To take a boat in a pleasant evening, and with musick [f] to row upon the waters, which *Plutarch* so much applaudes, *Elian* admires upon the river *Pineus*: in those *Thessalian* fields, beset with green Bayes, where Birds so sweetly sing that passengers enchanted as it were with their heavenly musick, *omnium laborum & curarum oblivisc antur*, forget forthwith all labours, care and grief: or in a *Gundilo* through the grand *Canale* in *Venice*, to see those goodly Palaces, must needs refresh and give content to a melancholy dull spirit. Or to see the inner roomes of a fair-built and sumptuous ædifice, as that of the *Persian* Kings so much renowned by *Diodorus* and *Curtius*, in which all was almost beaten gold, † chaires, stooles, thrones, tabernacles, and pillars of gold, plane trees, and vines of gold, grapes of precious stones, all the other ornaments of pure gold,

* *Fulget gemma floris, & jaspide fulva supellex,*
Strata micant Tyrio——

With sweet odours and perfumes, generous wines, opiparous fare, &c. besides the gallantest young men, the fairest † Virgins, *puellæ scitulæ ministrantes*, the rarest beauties the world could afford, and those set out with costly and curious attires, *ad stuporem usq; spectantium*, with exquisite musick, as in * *Trimaltions* house, in every chamber, sweet voices ever sounding day and night, *incomparabilis luxus*, all delights and pleasures in each kinde which to please the senses could possibly be devised or had, *convivæ coronati, delitiis ebrii, &c. Telemachus* in *Homer* is brought in as one ravished almost, at the sight of that magnificent Palace, and rich furniture of *Menelaus*, when he beheld

* *Æris fulgorem & resonantia tecta coruscо*
Auro, atque electro nitido, sectoque elephanto,
Argentoque simul. Talis Jovis ardua sedes,
Aulaque cælicolûm stellans splendescit Olympo.
Such glittering of gold and brightest brass to shine,
Cleer amber, silver pure, and Ivory so fine:
Jupiters lofty palace where the Gods do dwell,
Was even such a one, and did it not excell.

It will *laxare animos*, refresh the soule of man to see fair-built cities, streets, Theaters, Temples, Obelisks, &c. The Temple of *Jerusalem* was so fairly built of white marble, with so many pyramids covered with gold; *tectumq; templi fulvo coruscans auro, nimio suo fulgore obcæcabat oculos*

† *Diod. Siculus, lib. 2.*

* *Lib. 13. de animal. cap. 13.*

[e] *Pet. Gillius. Paul. Hentzeus Itenerar. Italiæ. 1617. Iod. Sincerus Itenerar. Galliæ 1617. Simp. lib. 1. quest 4.*

[f] *Iucundissima deambulatio juxta mare, & navigatio pro pe terram. In utraq; fluminis ripa.*

† *Aurei panes, aurea obsonia, vis Margaritarum aceto subacta, &c.*

* *Lucan.*

† *300 pellices, pocillatores & pincernæ innumeri, pueri loti purpura induti &c. ex omnium pulchritudine delecti.*

* *Ubi omnia cantu strepunt.*

* *Odyss. 5.*

los itinerantium, was so glorious, and so glistered afar off, that the spectators might not well abide the sight of it. But the inner parts were all so curiously set out with Cedar, Gold, Jewels, &c. as he said of *Cleopatras* palace in *Egypt*, 271

——† *Crassumq; trabes absconderat aurum,* † *Lucan l. 8.*

That the beholders were amazed. What so pleasant as to see some Pageant or sight go by, as at Coronations, Weddings, and such like solemnities, to see an Embassadour or a Prince met, received, entertained with Masks, Shewes, Fireworks, &c. To see two Kings fight in single combat, as *Porus* and *Alexander*; *Canutus* and *Edmond Ironside*; *Scanderbeg* and *Ferat Bassa* the Turke; when not honour alone but life it self is at stake, as the † Poet of *Hector*, † *Iliad.* 10.

—— *nec enim pro tergore Tauri,*
Pro bove nec Certamen erat, quæ præmia Cursus
Esse solent, sed pro magni vitâq; animâq;——*Hectoris.*

To behold a battle fought, like that of *Crescy*, or *Agencourt*, or *Poicters*, *quâ nescio* (saith *Frossard*) *an vetustas ullam proferre possit clariorem.* To see one of *Cæsars* triumphs in old *Rome* revived, or the like. To bee present at an Interview, [g] as that famous of *Henry* the 8th, and *Francis* the first, so much renowned all over *Europe*; *ubi tanto apparatu* (saith *Hubertus Vellius*) *tamque triumphali pompâ ambo reges cum eorum conjugibus coiere, ut nulla unquam ætas tam celebria festa viderit aut audierit*, no age ever saw the like. So infinitely pleasant are such shews, to the sight of which often times they will come hundreths of miles, give any mony for a place, and remember many years after with singular delight. *Bodine*, when he was Embassador in *England*, said he saw the Noblemen go in their Robes to the Parliament house, *summâ cum jucunditate vidimus*, he was much affected with the sight of it. *Pomponius Columna*, saith *Jovius* in his life, saw 13. *Frenchmen*, and so many *Italians*, once fight for a whole Army: *Quod jucundissimum spectaculum in vita dicit suâ*, the pleasantest sight that ever he saw in his life. Who would not have been affected with such a spectacle? Or that single combat of † *Breaute* the *Frenchman*, and *Anthony Schets* a *Dutchman* before the walls of *Sylvaducis* in *Brabant*, Anno 1600. They were 22. Horse on the one side, as many on the other, which like *Livies Horatii*, *Torquati* and *Corvini* fought for their own glory and countries honour, in the sight and view of their whole City and Army. [h] When *Julius Cæsar* warred about the bankes of *Rhene*, there came a *Barbarian* Prince to see him, and the *Roman* Arme, and when he had beheld *Cæsar* a good while, [i] *I see the Gods now* (saith he) *which before I heard of, nec fæliciorem ullam vitæ meæ aut optavi, aut sensi diem*: It was the happiest day that ever he had in his life. Such a sight alone were able of it self to drive away melancholy; if not for ever, yet it must needs expell it for a time. *Radzivilus* was much taken with the *Bassas* palace in *Cairo*, and amongst many other objects which that place afforded, with that solemnity of Cutting the bankes of *Nilus*, by *Imbram Bassa* when it overflowed, besides two or three hundred guilded Gallies on the water, he saw two millions of men gathered together on the land with Turbants as white as snow; And twas a goodly sight. The very reading

[g] Betwixt *Ardes* and *Guines*, 1519.

† *Swertius in delitiis fol.* 487. *veteri Horatiorum exemplo, virtute et successu admirabili, cæsis hostibus* 17. *in conspectu patriæ, &c.*

[h] *Paterculus vol. post.*

[i] *Quos antea audivi, inquit, hodie vidi deos.*

272 of feasts, triumphs, interviews, nuptials, tilts, turnaments, combats, and monomachies, is most acceptable and pleasant. † *Franciscus Modius* hath made a large collection of such solemnities in two great Tomes, which who so will may peruse. The inspection alone of those curious Iconographies of Temples and Palaces, as that of the *Lateran* Church in *Albertus Durer*, that of the Temple of *Jerusalem* in * *Josephus*, *Adricomius*, and *Villalpandus*: that of the *Escuriall* in *Guadas*, of *Diana* at *Ephesus* in *Pliny*, *Nero's* golden palace in *Rome*, † *Iustinians* in *Constantinople*, that *Perunian Iugo's* in * *Cusco*, *ut non ab hominibus, sed à dæmoniis constructum videatur*; S. *Marks* in *Venice* by *Ignatius*, with many such: *priscorum artificum opera* (saith that † interpreter of *Pausanias*) the rare workmanship of those ancient *Greeks*, in Theaters, Obelisks, Temples, Statues, gold, silver, ivory, marble images, *non minore fermè quum leguntur, quam quum cernuntur, animum delectatione complent*, affect one as much by reading almost, as by sight.

† *Pandectæ Triumph. fol.*

* *Lib 6. cap. 14. de bello Jud.*

† *Procopius.*

* *Lact. lib. 10. Amer. descript.*

† *Romulus Amasæus præfat. Pausan.*

The Country hath his recreations, the City his severall Gymnicks and exercises, May-games, feasts, wakes, and merry meetings to solace themselves; the very being in the country; that life it self is a sufficient recreation to some men, to injoy such pleasures, as those old Patriarks did. *Diocletian* the Emperour was so much affected with it, that he gave over his scepter, and turned gardiner. *Constantine* wrote 20. books of husbandry. *Lysander*, when Embassadours came to see him, bragged of nothing more, then of his Orchard, *hi sunt ordines mei*. What shall I say of *Cincinnatus*, *Cato*, *Tully*, and many such? how have they been pleased with it, to prune, plant, inoculate and graft, to shew so many severall kindes of Pears, Apples, Plums, Peaches, &c.

k *Nunc captare feras laqueo, nunc fallere visco,*
Atque etiam magnos canibus circundare saltus,
Insidias avibus moliri, incendere vepres.
Sometimes with traps deceive, with line and string
To catch wild Birds and Beasts, encompassing
The grove with dogs, and out of bushes firing.
—— *& nidos avium scrutari, &c.*

k *Virg. 1. Geor.*

Jucundus in his preface to *Cato*, *Varro*, *Columella*, *&c.* put out by him, confesseth of himself, that he was mightily delighted with these husbandry studies, and took extraordinary pleasure in them: if the Theorick or speculation can so much affect, what shall the place and exercise it self, the practick part do? The same confession I find in *Herbastein*, *Porta*, *Camerarius*, and many others, which have written of that subject. If my testimony were ought worth, I could say as much of my self; I am *verè Saturnus*; No man ever took more delight in Springs, Woods, Groves, Gardens, Walks, Fishponds, Rivers, &c. But

Tantalus à labris sitiens fugientia captat
Flumina; And so do I; *Velle licet, potiri non licet.*

Every Palace, every City almost hath his peculiar Walkes, Cloysters, Tarraces, Groves, Theaters, Pageants, Games, and severall recreations; every country, some professed Gymnicks, to exhilarate their minds, & exercise their bodys. The *Greeks* had their *Olympian*, *Pythian*, *Isthmian*, *Nemean* games,

l *Boterus lib. 3. polit. cap 1.*

games, in honour of *Neptune*, *Iupiter*, *Apollo*; *Athens* hers: Some for Honour, Garlands, Crowns; for [m] beauty, dancing, running leaping, like our silver games. The [n] *Romanes* had their feasts, as the *Athenians*, and *Lacedemonians* held their publike banquets, in *Pritanæo*, *Panathenæis*, *Thesperiis*, *Phiditiis*, Playes, Naumachies, places for Sea fights, [o] Theaters, Amphitheaters able to contain 70000 men, wherein they had severall delightsome shews to exhilarate the people; [p] Gladiators, cumbats of men with themselves, with wild beasts, and wild beasts one with another, like our bull-baitings, or bear-baitings (in which many countrymen and Citizens amongst us so much delight and so frequently use) dancers on ropes, Jugglers, Wrestlers, Comedies, Tragedies, publikely exhibited at the Emperours and Cities charge, and that with incredible cost and magnificence. In the Low countries (as [q] *Meteran* relates) before these wars, they had many solemn feasts, Playes, Challenges, Artillery Gardens, Colledges of Rimers, Rhetoricians, Poets: and to this day, such places are curiously maintained in *Amsterdam*, as appears by that description of *Isaacus Pontanus rerum Amstelrod. lib. 2. cap. 25.* So likewise not long since at *Friburg* in *Germany*, as is evident by that relation of [r] *Neander*, they had *Ludos septennales*, solemn Playes every seven years, which *Bocerus* one of their own Poets hath elegantly described:

At nunc magnifico spectacula structa paratu
Quid memorem, veteri non concessura Quirino,
Ludorum pompa, &c.

In *Italy* they have solemn Declamations of certain select young Gentlemen in *Florence* (like those Reciters in old *Rome*) and publike Theaters in most of their Cities, for Stage-players and others, to exercise and recreate themselves. All seasons almost, all places have their severall pastimes; some in Sommer, some in Winter; some abroad, some within; some of the body, some of the minde; and divers men have divers recreations, and exercises. *Domitian* the Emperour was much delighted with catching flies; *Augustus* to play with nuts amongst children; [s] *Alexander Severus* was often pleased to play with whelps and young Pigs. [t] *Adrian* was so wholy enamoured with dogs and horses, that he bestowed monuments and tombes of them, and buried them in graves. In fowle weather, or when they can use no other convenient sports, by reason of the time, as we do Cock-fighting to avoide idleness I think, (though some be more seriously taken with it, spend much time, cost and charges, and are too solicitous about it) [u] *Severus* used Patridges and Quailes, as many *Frenchmen* do still, and to keep Birds in cages, with which he was much pleased, when at any time he had leasure from publike cares and businesses. He had (saith *Lampridius*) tame Pheasants, Ducks, Patridges, Peacocks, and some 20000 Ringdoves and Pigeons. *Busbequius* the Emperors Orator, when he lay in *Constantinople*, & could not stir much abroad, kept for his recreation, busying himself to see them fed, almost all manner of strange birds and Beasts; this was something, though not to exercise his body, yet to refresh his minde. *Conradus Gesner*, at *Zurick* in *Switzerland*, kept so likewise for his pleasure, a great company of wilde beasts, and (as he saith) took great delight to see them eat their meat. *Turkie* Gentle-

m See *Athenæus dipnoso.*
n *Ludi votivi, sacri, ludicri, Megalenses, Cereales, Floreales, Martiales, &c. Rosinus, 5. 12.*
o See *Lipsius Amphitheatrū Rosinus lib. 5. Meursius de ludis Græcorum.*
p 1500 Men at once, Tigers, Lions, Elephants, Horses, Dogs, Beares, &c.
q *Lib. ult et l. 1. ad finem. Consuetudine non minus laudabili, quam veteri contubernia Rhetorū Rythmorum in urbibus et municipiis, certis diebus exercebant se sagittarii, gladiatores, &c, Alia ingenii, animiq; exercitia, quorū præcipuum studium, principem populum tragœdiis, comœdiis, fabulis scenicis, aliisq; id genus ludis recreare,*
r *Orbis terræ descript. part. 3.*
s *Lampridius.*
t *Spartian.*
u *Delectatus lusis catulorum, porcellorum, ut perdices inter se pugnarent, aut ut aves parvulæ surrsum & deorsū volitarent, his maxime delectatus, ut solitudines publicas sublevaret.*

274 women, that are perpetuall prisones, still mewed up according to the custome of the place, have little else besides their houshhold busines, or to play with their children to drive away time, but to dally with their cats, which they have *in delitiis*, as many of our Ladies and Gentlewomen use Monkies and little Doggs. The ordinary recreations which we have in Winter, and in most solitary times busie our minds with, are *Cardes*, *Tables* and *Dice*, *Shovelboard*, *Chesse-play*, the Philosophers game, small trunks, shuttle-cock, balliards, musick, masks, singing, dancing, ulegames, frolicks, jests, riddles, catches, purposes, questions and commands, [x] merry tales of errant Knights, Queens, Lovers, Lords, Ladies, Giants, Dwarfes, Theeves, Cheaters, Witches, Fayries, Goblins, Friers, &c. such as the old woman told *Psyche* in † *Apuleius*, *Bocace* Novels, and the rest, *quarum auditione pueri delectantur, senes narratione*, which some delight to hear, some to tell; all are well pleased with. *Amaranthus* the Philosopher, met *Hermocles*, *Diophantus* and *Philolaus* his companions, one day busily discoursing about *Epicurus* and *Democritus* Tenents, very solicitous which was most probable and came nearest to truth: To put them out of that surly controversie, and to refresh their spirits, he told them a pleasant tale of *Stratocles* the Physitians wedding, and of all the particulars, the company, the chear, the musick, &c. for he was new come from it; with which relation they were so much delighted, that *Philolaus* wished a blessing to his heart, and many a good wedding, † many such merry meetings might he be at, *to please himself with the sight, and others with the narration of it.* Newes are generally welcome to all our ears, *avidè audimus, aures enim hominum novitate lætantur* (* as *Pliny* observes) we long after rumour to hear and listen to it, † *densum humeris bibit aure vulgus.* We are most part too inquisitive and apt to hearken after newes, which *Cæsar* in his * Commentaries observes of the old *Gaules*, they would be enquiring of every Carrier and passenger what they had heard or seen, what newes abroad?

—— quid toto fiat in orbe,
Quid Seres, quid Thraces agant, secreta novercæ,
Et pueri, quis amet, &c.

as at an ordinary with us, bakehouse or barbers shop. When that great *Gonsalva* was upon some displeasure confined by king *Ferdinand*, to the city of *Loxa* in *Andalusia*, the onely comfort (saith * *Jovius*) he had to ease his melancholy thoughts, was to hear newes, and to listen after those ordinary occurrents, which were brought him *cum primis*, by letters or otherwise out of the remotest parts of *Europe*. Some mens whole delight is, to take Tobacco, and drink all day long in a Tavern or Alehouse, to discourse, sing, jest, roare, talk of a Cock and Bull over a pot, &c. Or when three or four good companions meet, tell old stories by the fire side, or in the Sun, as old folkes usually do, † *quæ aprici meminere senes*, remembring afresh and with pleasure ancient matters, and such like accidents, which happened in their younger yeares. Others best pastime is to game, nothing to them so pleasant.

† *Hic Veneri indulget, hunc decoquit alea ——*

Many too nicely take exceptions at Cardes, [y] Tables, and Dice, and such mixt

[x] *Brumales lætè ut possint producere noctes.*
† *Milesi. 4.*
† *O dii similibus sæpe conviviis date ut ipse videndo delectetur, & postmodum narrando delectet. Theod. prodromus Amorum dial. interpret. Gilberto Gaulmio.*
* *Epist. lib. 8. Ruffino.*
† *Hor.*
* *Lib 4 Gallicæ consuetudinis est ut viatores etiam invitos consistere cogant, & quid quisque eorum audierit aut cognôrit de quâ re quærunt.*
* *Vitæ ejus lib. ult.*
† *Iuven.*
[y] They account them unlawfull because sortilegious.

mixt lusorious lots, whom *Gataker* well confutes. Which though they be honest recreations in themselves, yet may justly be otherwise excepted at, as they are often abused, and forbidden as things most pernicious; *insanam rem & damnosam,* [z] *Lemnius* calls it. *For most part in these kind of disports 'tis not art or skill, but subtilty, cunnycatching, knavery, chance and fortune carries all away:* 'tis *ambulatoria pecunia,*

—— puncto mobilis horæ
Permutat dominos, & cedit in altera jura.

They labour most part not to pass their time in honest disport, but for filthy lucre, and covetousness of money. *In fœdissimum lucrum & avaritiam hominum convertitur,* as *Daneus* observes. *Fons fraudum & maleficiorum,* 'tis the fountain of cosenage and villany. [a] *A thing so common all over Europe at this day, and so generally abused, that many men are utterly undone by it,* their means spent, patrimonies consumed, they and their posterity beggered; besides swearing, wrangling, drinking, loss of time, and such inconveniences, which are ordinary concomitants: [b] *For when once they have got a haunt of such companies, and habit of gaming, they can hardly be drawn from it, but as an itch it will tickle them, and as it is with whoremasters, once entered, they cannot easily leave it off;* *Vexat mentes insana cupido,* they are mad upon their sport. And in conclusion (which *Charles* the seventh that good *French* King published in an edict against gamsters) *unde piæ & hilaris vitæ suffugium sibi suisq; liberis, totiq; familiæ, &c.* That which was once their livelihood, should have maintained wife, Children, family, is now spent and gone; *mœror & egestas,* &c. sorrow and beggery succeeds. So good things may be abused, and that which was first invented to [c] refresh mens weary spirits, when they come from other labours and studies to exhilarate the minde, to entertain time and company, tedious otherwise in those long solitary winter nights, and keep them from worse matters, an honest exercise is contrarily perverted.

Chesse-play, is a good and witty exercise of the minde, for some kinde of men, and fit for such melancholy, *Rhasis* holds, as are idle, and have extravagant impertinent thoughts, or troubled with cares; nothing better to distract their mind, and alter their meditations: invented (some say) by the † generall of an army in a famine, to keep souldiers from mutiny: but if it proceed from over much study, in such a case it may do more harm then good; it is a game too troublesome for some mens braines, too full of anxiety, all out as bad as study; besides, it is a testy cholerick game, and very offensive to him that loseth the Mate. [d] *William* the conqueror in his younger yeares, playing at chesse with the prince of *France* (*Daulphine* was not annexed to that crown in those dayes) losing a Mate, knocked the Chesse-board about his pate, which was a cause afterward of much enmity betwixt them. For some such reason it is belike, that *Patritius* in his 3. book *Tit.* 12. *de reg instit.* forbids his prince to play at chesse: hawking and hunting, riding, &c. he will allow; and this to other men, but by no means to him. In *Muscovy*, where they live in Stoves and hot houses all winter long, come seldome or little abroad, it is again very necessary, and therefore in those parts (saith [e] *Herbastein*)

z *Instit. c. 44. In his ludis plerumq; non ars aut peritia viget, sed fraus, fallacia, dolus, astutia, casus, fortuna, temeritas locum habent, non ratio, consilium, sapientia, &c.*

a *Abusus tam frequens hodie in Europa ut plerisq; crebro harum usu patrimonium profundant, exhaustisq; facultatibus, ad inopiam redigantur.*

b *Ubi semel prurigo ista animum occupat ægre discuti potest, solicitantibus undiq; ejusdem farinæ hominibus, damnosas illas voluptates repetunt, quod & scortatoribus insitum, &c.*

c *Instituitur ista exercitatio non lucri, sed valetudinis et oblectamenti ratione, & quo animus defatigatus respiret, novasq; vires ad subeundos labores denuo concipiat.*

† *Latrunculorum ludus inventus est à duce, ut cum miles intolerabili fame laboraret, altero die edens altero ludens, famis oblivisceretur.*

Bellonius See more of this game in *Daniel Souters Palamedes, vel de variis ludis l. 3.*

d *D. Hayward in vita ejus.* e *Moscovit. commentarium.*

much used. At *Fessa* in *Africk*, where the like inconvenience of keeping within doors is through heat, it is very laudable; and (as [f] *Leo Afer* relates) as much frequented. A sport fit for idle Gentlewomen, Souldiers in Garrison, and Courtiers that have nought but love matters to busie themselves about, but not altogether so convenient for such as are Students. The like I may say of *Cl. Bruxers* Philosophy game, D. *Fulkes Metromachia* and his *Ouronomachia*, with the rest of those intricate Astrologicall and Geometricall fictions, for such especially as are mathematically given; and the rest of those curious games.

f *Inter cives Fessanos latrunculorum ludus est usitatissimus lib. 3. de Africâ.*

Dancing, *Singing*, *Masking*, *Mumming*, *Stage-plaies*, howsoever they be heavily censured by some severe *Catoes*, yet if opportunely and soberly used, may justly be approved. *Melius est fodere, quam saltare*, saith *Austin*: but what is that if they delight in it? [g] *Nemo saltat sobrius*. But in what kinde of dance? I know these sports have many oppugners, whole volumes writ against them; when as all they say (if duly considered) is but *ignoratio Elenchi*; and some again, because they are now cold and wayward, past themselves, cavel at all such youthfull sports in others, as he did in the comedy; they think them, *illico nasci senes, &c.* Some out of præposterous zeal object many times triviall arguments, and because of some abuse, will quite take away the good use, as if they should forbid wine, because it makes men drunk; but in my judgement they are too stern: there *is a time for all things, a time to mourne, a time to dance. Eccles.* 3. 4. *a time to embrace, a time not to embrace,* (*vers.* 5) *and nothing better then that a man should rejoyce in his own works. vers.* 22. for my part, I will subscribe to the *kings declaration*, and was ever of that mind, those May-games, Wakes, and Whitson-ales, &c. if they be not at unseasonable hours, may justly be permitted. Let them freely feast, sing and dance, have their poppet-playes, hobby-horses, tabers, crouds, bag-pipes, &c. play at ball, and barley-breaks, and what sports and recreations they like best. In *Franconia* a province of *Germany* (saith [h] *Aubanus Bohemus*) the old folks after evening prayer, went to the ale-house, the younger sort to dance: and to say truth with [i] *Salisburiensis, satius fuerat sic otiari, quam turpius occupari*, better do so then worse, as without question otherwise (such is the corruption of mans nature) many of them will do. For that cause, Playes, Masks, Jesters, Gladiators, Tumblers, Juglers, &c. and all that crew is admitted and winked at: [k] *Tota jocularium scena procedit, & ideo spectacula admissa sunt, & infinita tyrocinia vanitatum, ut his occupentur, qui pernicioßiùs otiari solent*: that they might be busied about such toyes, that would otherwise more perniciously be idle. So that as † *Tacitus* said of the Astrologers in *Rome*, we may say of them, *genus hominum est quod in civitate nostra & vitabitur semper & retinebitur*, they are a debosht company most part, still spoken against, as well they deserve some of them (for I so relish and distinguish them as fidlers, and musicians) and yet ever retained. *Evil is not to be done* (I confess) *that good may come of it*: but this is evil *per accidens*, and in a qualified sense, to avoide a greater inconvenience, may justly be tolerated. S. *Thomas* *Moore* in his *Vtopian Commonwealth*, [l] *as he will have none idle, so will he have no man labour over hard, to be toiled out like an horse, 'tis more then slavish infelicity, the life of most*

g *Tullius.*

h *De mor gent.*
i *Polycrat. l. 1. cap. 8.*
k *Idem Sarisburiensis.*
† *Hist. lib. 1.*
l *Nemo desidet otiosus, ita nemo asinino more ad seram noctem laborat; nam ea pluspquam servilis ærumna, quæ opificum vita est, exceptis Vtopiensibus, qui diem in 24 horas dividunt, sex duntaxat operi deputant, reliquum à somno & cibo cujusq; arbitrio permittitur.*

most of our hired servants, and tradesmen elsewhere (excepting his *Vtopians*) *but half the day allotted for work, and half for honest recreation, or whatsoever imployment they shall think fit themselves.* If one half-day in a week were allowed to our household servants for their merry meetings, by their hard masters, or in a year some feasts, like those *Roman Saturnals*, I think they would labour harder all the rest of their time, and both parties be better pleased: but this needs not (you will say;) for some of them do nought but loyter all the week long.

This which I aim at, is for such as are *fracti animis*, troubled in mind, to ease them, over-toiled on the one part, to refresh; over idle on the other, to keep themselves busied. And to this purpose, as any labour or imployment will serve to the one, any honest recreation will conduce to the other, so that it be moderate and sparing, as the use of meat and drink; not to spend all their life in gaming, playing, and pastimes, as too many gentlemen do; but to revive our bodies and recreate our souls with honest sports: of which as there be divers sorts, and peculiar to several callings, ages, sexes, conditions, so there be proper for several seasons, and those of distinct natures, to fit that variety of humors which is amongst them, that if one will not, another may: some in Summer, some in Winter, some gentle, some more violent, some for the mind alone, some for the body and mind: (as to some it is both business, and a pleasant recreation to oversee workmen of all sorts, Husbandry, Cattle, Horse, &c. To build, plot, project, to make models, cast up accompts, &c.) some without, some within doors: new, old, &c. as the season serveth, and as men are inclined. It is reported of *Philippus Bonus*, that good Duke of *Burgundy* (by *Lodovicus Vives, in Epist.* and *Pont.* † *Heuter* in his history) that the said Duke, at the marriage of *Elionara*, sister to the king of *Portugal* at *Burges* in *Flanders*, which was solemnized in the deep of winter, when as by reason of unseasonable weather he could neither hawk nor hunt, and was now tired with cards, dice, &c. and such other domestical sports, or to see Ladies dance, with some of his courtiers, he would in the evening walk disguised all about the Town. It so fortuned, as he was walking late one night, he found a country-fellow dead drunk, snorting on a Bulk; † he caused his followers to bring him to his Palace, and there stripping him of his old cloaths, and attiring him after the Court fashion, when he waked, he and they were all ready to attend upon his excellency, perswading him he was some great Duke. The poor fellow admiring how he came there, was served in state all the day long; after supper he saw them dance, heard musick, and the rest of those Court-like pleasures: but late at night, when he was well tipled, and again fast asleep, they put on his old robes, and so conveighed him to the place where they first found him. Now the fellow had not made them so good sport the day before, as he did when he returned to himself; all the jest was, to see how he [m] looked upon it. In conclusion, after some little admiration, the poor man told his friends he had seen a vision, constantly believed it, would not otherwise be perswaded, and so the jest ended. [n] *Antiochus Epiphanes* would often disguise himself, steal from his Court, and go into Merchants, Goldsmiths, and other tradesmens shops, sit and talk with them, and sometimes

† *Rerum Burgund. lib. 4.*

† *Jussit hominem deferri ad palatium & lecto ducali collocari, &c. mirari homo ubi se eo loci videt.*

m *Quid interest, inquit Lodovicus Vives, (epist. ad Franciscum Barducem) interdiem illius & nostros aliquot annos? nihil penitus, nisi quod &c.*

n *Hen. Stephan. præfat. Herodoti.*

278 times ride, or walke alone, and fall aboord with any Tinker, Clowne, Serving man, Carrier, or whomsoever he met first. Sometimes he did *ex insperato* give a poor fellow money, to see how he would look, or on set purpose, lose his purse as he went, to watch who found it, and withall how he would be affected, and with such objects he was much delighted. Many such tricks are ordinarily put in practice by great men, to exhilarate themselves and others, all which are harmless jests, and have their good uses.

But amongst those exercises, or recreations of the minde within doors, there is none so generall, so aptly to be applyed to all sorts of men, so fit and proper to expell Idleness and Melancholy, as that of *Study: Studia senectutem oblectant, adolescentiam alunt, secundas res ornant, adversis perfugium & solatium præbent, domi delectant, &c.* finde the rest in *Tully pro Archia Poeta.* What so full of content, as to read, walke, and see Mappes, Pictures, Statues, Jewels, Marbles, which some so much magnifie, as those that *Phidias* made of old so exquisite and pleasing to be beheld, that as † *Chrysostome* thinketh, *if any man be sickly, troubled in minde, or that cannot sleep for griefe, and shall but stand over against one of Phidias Images, he will forget all care or whatsoever else may molest him in an instant?* There be those as much taken with *Michael Angelo's, Raphael de Vrbino's, Francesco Francia's pieces*, and many of those Italian and Dutch painters, which were excellent in their ages; and esteem of it as a most pleasing sight, to view those neat Architectures, Devices, Scutchions, coats of armes, read such bookes, to peruse old Coynes of severall sorts in a fair Gallery; artificiall works, perspective glasses, old reliques, *Roman* Antiquities, variety of colours. A good picture is *falsa veritas, & muta poesis:* and though (as ° *Vives* saith) *artificialia delectant, sed mox fastidimus*, artificiall toyes please but for a time; yet who is he that will not be moved with them for the present? When *Achilles* was tormented and sad for the loss of his dear friend *Patroclus*, his mother *Thetis* brought him a most elaborate and curious Buckler made by *Vulcan*, in which were engraven Sun, Moon, Stars, Planets, Sea, Land, men fighting, running, riding, women scolding, hils, dales, towns, castles, brooks, rivers, trees, &c. with many pretty landskips, and perspective peeces: with sight of which he was infinitely delighted, and much eased of his grief.

† *Orat 12 si quis animo fuerit affectus aut æger, nec somnum admittens, is mihi videtur è regione stans talis Imaginis, oblivisci omnium posse, quæ humanæ vitæ atrocia & difficilia accidere solent.*

° *3. De anima.*

* *Continuo eo spectaculo captus delenito mœrore*
Oblectabatur, in manibus tenens dei splendida dona.

* *Iliad. 19.*

Who will not be affected so in like case, or to see those wel furnished Cloisters and Galleries of the *Roman* Cardinals, so richly stored with all modern Pictures, old Statues and Antiquities? *Cum se —— spectando recreet simul & legendo*, to see their pictures alone and read the description, as † *Boisardus* well addes, whom will it not affect? which *Bozius, Pomponius Lætus, Marlianus, Schottus, Cavelerius, Ligorius*, &c. and he himself hath well performed of late. Or in some Princes Cabinets, like that of the great Dukes in *Florence*, of *Fælix Platerus* in *Basil*, or Noblemens houses to see such variety of attires, faces, so many, so rare, and such exquisite peeces, of men, birds, beasts, &c, to see those excellent landskips, Dutch-works, and curious cuts of *Sadlier* of *Prage*, *Albertus Durer*, *Goltzius*,

† *Topogor. Rom. part. 1.*

Zius, Vrintes, &c. such pleasant peeces of perspective, *Indian Pictures* made of feathers, *China* works, frames, *Thaumaturgical* motions, exotick toyes, &c. Who is he that is now wholly overcome with idleness, or otherwise involved in a Labyrinth of worldly cares, troubles, and discontents, that will not be much lightned in his mind by reading of some inticing story, true or fained, whereas in a glass he shall observe what our fore-fathers have done, the beginnings, ruins, fals, periods of Common-wealths, private mens actions displayed to the life &c? † *Plutarch* therefore cals them, *secundas mensas & bellaria*, the second course and junkets, because they were usually read at Noblemens Feasts. Who is not earnestly affected with a passionate speech, well penned, an elegant Poem, or some pleasant bewitching discourse, like that of* *Heliodorus, ubi oblectatio quædam placide fluit, cum hilaritate conjuncta?* *Julian* the Apostate was so taken with an Oration of *Libanius* the Sophister, that as he confesseth, he could not be quiet till he had read it all out. *Legi orationem tuam magna ex parte, hesterna die ante prandium, pransus vero sine ullâ intermissione totam absolvi. O argumenta! O compositionem!* I may say the same of this or that pleasing Tract, which will draw his attention along with it. To most kind of men it is an extraordinary delight to study. For what a world of books offers it self, in all subjects, arts, and sciences, to the sweet content and capacity of the Reader? In *Arithmetick, Geometry, Perspective, Optick, Astronomy, Architecture, Sculpturâ, Picturâ*, of which so many and such elaborate Treatises are of late written: In *Mechanicks* and their mysteries, *Military matters*, Navigation, †riding of horses, *fencing, swimming, gardening, planting, great tomes of husbandry, Cookery, Faulconry, Hunting, Fishing, Fowling, &c. with exquisite pictures of all sports, games, and what not? In *Musick, Metaphysicks, Natural* and *Moral Philosophy, Philologie*, in *Policy, Heraldry, Genealogy, Chronology, &c.* they afford great Tomes, or those studies of † *Antiquity*, &c. & * *quid subtilius Arithmeticis inventionibus, quid jucundius Musicis rationibus, quid divinius Astronomicis, quid rectius Geometricis demonstrationibus?* What so sure, what so pleasant? He that shall but see that Geometrical tower of *Garezenda* at *Bologne* in *Italy*, the steeple and clock at *Strasborough*, will admire the effects of art, or that Engine of *Archimedes* to remove the earth it self if he had but a place to fasten his instrument: *Archimedes Coclea*, and rare devises to corrivate waters, musick instruments, and trisyllable *Ecchoes* again, again, and again repeated, with miriades of such. What vast Tomes are extant in *Law, Physick* and *Divinity*, for profit, pleasure, practice, speculation, in verse or prose, &c? their names alone are the subject of whole volumes, we have thousands of Authors of all sorts, many great Libraries full well furnished, like so many dishes of meat, served out for several palates; and he is a very block that is affected with none of them. Some take an infinite delight to study the very languages wherin these books are written, Hebrew, Greek, Syriack, Chalde, Arabick, &c. Me thinks it would well please any man to look upon a Geographical Map, * *suavi animum delectatione allicere, ob incredibilem rerum varietatem & jucunditatem, & ad pleniorem sui cognitionem excitare*, Chorographical, Topographical delineations, to behold as it were, all the remote Provinces, Towns, Cities of the world, and never to go forth of the limits of his study, to measure by the Scale and compasse,

† *Quod heroũ conviviis legi solitæ.*

* *Melanthon de Heliodoro.*

† *Pluvines.*
* *Thibault.*

† As in travelling the rest go forward and look before them an Antiquary alone looks round about him, seeing things past, &c. hath a compleat Horizon, *Janus Bifrons.*

* *Cardan.*

* *Hondius præfat. Mercatoris.*

280 passe, their extent, distance, examine their site. *Charles* the great as *Platina* writes, had three faire silver tables, in one of which superficies was a large map of *Constantinople*, in the second *Rome* neatly engraved, in the third an exquisite description of the whole world, and much delight he took in them. What greater pleasure can there now be, then to view those elaborate Maps of *Ortelius*, [p] *Mercator*, *Hondius*, &c. To peruse those books of Cities, put out by *Braunus*, and *Hogenbergius*? To read those exquisite descriptions of *Maginus*, *Munster*, *Herrera*, *Laet*, *Merula*, *Boterus*, *Leander*, *Albertus*, *Camden*, *Leo*, *Afer*, *Adricomius*, *Nic. Gerbelius*, &c? Those famous expeditions of *Christoph. Columbus*, *Americus Vesputius*, *Marcus Polus* the *Venetian*, *Lod. Vertomannus*, *Aloysius Cadamustus*, &c? Those accurate diaries of *Portugals*, *Hollanders*, of *Bartison*, *Oliver à Nort*, &c. *Hacluits* voyages, *Pet. Martyrs Decades*, *Benzo*, *Lerius*, *Linschotens* relations, those *Hodæporicons* of *Jod à Meggen*, *Brocard* the Monke, *Bredenbachius*, *Jo. Dublinius*, *Sands*, &c. to *Jerusalem*, *Egypt*, and other remote places of the world? those pleasant Itineraries of *Paulus Hentzerus*, *Iodocus Sincerus*, *Dux Polonus*, &c. to read *Bellonius* observations, P. *Gillius* his survayes; those parts of *America*, set out, and curiously cut in pictures, by *Fratres a Bry*. To see a well cut Herbal, Hearbs, Trees, Flowers, Plants, all vegetals expressed in their proper colours to the life, as that of *Matthiolus* upon *Dioscorides*, *Delacampius*, *Lobel*, *Bauhinus*, and that last voluminous and mighty Herbal of *Bestar* of *Noremberge*, wherein almost every Plant is to his own bigness. To see Birds, Beasts, and Fishes of the Sea, Spiders, Gnats, Serpents, Flies, &c. all Creatures set out by the same Art, and truly expressed in lively colours, with an exact description of their natures, vertues, qualities, &c. as hath been accurately performed by *Ælian*, *Gesner*, *Ulysses Aldrovandus*, *Bellonius*, *Rondoletius*, *Hippolytus Salvianus*, &c. * *Arcana cœli, naturæ secreta, ordinem universi scire majoris felicitatis & dulcedinis est, quam cogitatione quis assequi possit, aut mortalis sperare.* What more pleasing studies can there be then the Mathematicks, Theorick, or Pratick parts? As to survay land, make maps, models, dials, &c. with which I was ever much delighted my self. *Talis est Mathematum pulchritudo* (saith [q] *Plutarch*) *ut his indignum sit divitiarum phaleras istas & bullas, & puellaria spectacula comparari*; such is the excellency of these studies, that all those ornaments and childish bubbles of wealth, are not worthy to be compared to them: *crede mihi* ([r] saith one) *extingui dulce erit Mathematicarum artium studio*, I could even live and die with such meditations, [s] and take more delight, true content of mind in them, then thou hast in all thy wealth and sport, how rich soever thou art. And as † *Cardan* well seconds me, *Honorificum magis est & glorioſum hæc intelligere, quam provinciis præesse, formoſum aut ditem juvenem esse.* The like pleasure there is in all other studies, to such as are truly addicted to them, † *ea suavitas* (one holds) *ut cum quis ea degustaverit, quasi poculis Circeis captus, non possit unquam ab illis divelli*; the like sweetnesse, which as *Circes* cup bewitcheth a student, he cannot leave off, as well may witnesse those many laborious houres, dayes and nights, spent in the voluminous Treatises written by them; the same content. [t] *Julius Scaliger* was so much affected with Poetry, that he brake out into a pathetical protestation, he had rather be the Author of 12 verses in *Lucan*, or such an ode in † *Horace*, then Emperour of *Germany*. † *Nicholas Gerbelius*

[p] *Atlas Geog.*

* *Cardan.*

[q] *Lib de cupid. divitiarum.*

[r] *Leon Diggs præfat. ad perpet. prognost.*

[s] *Plus capio voluptatis, &c.*

† *In Hipperchen. divis. 3.*

† *Cardan. præfat rerum varietat.*

[t] *Poetices lib.*

† *Lib. 3. Ode 9. Donec gratus eram tibi, &c.*

† *De Pelopones. lib. 6. de scrip. Græc.*

belius that good old man, was so much ravished with a few Greek Authors restored to light, with hope and desire of enjoying the rest, that he exclaims forthwith, *Arabibus atq; Indis omnibus erimus ditiores*, we shall be richer then all the *Arabick* or *Indian* Princes; of such * esteem they were with him, incomparable worth and value. *Seneca* prefers *Zeno* and *Chrysippus*, two doting *Stoicks* (he was so much enamoured on their works) before any Prince or General of an Army; and *Orontius* the Mathematician so far admires *Archimedes*, that he cals him, *Divinum & homine majorem*, a petty God, more then a man; and well he might, for ought I see, if you respect fame or worth. *Pindarus* of *Thebes* is as much renowned for his Poems, as *Epaminondas*, *Pelopidas*, *Hercules* or *Bacchus*, his fellow citizens for their warlike actions; *& si famam respicias, non pauciores Aristotelis quam Alexandri meminerunt* (as *Cardan* notes) *Aristotle* is more known then *Alexander*; for we have a bare relation of *Alexanders* deeds, but *Aristotle totus vivit in monumentis*, is whole in his works: yet I stand not upon this; the delight is it, which I aim at, so great pleasure, such sweet content there is in study. u *King* James 1605, when he came to see our University of *Oxford*, and amongst other Ædifices, now went to view that famous Library, renewed by S. *Thomas Bodley*, in imitation of *Alexander*, at his departure brake out into that noble speech, If I were not a King, I would be an University man; x *And if it were so that I must be a Prisoner, if I might have my wish, I would desire to have no other prison then that Library, and to be chained together with so many good Authors, et mortuis magistris.* So sweet is the delight of study, the more learning they have (as he that hath a Dropsie, the more he drinks the thirstier he is) the more they covet to learn, and the last day is *prioris discipulus*; harsh at first learning is, *radices amaræ*, but *fructus dulces*, according to that of *Isocrates*, pleasant at last; the longer they live, the more they are enamoured with the Muses. *Heinsius* the keeper of the Library at *Leiden* in *Holland*, was mewed up in it all the year long; and that which to thy thinking should have bred a loathing, caused in him a greater liking. y *I no sooner* (saith he) *come into the Library, but I bolt the door to me excluding lust, ambition, avarice, and all such vices, whose nurse is idleness the mother of Ignorance, and Melancholy her self, and in the very lap of eternity, amongst so many divine souls, I take my seat, with so lofty a spirit and sweet content, that I pitty all our great ones, and rich men that know not this happiness.* I am not ignorant in the mean time (notwithstanding this which I have said) how barbarously and basely for the most part our ruder gentry esteem of Libraries and books, how they neglect and contemn so great a treasure, so inestimable a benefit, as *Æsops* Cock did the Jewel he found in the dunghil; and all through error, ignorance and want of education. And 'tis a wonder withal to observe how much they will vainly cast away in unnecessary expences, *quot modis pereant* (saith * *Erasmus*) *magnatibus pecuniæ, quantum absumant alea, scorta, compotationes, profectiones non necessariæ, pompæ, bella quæsita, ambitio, colax, morio, ludio, &c.* what in hawkes, hounds, law-suits, vain building, gurmundizing, drinking, sports, playes, pastimes, &c. If a well minded man to the Muses would sue to some of them for an exhibition, to the farther maintenance or inlargement of such a work, be it Colledge, Lecture, Li-

* *Quos si integros haberemus, Dii boni, quas opes, quos thesauros teneremus.*

u *Isaack Wake musæ regnantes*

x *Si unquam mihi in fatis sit, ut captivus ducar, si mihi daretur optio, hoc cuperem carcere concludi, his catenis illigari, cum hisce captivis concatenatis ætatem agere.*

y *Epist. Primiero. Plerunq; in qua simulac pedem posui, sordibus pessulum abdo; ambitionem autem, amorem, libidinem, etc. excludo, quorum parens est ignavia, imperitia nutrix, & in ipso æternitatis gremio, inter tot illustres animas sedem mihi sumo, cum ingenti quidem animo, ut subinde magnatum me misereat, qui felicitatem hanc ignorant.*

* *Chil. 2. Cent. 1. Adag. 1.*

282 brary, or whatsoever else may tend to the advancement of learning, they are so unwilling, so averse, they had rather see these which are already, with such cost and care erected, utterly ruined, demolished or otherwise employed; for they repine many and grudge at such gifts and revenews so bestowed: and therefore it were in vain, as *Erasmus* well notes, *vel ab his, vel à negotiatoribus, qui se Mammonæ dediderunt, improbum fortasse tale officium exigere*, to solicite or aske any thing of such men that are likely damn'd to riches; to this purpose. For my part I pity these men, *stultos jubeo esse libenter*, let them go as they are, in the catalogue of *Ignoramus*. How much on the other side, are all we bound that are schollers, to those Munificent *Ptolomies*, bountifull *Mæcenates*, heroicall Patrons, divine spirits, —— * *qui nobis hæc otia fecerunt, namq; erit ille mihi semper Deus* —— that have provided for us so many well furnished Libraries as well in our publike Academies in most Cities, as in our private Colledges? How shall I remember † S. *Thomas Bodley*, amongst the rest, * *Otho Nicholson*, and the right reverend *Iohn Williams* Lord Bishop of *Lincolne* (with many other pious acts) who besides that at S. *Johns* Colledge in *Cambridge*, that in *Westminster*, is now likewise in *Fieri* with a library at *Lincolne* (a noble president for all corporate towns and cities to imitate) *O quam te memorem* (*vir illustrissime*) *quibus elogiis?* But to my taske again.

* *Virg eclog.* 1.
† Founder of our publike library in *Oxon.*
* Ours in Christ church *Oxon.*

Whosoever he is therefore that is overrun with solitarinesse, or carried away with pleasing melancholy and vain conceits, and for want of imployment knows not how to spend his time, or crucified with worldly care, I can prescribe him no better remedy then this of study, to compose himself to the learning of some art or science. Provided alwayes that his malady proceed not from overmuch study; for in such cases he addes fuell to the fire, and nothing can be more pernicious; let him take heed he do not overstretch his wits, and make a *Skeleton* of himself; or such inamoratoes as read nothing but play-books, Idle Poems, Jests, *Amadis de Gaul*, the *Knight of the Sun*, *the seven Champions*, *Palmerin de Oliva*, *Huon of Burdeaux*, *&c.* Such many times prove in the end as mad as *Don Quixot*. Study is only prescribed to those that are otherwise idle, troubled in minde, or carried headlong with vain thoughts and imaginations, to distract their cogitations (although variety of study, or some serious subject would do the former no harm) and divert their continuall meditations another way. Nothing in this case better then study; *semper aliquid memoriter ediscant*, saith *Piso*, let them learn something without book, transcribe, translate, &c. Read the Scriptures, which *Hyperius lib.* 1. *de quotid. script. lec. fol.* 77. holds available of it self, [z] *the mind is erected thereby from all worldly cares, and hath much quiet and tranquillity*. For as * *Austin* well hath it, 'tis *scientia scientiarum, omni melle dulcior, omni pane suavior, omni vino hilarior*: 'Tis the best *Nephenthe*, surest cordiall, sweetest alterative, present'st diverter: For neither as † *Chrysostome* well adds, *those boughs and leaves of trees which are plashed for cattle to stand under, in the heat of the day, in summer, so much refresh them with their acceptable shade, as the reading of the scripture doth recreate, & comfort a distressed soul, in sorrow and affliction. Paul* bids *Pray continually*; *quod cibus corpori, lectio animæ facit*, saith *Seneca*, as meat is to the body, such is reading to the

z *Animus levatur inde à curis multa quiete & tranquillitate fruens.*
* *Ser.* 38. *ad Fratres Erem.*
† *Hom* 4. *de pœnitentia. Nam ncq; arborum comæ pro pecorum tuguriis factæ, meridie per æstatem, optabilem exhibentes umbram oves ita reficiunt, ac scripturarum lectio afflictas angore animas solatur & recreat.*

the soul. [a] *To be at leasure without books is another hell, & to be buried alive.* [b] *Cardan* cals a library the physick of the soul; [c] *Divine authours fortifie the mind, make men bold & constant; &* (as *Hyperius* adds) *godly conference will not permit the mind to be tortured with absurd cogitations. Rhasis* injoynes continuall conference to such melancholy men, perpetuall discourse of some history, tale, poem, news, &c. *alternos sermones edere ac bibere, æquè jucundum quam cibus, sive potus,* which feeds the minde as meat and drink doth the body, and pleaseth as much: And therefore the said *Rhasis* not without good cause would have some body still talke seriously, or dispute with them, and sometimes [d] *to cavil and wrangle* (so that it break not out to a violent perturbation) *for such altercation is like stirring of a dead fire to make it burn afresh,* it whets a dull spirit, *and will not suffer the minde to be drowned in those profound cogitations, which melancholy men are commonly troubled with.* [e] *Ferdinand* and *Alphonsus* kings of *Arragon* and *Sicily,* were both cured by reading the history, one of *Curtius,* the other of *Livy,* when no prescribed physick would take place. [f] *Camerarius* relates as much of *Laurence Medices.* Heathen Philosophers are so full of divine precepts in this kinde, that as some think they alone are able to settle a distressed mind. [g] *Sunt verba & voces, quibus hunc lenire dolorem, &c. Epictetus, Plutarch,* and *Seneca; qualis ille, quæ tela,* saith *Lipsius, adversus omnes animi casus administrat, & ipsam mortem, quomodo vitia eripit, infert virtutes?* when I read *Seneca,* [h] *me thinks I am beyond all humane fortunes, on the top of an hill above mortalitie. Plutarch* saith as much of *Homer,* for which cause belike *Niceratus* in *Xenophon,* was made by his parents to con *Homers Iliads* and *Odysses* without book, *ut in virum bonum evaderet,* as well to make him a good and honest man, as to avoid idleness. If this comfort may be got by Philosophy, what shall be had from Divinity? What shall *Austin, Cyprian, Gregory, Bernards* divine meditations afford us?

Qui quid sit pulchrum, quid turpe, quid utile, quid non,
Plenius & melius Chrysippo & Crantore dicunt.

Nay what shall the Scripture it self? Which is like an Apothecaries shop, wherein are all remedies for all infirmities of minde, purgatives, cordials, alteratives, corroboratives, lenitives, &c. *Every disease of the soul,* saith [i] *Austin, hath a peculiar medicine in the Scripture; this onely is required, that the sick man take the potion which God hath already tempered.* [k] *Gregory* calls it *a glass wherein we may see all our infirmities, ignitum colloquium, Psalm.* 119. 140. [l] *Origen* a Charme. And therefore *Hierome* prescribes *Rusticus* the Monke, [m] *continually to read the scripture, and to meditate on that which he hath read; for as mastication is to meat, so is meditation on that which we read.* I would for these causes wish him that is melancholy, to use both humane and divine authors, voluntarily to impose some taske upon himself, to divert his melancholy thoughts: To study the art of memory, *Cosmus Rosselius, Pet. Ravennas, Scenkelius detectus, or practice Brachygraphy, &c.* that will ask a great deale of attention: or let him demonstrate a proposition in *Euclide* in his five last books, extract a square root, or studie *Algebra:* Then which as * *Clavius* holds, *in all*

a *Otium sine literis mors est, & vivi hominis sepultura, Seneca.*
b *Cap. 99. l. 57. de rer. var.*
c *Fortem reddunt animum & constantem; & pium colloquium non permittit animum absurda cogitatione torqueri.*
d *Altercationibus utantur, quæ non permittunt animum submergi profundis cogitationibus, de quibus otiose cogitat & tristatur in iis.*
e *Bodin. prefat. ad meth. hist.*
f *Operum subcis. cap. 15.*
g *Hor.*
h *Fatendum est cacumine Olympi constitutus supra ventos & procellas, & omnes res humanas.*
i *In Ps. 36 omnis morbus animi in scripturâ habet medicinam; tantum opus est ut qui sit æger, non recuset potionem quam Deus temperavit.*
k *In moral. speculum quo nos intueri possimus.*
l *Hom. 28. Ut incantatione virus fugatur, ita lectione malum.*
m *Iterum atq; iterum moneo, ut animam sacræ scripturæ*

lectione occupes. Mastica divinum pabulum meditatio. * *Ad 2. definit. 2. elem. In disciplinis humanis nihil præstantius reperitur: quippe miracula quædam numerorum eruit tam abstrusa & recondita, tanta nihilominus facilitate & voluptate, ut &c.*

284 *humane disciplines nothing can be more excellent and pleasant, so abstruse and recondite, so bewitching, so miraculous, so ravishing, so easie withall and full of delight, omnem humanum captum superare videtur.* By this means you may define *ex ungue leonem*, as the diverbe is, by his thumb alone the bigness of *Hercules*, or the true dimensions of the great † *Colossus*, *Solomons* temple, and *Domitians* Amphitheater out of a little part. By this art you may contemplate the variation of the 23 letters, which may be so infinitely varied, that the words complicated and deduced thence will not be contained within the compass of the firmament; ten words may be varied 40320 severall wayes: by this art you may examine how many men may stand one by another in the whole superficies of the earth, some say 14845680000000 *assignando singulis passum quadratum*, how many men, supposing all the world as habitable as *France*, as fruitfull and so long lived, may be born in 60000 years, and so may you demonstrate with * *Archimedes* how many Sands the mass of the whole world might contain if all sandy, if you did but first know how much a small cube as big as a Mustard-seed might hold, with infinite such. But in all nature what is there so stupend as to examine and calculate the motion of the planets, their magnitudes, apogeums, perigeums, excentricities, how far distant from the earth, the bigness, thickness, compass of the Firmament, each star, with their diameters and circumference, apparent *area*, *superficies*, by those curious helps of glasses, astrolabes, sextants, quadrants, of which *Tycho Brahe* in his mechanicks, opticks (†divine opticks) Arithmetick, Geometry, and such like arts and instruments? What so intricate and pleasing, withall as to peruse and practise *Heron Alexandrinus* works, *de spiritalibus*, *de machinis bellicis*, *de machinâ se movente*, *Iordani Nemorarii de ponderibus propositi.* 13. that pleasant tract of *Machometes Bragdedinus de superficierum divisionibus*, *Apollonius Conicks*, or *Commandinus* labours in that kinde, *de centro gravitatis*, with many such Geometricall Theorems, and Problems? Those rare instruments and mechanical inventions of *Iac. Bessonus*, and *Cardan* to this purpose, with many such experiments intimated long since by *Roger Bacon* in his Tract *de* † *Secretis artis & naturæ*, as to make a chariot to move *sine animali*, diving boats, to walk on the water by art and to fly in the air, to make several cranes and pullies, *quibus homo trahat ad se mille homines*, lift up and remove great weights, Mils to move themselves, *Architas* Dove, *Albertus* Brasen head, and such Thaumaturgical works. But especially to do strange miracles by glasses, of which *Proclus* and *Bacon* writ of old, burning glasses, multiplying glasses, prespectives, *ut unus homo appareat exercitus*, to see afar off, to represent solid bodies, by Cylinders and Concaves, to walk in the air, *ut veraciter videant* (saith *Bacon*) *aurum & argentum & quicquid aliud volunt, & quum veniant ad locum visionis, nihil inveniant*, which glasses are much perfected of late by *Baptista Porta* and *Galileus*, and much more is promised by *Maginus* and *Midorgius*, to bee performed in this kinde. *Otocousticons* some speak of to intend hearing, as the other do sight; *Marcellus Vrencken* an *Hollendar* in his epistle to *Burgravius*, makes mention of a friend of his that is about an instrument, *quo videbit quæ in altero Horizonte sint.* But our Alchymists me thinks, and Rosie-Cross men afford most rarities, and are fuller of experiments:

† Which contained 1080000 weight of brass

* *Vide Clavium in com. de Sacrobosco*

† *Distantias cælorum sola Optica dijudicat.*

† *Cap. 4. & 5.*

ments: they can make gold, separate and alter metals, extract oyls, salts, lees, and do more strange works then *Geber*, *Lullius*, *Bacon*, or any of those Ancients. *Crollius* hath made after his master *Paracelsus*, *aurum fulminans*, or *aurum volatile*, which shall imitate thunder and lightning, and crack lowder then any gunpowder; *Cornelius Drible* a perpetual motion, inextinguible lights, *linum non ardens*, with many such feats; see his book *de naturâ elementorum*, besides hail, wind, snow, thunder, lightning, &c. those strange fire-works, devilish pe:tards and such like warlike machinations derived hence, of which read *Tartalea* and others. *Erneſtus Burgravius* a disciple of *Paracelsus* hath published a discourse, in which he specifies a lamp to be made of mans blood, *Lucerna vitæ & mortis index*, so he terms it, which Chymically prepared 40 dayes and afterward kept in a glasse, shall shew all the accidents of this life; *si lampas hic clarus, tunc homo hilaris & sanus corpore & animo; si nebulosus & depressus, malè afficitur, & sic pro statu hominis variatur, unde sumptus sanguis*; and which is most wonderful, it dies with the party, *cum homine perit, & evanescit*, the lamp and the man whence the blood was taken, are extinguished together. The same Author hath another Tract of *Mumia* (all out as vain and prodigious as the first) by which he will cure most diseases, and transfer them from a man to a beast, by drawing blood from one, and applying it to the other, *vel in plantam derivare*, and an *Alexipharmacum*, of which *Roger Bacon* of old in his *Tract. de retardanda senectute*, to make a man young again, live three or foure hundred years. Besides Panaceas, Martial Amulets, *unguentum armarium*, balsomes, strange extracts, elixars, and such like magico-magnetical cures. Now what so pleasing can there be as the speculation of these things, to read and examine such experiments, or if a man be more mathematically given, to calculate, or peruse *Napiers Logarithmes*, or those tables of artificial † *Sines* and *Tangents*, not long since set out by mine old Collegiate, good friend, and late fellow-Student of *Christ-Church* in *Oxford*, * M. *Edmund Gunter*, which will perform that by addition and subtraction only, which heretofore *Regiomontanus* Tables did by multiplication and division, or those elaborate conclusions of his † *Sector*, *Quadrant* and *Crosse staffe*. Or let him that is melancholy calculate Spherical Triangles, square a Circle, cast a Nativity, which howsoever some taxe, I say with * *Garcæus*, *dabimus hoc petulantibus ingeniis*, we will in some cases allow: or let him make an *Ephemerides*, read *Suisset* the Calculators works, *Scaliger de emendatione temporum*, and *Petavius* his adversary, till he understand them, peruse subtile *Scotus* and *Suarez* Metaphysicks, or school Divinity, *Occam*, *Thomas*, *Entisberus*, *Durand*, &c. If those other do not affect him, and his means be great, to imploy his purse and fill his head, he may go find the Philosophers-stone; he may apply his mind I say to *Heraldry*, *Antiquity*, invent Impresses, Emblems; make *Epithalamiums*, *Epitaphs*, *Elegies*, *Epigrams*, *Palindroma Epigrammata*, *Anagrams*, *Chronograms*, *Acrosticks*, upon his friends names; or write a Comment on *Martianus Capella*, *Tertullian de pallio*, the *Nubian Geography*, or upon *Ælia Lælia Crispis*, as many idle fellowes have assayed; and rather then do nothing, vary a n verse a thousand waies with *Putean*, so torturing his wits, or as *Rainnerius* of *Luneburge*, * 2150 times in his *Proteus Poeticus*, or *Scaliger*, *Chrysolithus*,

† Printed at *London*, Anno 1620.

* Late Astronomy-reader at *Gresham* Colledge.

† Printed at *London* by *William Jones* 1623.

* *Præfat. Math. Astrol.*

n *Tot tibi sunt dotes virgo, quot sydera cœlo.*

* *Da pie Christe urbi bona sit pax tempore nostro.*

286 *Chryſolithus*, *Cleppiſius*, and others have in like ſort done. If ſuch voluntary tasks, pleaſure and delight, or crabbedneſſe of theſe ſtudies, will not yet divert their idle thoughts, and alienate their imaginations, they muſt be compelled, ſaith *Chriſtophorus à Vega*, *cogi debent*, *l.* 5. *c.* 14. upon ſome mulct, if they perform it not, *quod ex officio incumbat*, loſs of credit or diſgrace, ſuch as are our publike Univerſitiy exerciſes. For, as he that playes for nothing, will not heed his game; no more will voluntary imployment ſo throughly affect a Student, except he be very intent of himſelf, and take an extraordinary delight in the ſtudy, about which he is converſant. It ſhould be of that nature his buſineſs, which *volens nolens* he muſt neceſſarily undergo, and without great loſs, mulct, ſhame, or hinderance he may not omit.

Now for women, inſtead of laborious ſtudies, they have curious needle-works, Cut-works, ſpinning, bone-lace, and many pretty devices of their own making, to adorn their houſes, Cuſhions, Carpets, Chaires, Stools, (*for ſhe eats not the bread of idleneſſe*, *Prov.* 31.27. *quæſivit lanam & linum*) confections, conſerves, diſtillations, &c. which they ſhew to ſtrangers.

† *Chaloncrius Lib.* 9. *de Rep. Angel.*

† *Ipſa comes præſeſq; operis venientibus ultro*
Hoſpitibus monſtrare ſolet, non ſegniter horas
Conteſtata ſuas, ſed nec ſibi deperiſſe.

Which to her gueſts ſhe ſhews, with all her pelfe,
Thus far my maids, but this I did my ſelf.

* *Hortus Coronarius, medicus & culinarius, &c.* This they have to buſie themſelves about, houſhould offices, &c. * neat gardens, full of exotick, verſicolour, diverſly varied, ſweet ſmelling flowers, and plants in all kinds, which they are moſt ambitious to get, curious to preſerve and keep, proud to poſſeſs, and much many times brag of. Their merry meetings and frequent viſitations, mutual invitations in good Towns, I voluntarily omit, which are ſo much in uſe, goſſiping among the meaner ſort, &c. old folks have their beads; an excellent invention to keep them from idleneſs, that are by nature melancholy, and paſt all affairs, to ſay ſo many *Paternoſters*, *Avimaries*, *Creeds*, if it were not prophane and ſuperſtitious. In a word, body and mind muſt be exerciſed, not one, but both, and that in a mediocrity: otherwiſe it will cauſe a great inconvenience. If the body be overtired, it tires the mind. The mind oppreſſeth the body, as with Students it oftentimes fals out, who (as ° *Plutarch* obſerves) have no care of the body, *but compel that which is mortal, to do as much as that which is immortal: that which is earthly, as that which is etherial. But as the Oxe tyred, told the Camel, (both ſerving one maſter) that refuſed to carry ſome part of his burden, before it were long, he ſhould be compelled to carry all his pack, and skin to boot (which by and by, the Oxe being dead, fell out) the body may ſay to the ſoul, that will give him no reſpite, or remiſſion: a little after, an Ague, Vertigo, Conſumption, ſeiſeth on them both; all his ſtudy is omitted, and they muſt be compelled to be ſick together:* He that tenders his own good eſtate, and health, muſt let them draw with equal yoke, both alike, ᵖ *that ſo they may happily enjoy their wiſhed health.*

° *Tom.* 1. *de ſanit. tuend. Qui rationem corporis non habent, ſed cogunt mortalem immortali, terreſtrem ætheræ æqualem præſtare induſtriam: Cæterum ut Camelo uſu venit, quod ei bos prædixerat, cum eidem ſervirent domino & parte oneris levare illum Camelus recuſaſſet, paulo poſt & ipſius cutem, & totum onus cogretur geſtare (quod mortuo bove impletum) Ita animo quoq; contingit, dum defatigato corpori, &c.*

ᵖ *Ut pulchram illam & amabilem ſanitatem præſtemus.*

Memb. 5.

Waking and terrible dreams rectified.

AS waking that hurts, by all means must be avoided, so sleep which so much helps, by like waies, [q] *must be procured, by natnre or art, inward or outward medicines, and be protracted longer then ordinary, if it may be, as being an especiall help.* It moystens and fattens the body, concocts, and helps digestion (as we see in Dormice, and those *Alpine* Mice that sleep all Winter) which *Gesner* speaks of, when they are so found sleeping under the snow in the dead of Winter, as fat as butter. It expels cares, pacifies the minde, refresheth the weary limbs after long work;

[r] *Somne quies rerum, placidissime somne deorum,*
Pax animi, quem cura fugit, qui corpora duris
Fessa ministeriis mulces reparasq; labori.
Sleep rest of things, O pleasing Deity,
Peace of the Soul, which cares dost crucifie,
Weary bodies refresh and mollifie.

The chiefest thing in all Physick * *Paracelsus* calls it, *omnia arcana gemmarum superans & metallorum.* The fittest time is [r] *two or three hours after supper, when as the meat is now settled at the bottome of the stomack, and 'tis good to lie on the right side first, because at that site the liver doth rest under the stomack, not molesting any way, but heating him as a fire doth a kettle, that is put to it. After the first sleep 'tis not amiss to lie on the left side, that the meat may the better descend:* and sometimes again on the belly, but never on the back. Seven or eight hours is a competent time for a melancholy man to rest, as *Crato* thinks; but as some do, to lie in bed and not sleep, a day, or half a day together, to give assent to pleasing conceits and vain imaginations, is many wayes pernicious. To procure this sweet moistning sleep, its best to take away the occasions (if it be possible) that hinder it, and then to use such inward or outward remedies, which may cause it. *Constat hodie* (saith *Boissardus* in his Tract *de magiâ cap. 4.*) *multos ita fascinari ut noctes integras exigant insomnes, summâ inquietudine animorum & corporum*; many cannot sleep for witches and fascinations, which are too familiar in some places; they call it, *dare alicui malam noctem.* But the ordinary causes are heat and dryness, which must first be removed; [t] a hot and dry brain never sleeps well: grief, fears, cares, expectations, anxieties, great businesses, † *In aurem utramq; otiose ut dormias*, and all violent perturbations of the mind must in some sort be qualified, before we can hope for any good repose. He that sleeps in the day time, or is in suspense, fear, any way troubled in minde, or goes to bed upon a full [u] stomack, may never hope for quiet rest in the night; *nec enim meritoria somnos admittunt*, as the [x] Poet saith; Innes and such like troublesome places are not for sleep; one calls Ostler, another Tapster, one cryes and shouts, another sings, whoupes, hollows,

—— † *absentem cantat amicam,*
Multâ prolutus vappâ nauta atq; viator.

[q] *Interdicendæ Vigiliæ, somni paulo longiores conciliandi. Altomarus cap. 7. Somnus supra modum prodest, quovismodo conciliandus, Piso.*

[r] *Ovid.*

* *In Hippoc. Aphoris.*

[s] *Crato cons. 21. lib. 2. duabus aut tribus horis post cænam, quum jam cibus ad fundum ventriculi resederit, primum super latere dextro quiescendum, quod in tali decubitu jecur sub ventriculo quiescat, non gravans sed cibum calfaciens, perinde ac ignis lebetem qui illi admovetur; post primum somnum quiescendum latere sinistro &c.*

[t] *Sæpius accidit melancholicis, ut nimium exsiccato cerebro vigiliis attenuentur. Ficinus. lib. 1. cap. 29.*

† *Ter.*

[u] *Ut sis nocte levis, sit tibi cæna brevis.*

[x] *Juven. Sat. 3.*

† *Hor. Ser. lib. 1 Sat. 5.*

288 Who not accuſtomed to ſuch noyſes can ſleep amongſt them? He that will intend to take his reſt muſt go to bed *animo ſecuro, quieto & libero,* with a [y] ſecure and compoſed minde, in a quiet place: *omnia noctis erunt placidâ compôſta quiete:* and if that will not ſerve, or may not be obtained, to ſeek then ſuch means as are requiſite. To lye in clean linnen and ſweet; before he goes to bed, or in bed to hear [z] *ſweet Muſick*, which *Ficinus* commends *lib.* 1. *cap.* 24. or as *Jobertus med. pract. lib.* 3. *cap.* 10. [a] *to read ſome pleaſant Author till he be aſleep, to have a baſon of water ſtill dropping by his bed ſide*, or to lie near that pleaſant murmure, *lenè ſonantis aquæ*, Some floud-gates, arches, falls of water, like *London* Bridge, or ſome continuate noiſe which may benum the ſenſes, *lenis motus, ſilentium & tenebræ, tum & ipſa voluntas ſumnos faciunt*; as a gentle noyſe to ſome procures ſleep, ſo, which *Bernardinus Tileſius lib. de ſomno* well obſerves, ſilence, in a darke roome, and the will it ſelf, is moſt available to others. *Piſo* commends frications, *Andrew Borde* a good draught of ſtrong drink before one goes to bed: I ſay, a nutmeg and ale, or a good draught of muſcadine, with a toſt and nutmeg, or a poſſet of the ſame, which many uſe in a morning, but me thinks for ſuch as have dry brains, are much more proper at night; ſome preſcribe a [b] ſup of vineger as they go to bed, a ſpoonefull ſaith *Ætius Tetrabib. lib.* 2. *ſer.* 2. *cap.* 10. *lib.* 6. *cap.* 10. *Ægineta lib.* 3. *cap.* 14. *Piſo, a little after meat,* [c] *becauſe it rarifies melancholy, and procures an appetite to ſleep. Donat. ab Altomar. cap.* 7. and *Mercurialis* approve of it, if the malady proceed from the [d] Spleen. *Saluſt. Salvian. lib.* 2. *cap.* 1. *de remed. Hercules de Saxoniâ in Pan. Ælianus Montaltus de morb. capitis, cap.* 28. *de Melan.* are altogether againſt it. *Lod. Mercatus de inter. Morb. cau. lib.* 1. *cap.* 17. in ſome caſes doth allow it. [e] *Rhaſis* ſeems to deliberate of it, though *Simeon* commend it in ſawce peradventure) he makes a queſtion of it: as for baths, fomentations, oyls, potions, ſimples or compounds, inwardly takento this purpoſe, [f] I ſhall ſpeak of them elſewhere. If in the midſt of the night when they lie awake, which is uſuall to toſs and tumble, and not ſleep, [g] *Ranzovius* would have them, if it bee in warme weather, to riſe and walk three or four turnes (till they be cold) about the chamber, and then go to bed again.

Againſt fearfull and troubleſome dreams, *Incubus* and ſuch inconveniences, wherewith melancholy men are moleſted, the beſt remedy is to eat a light ſupper, and of ſuch meats as are eaſie of digeſtion, no Hare, Veniſon, Beef, &c. not to lye on his back, not to meditate or think in the day time of any terrible objects, or eſpecially talke of them before he goes to bed. For as he ſaid in *Lucian* after ſuch conference, *Hecates ſomniare mihi videor*, I can think of nothing but Hobgoblins: and as *Tully* notes, [h] *for the moſt part our ſpeeches in the day time, cauſe our phantaſy to work upon the like in our ſleep*, which *Ennius* writes of *Homer*:

Et canis in ſomnis leporis veſtigia latrat:

As a dog dreames of an Hare, ſo do men, on ſuch ſubjects they thought on laſt.

[i] *Somnia quæ mentes ludunt volitantibus umbris,*
Nec delubra deûm, nec ab æthere numina mittunt,
Sed ſibi quiſque facit, &c.

For

y *Sepoſitis curis omnibus, quantum fieri poteſt, una cum veſtibus, &c. Kirkſt.*

z *Ad horam ſomni aures ſuavibus cantibus & ſonis delinire.*

a *Lectio jucunda, aut ſermo, ad quem attentior animus convertitur, aut aqua ab alto in ſubjectam pelvim delabatur, &c. Ovid.*

b *Aceti ſorbitio*

c *Attenuat melancholiam, & ad concilliandum ſomnum juvat.*

d *Quod lieni acetum conveniat.*

e *Cont. 1 tract. 9 meditandum de aceto.*

f *Sect. 5 memb. 1. Subſect. 6.*

g *Lib. de ſanit. tuenda.*

h *In Som Scip. fit enim fere ut cogitationes noſtræ & ſermones pariant aliquid in ſomno, quale de Homero ſcribit Ennius, de quo videlicet ſæpiſſimè vigilans ſolebat cogitare & loqui.*

i *Ariſtæ hiſt.*

For that cause when *Ptolomy* King of *Egypt* had posed the 70 interpreters in order, and asked the nineteenth man, what would make one sleep quietly in the night, he told him, [k] *the best way was to have divine and celestiall meditations, and to use honest actions in the day time.* [l] *Lod. Vives wonders how Schoolemen could sleep quietly, and were not terrified in the night, or walke in the darke, they had such monstrous questions, and thought of such terrible matters all day long.* They had need amongst the rest to sacrifice to God *Morpheus*, whom [m] *Philostratus* paints in a white and black coat, with a horn and Ivory box full of dreams, of the same colours, to signifie good and bad. If you will know how to interpret them, read *Artemidorus*, *Sambucus* and *Cardan*; but how to help them, [n] I must refer you to a more convenient place.

k *Optimum de cœlestibus & honestis meditari, & ea facere.*

l *Lib. 3. de causis corr. art. tam mira monstra quæstionum sæpe nascuntur inter eos, ut mirer eos interdum in somnis non terreri, aut de iis in tenebris audere verba facere, adeo res sunt monstrosæ.*

m *Icon. lib. 1.*

n *Sect. 5. Memb. 1. Subs. 6.*

Memb. 6. Subsect. 1.

Perturbations of the minde rectified. From himself, by resisting to the utmost, confessing his grief to a friend, &c.

Whosoever he is that shall hope to cure this malady in himself or any other, must first rectifie these passions and perturbations of the minde; the chiefest cure consists in them. A quiet mind is that *voluptas*, or *Summum bonum* of *Epicurus*, *non dolere, curis vacare, animo tranquillo esse*, not to grieve, but to want cares, and have a quiet soul, is the only pleasure of the World, as *Seneca* truly recites his opinion, not that of eating and drinking, which injurious *Aristotle* maliciously puts upon him, and for which he is still mistaken, *malè audit & vapulat*, slandred without a cause, and lashed by all posterity. [o] *Fear and Sorrow therefore are especially to be avoided, and the minde to be mitigated with mirth, constancy, good hope; vain terror, bad objects are to bee removed, & all such persons in whose companies they be not well pleased. Gualter Bruel. Fernelius consil. 43. Mercur. alis consil. 6. Piso, Facchinus cap. 15. in 9. Rhasis, Capivaccius, Hildesheim, &c.* all inculculate this as an especiall meanes of their cure, that their [p] *minds be quietly pacified, vain conceits diverted, if it be possible, with terrors cares,* [q] *fixed studies, cogitations, and whatsoever it is that shall any way molest or trouble the Soul,* because that otherwise there is no good to be done. [r] *The bodies mischiefes*, as *Plato* proves, *proceed from the soul: and if the mind be not first satisfied, the body can never bee cured. Alcibiades* raves (saith * *Maximus Tyrius*) and is sick, his furious desires carry him from *Lyceus* to the pleading place, thence to the Sea, so into *Sicily*, thence to *Lacedæmon*, thence to *Persia*, thence to *Samos*, then again to *Athens*; *Critias* tyrannizeth over all the city; *Sardanapalus* is love-sick; these men are ill-affected all, and can never be cured, till their minds be otherwise qualified. *Crato* therefore in that often cited Counsell of his for a Noble man his Patient, when he had sufficiently informed

o *Animi perturbationes summè fugiendæ, metus potissimum & tristitia; eorumque loco animus demulcendus hilaritate, animi constantia, bona spe; removendi terrores, & eorum consortium quos non probant.*

p *Phantasiæ eorum placidè subvertendæ, terrores ab animo removendi.*

q *Ab omni fixa cogitatione quovismodo avertantur.*

r *Cuncta mala corporis ab animo procedunt, quæ nisi curentur, corpus curari minimè potest, Charmid.*

* *D. Sputat.*

An morbi graviores corporis an animi. Reinoldo interpret. ut parum absit à furore, rapitur à Lyceo in concionem, à concione ad mare, à mari in Siciliam, &c.

290 informed him in diet, air, exercise, Venus, sleep, concludes with these as matters of greatest moment, *Quod reliquum est, animæ accidentia corrigantur*, from which alone proceeds Melancholy; they are the fountain, the subject, the hinges whereon it turns, and must necessarily be reformed.

[s] *Ira bilem movet, sanguinem adurit, vitales spiritus accendit, mœstitia universum corpus infrigidat, calorum innatũ extinguit, appetitum destruit, concoctionem impedit, corpus exsiccat, intellectum pervertit. Quamobrẽ hæc omnia prorsus vitanda sunt, & pro viribus fugienda.*

[t] *De mel. c. 26. ex illis solum remedium; multi ex visis, auditis, &c. sanati sunt.*

[s] *For anger stirs choler, heats the blood and vital spirits; Sorrow on the other side refrigerates the body, and extinguisheth natural heat, overthrows appetite, hinders concoction, dries up the temperature, and perverts the understanding:* Fear dissolves the spirits, infects the heart, attenuates the soul: and for these causes all passions and perturbations must to the uttermost of our power, and most seriously be removed. *Ælianus Montaltus* attributes so much to them, [t] *that he holds the rectification of them alone to be sufficient to the cure of Melancholy in most patients.* Many are fully cured when they have seen or heard, &c. enjoy their desires, or be secured and satisfied in their minds; *Galen* the common master of them all, from whose fountain they fetch water, brags *lib. 1. de san. tuend.* that he for his part hath cured divers of this infirmity, *solum animis ad rectum institutis*, by right setling alone of their minds.

Yea but you will here infer, that this is excellent good indeed if it could be done; but how shall it be effected, by whom, what art, what means? *hic labor, hoc opus est.* 'Tis a natural infirmity, a most powerful adversary, all men are subject to passions, and Melancholy above all others, as being distempered by their innate humors, abundance of choler adust, weakness of parts, outward occurrences; and how shall they be avoided? the wisest men, greatest Philosophers of most excellent wit, reason, judgement, divine spirits, cannot moderate themselves in this behalf; such as are found in body and mind, *Stoicks, Heroes, Homers* Gods, all are passionate, and furiously carryed sometimes; and how shall we that are already crased, *fracti animis*, sick in body, sick in mind, resist? we cannot perform it. You may advise and give good precepts, as who cannot? But, how shall they be put in practice? I may not deny but our passions are violent, and tyrannize of us, yet there be means to curb them; though they be head-strong, they may be tamed, they may be qualified, if he himself or his friends, will but use their honest endevors, or make use of such ordinary helps as are commonly prescribed.

[u] *Pro viribus annitendum in prædictis, tum in aliis, a quibus malum velut a primariâ causâ occasionem nactum est, imaginationes absurdæ falsæq; et mœstitia quæcunq; subierit propulsetur, aut aliud agendo, aut ratione persuadendo earum mutationem subitò facere.*

He himself (I say); from the Patient himself the first and chiefest remedy must be had; for if he be averse, peevish, waspish, give way wholly to his passions, will not seek to be helped, or be ruled by his friends, how is it possible he should be cured? But if he be willing at least, gentle, tractable, and desire his own good, no doubt but he may *magnam morbi deponere partem*, be eased at least, if not cured. He himself must do his utmost indeavour to resist and withstand the beginnings. *Principiis obsta, Give not water passage, no not a little*, *Eccles.* 25. 27. If they open a little, they will make a greater breach at length. Whatsoever it is that runneth in his mind, vain conceit, be it pleasing or displeasing, which so much affects or troubleth him, [u] *by all possible means he must withstand it, expel those vain, false, frivolous imaginations, absurd conceits, fained fears and sorrowes; from which,* saith *Piso, this disease primarily proceeds, and takes his first occasion or beginning, by doing something or other that shall be opposite unto them, thinking of something*

something else, perswading by reason, or howsoever to make a sudden alteration of them. Though he have hitherto run in a full career, and precipitated himself, following his passions, given reins to his appetite, let him now stop upon a sudden, curb himself in; and as [x] *Lemnius* adviseth, *strive against with all his power, to the utmost of his endeavour, and not cherish those fond imaginations, which so covertly creep into his mind, most pleasing and amiable at first, but bitter as gall at last, and so head-strong, that by no reason, art, counsel, or perswasion they may be shaken off.* Though he be far gone, and habituated unto such phantastical imaginations, yet as [y] *Tully*, and *Plutarch* advise, let him oppose, fortifie, or prepare himself against them, by premeditation, reason, or as we do by a crooked staffe, bend himself another way.

[z] *Tu tamen interea effugito quæ tristia mentem*
Solicitant, procul esse jube curasq; metumque
Pallentem, ultrices iras, sint omnia læta.
In the mean time expel them from thy mind,
Pale fears, sad cares, and griefs which do it grind,
Revengeful anger, pain and discontent,
Let all thy soule be set on merriment.
Curas tolle graves, iraſci crede profanum.

If it be idleness hath caused this infirmity, or that he perceive himself given to solitarines, to walk alone, and please his mind with fond imaginations, let him by all means avoid it; 'tis a bosome enemy, 'tis delightsome melancholy, a friend in shew, but a secret devil, a sweet poyson, it will in the end be his undoing; let him go presently, task or set himself a work, get some good company. If he proceed, as a Gnat flies about a candle, so long till at length he burn his body, so in the end he will undo himself: if it be any harsh object, ill company, let him presently go from it. If by his own default through ill diet, bad aire, want of exercise, &c. let him now begin to reform himself. *It would be a perfect remedy against all corruption, if as* [a] Roger Bacon *hath it, we could but moderate our selves in those six non-natural things.* [b] *If it be any disgrace, abuse, temporal loss, calumny, death of friends, imprisonment, banishment, be not troubled with it, do not fear, be not angry, grieve not at it, but with all courage sustain it.* (*Gordonius lib. 1. c. 1.; de conser. vit.*) *Tu contra audentior ito.* [c] If it be sickness, ill success, or any adversity that hath caused it, oppose an invincible courage, *fortifie thy self by Gods word, or otherwise, mala bonis persuadenda,* set prosperity against adversity, as we refresh our eyes by seeing some pleasant meadow, fountain, picture, or the like: recreate thy mind by some contrary object, with some more pleasing meditation divert thy thoughts.

Yea, but you infer again, *facilè consilium damus aliis,* we can easily give counsel to others; every man, as the saying is, can tame a shrew but he that hath her; *si hic esses, aliter sentires*; if you were in our misery, you would find it otherwise, 'tis not so easily performed. We know this to be true, we should moderate our selves, but we are furiously carryed, we cannot make use of such precepts, we are overcome, sick, *malè sani*, distempered and habituated in these courses, we can make no resistance; you may as well bid him that is diseased, not to feel pain, as a melancholy man

x *Lib. 2. c. 16. de occult. nat. Quisquis huic malo obnoxius est, acriter obsistat, & summâ curâ obluctetur, nec ullo modo foveat imaginationes tacite obrepentes animo, blandas ab initio & amabiles, sed quæ adeo convalescunt, ut nullâ ratione excuti queant.*

y *3. Tusc. ad Apollonium.*

z *Fracastorius.*

a *Epist. de secretis artis & naturæ cap. 7. de retard. sen. Remedium est contra corruptionem propriam, si quilibet exerceret regimen sanitatis, quod consistit in rebus sex non naturalibus.*

b *Pro aliquo vituperio non indigneris, nec pro amissione alicujus rei, pro morte alicujus, nec pro carcere, nec pro exilio, nec pro aliâ re, nec iraſcaris, nec timeas, nec doleas, sed cum summâ præsentiâ hæc sustineas.*

c *Quodsi incommoda adversitatis infortunia hoc malum invexerint, his infractum animum opponas, Dei verbo eiusq; fiducia te sustulcias, &c. Lemnius lib. 1. c. 16.*

292 man not to fear, not to be sad: 'tis within his blood, his brains, his whole temperature, it cannot be removed. But he may chuse whether he will give way too far unto it, he may in some sort correct himself. A philosopher was bitten with a mad dog, and as the nature of that disease is to abhor all waters, and liquid things, and to think still they see the picture of a dog before them: He went for all this, *reluctante se*, to the Bath, and seeing there (as he thought) in the water the picture of a dog, with reason overcame this conceit, *quid cani cum balneo?* what should a dog do in a Bath? a meer conceit. Thou thinkest thou hearest and seest devils, black men, &c. 'tis not so, 'tis thy corrupt phantasie, settle thine imagination, thou art well. Thou thinkest thou hast a great nose, thou art sick, every man observes thee, laughs thee to scorn; perswade thy self 'tis no such matter: this is fear only, and vain suspicion. Thou art discontent, thou art sad and heavy; but why? upon what ground? consider of it: thou art jealous, timorous, suspicious; for what cause? examine it throughly, thou shalt find none at all, or such as is to be contemned, such as thou wilt surely deride, and contemn in thy self, when it is past. Rule thy self then with reason, satisfie thy self, accustom thy self, wean thy self from such fond conceits, vain fears, strong imaginations, restless thoughts. Thou mayest do it; *Est in nobis assuescere* (as *Plutarch* saith) we may frame our selves as we will. As he that useth an upright shooe, may correct the obliquity, or crookedness by wearing it on the other side; we may overcome passions if we will. *Quicquid sibi imperavit animus obtinuit* (as [d]*Seneca* saith) *nulli tam feri affectus, ut non disciplinâ perdomentur*, whatsoever the Will desires, she may command: no such cruel affections, but by discipline they may be tamed; voluntarily thou wilt not do this or that, which thou oughtest to do, or refrain, &c. but when thou art lashed like a dull Jade, thou wilt reform it; fear of a whip will make thee do, or not do. Do that voluntarily then which thou canst do, and must do by compulsion: thou maist refrain if thou wilt, and master thine affections. [e]*As in a city*, (saith *Melancthon*) *they do by stubborn rebellious rogues, that will not submit themselves to political judgement, compel them by force; so must we do by our affections. If the heart will not lay aside those vicious motions, and the phantasie those fond imaginations, we have another form of government to enforce and refrain our outward members, that they be not led by our passions.* If appetite will not obey, let the moving faculty over-rule her, let her resist and compel her to do otherwise. In an ague the appetite would drink; sore eyes that itch, would be rubbed; but reason saith no, and therefore the moving faculty will not do it. Our phantasie would intrude a thousand fears, suspicions, Chimera's upon us, but we have reason to resist, yet we let it be overborn by our appetite; [f]*Imagination enforceth spirits which by an admirable league of nature compel the nerves to obey, and they our several limbs:* we give too much way to our passions. And as to him that is sick of an ague, all things are distastful and unpleasant, *non ex cibi vitio*, saith *Plutarch*, not in the meat, but in our taste: so many things are offensive to us, not of themselves, but out of our corrupt judgement, jealousie, suspicion and the like; we pull these mischiefs upon our own heads. If then our judgement be so depraved, our reason over-ruled, Will pre-

d *Lib. 2. de irâ.*

e *Cap. 3. de affect anim. Ut in civitatibus contumaces qui non cedunt politico imperio vi coercendi sunt; ita Deus nobis indidit alteram imperii formam; si cor non deponit vitiosum affectum, membra foras coercenda sunt, ne ruant in quod affectus impellat; et locomotiva, quæ heroïci imperio obtemperat, alteri resistat.*

f *Imaginatio impellit spiritus, et inde nervi moventur, &c. & obtemperant imaginationi & appetitui mirabilisædere, ad exequendum quod iubent.*

ci-

cipitated, that we cannot seek our own good, or moderate our selves, as in this disease commonly it is, the best way for ease is to impart our misery to some friend, not to smother it up in our own breast; *alitur vitium crescitq; tegendo, &c.* and that which was most offensive to us, a cause of fear and grief, *quod nunc te coquit*, another hell; for [g] *strangulat inclusus dolor atq; exæstuat intus*, grief concealed strangles the soul; but when as we shall but impart it to some discreet, trusty, loving friend, it is [h] instantly removed, by his counsel happily, wisdome, perswasion, advice, his good means, which we could not otherwise apply unto our selves. A friends counsel is a charm, like mandrake wine, *curas sopit*; and as a † Bull that is tyed to a fig-tree, becomes gentle on a sudden (which some, saith* *Plutarch*, interpret of good words) so is a savage, obdurate heart mollified by faire speeches. *All adversity finds ease in complaining* (as † *Isidore* holds) *and 'tis a solace to relate it*,

* Ἀγαθὴ ὁ παραίφασις θεὸν ἑτέρᾳ.

Friends confabulations are comfortable at all times, as fire in winter, shade in summer, *quale sopor fessis in gramine*, meat and drink to him that is hungry or athirst; *Democritus Collyrium* is not so soveraign to the eyes as this is to the heart; good words are cheerful and powerful of themselves, but much more from friends, as so many props, mutually sustaining each other like Ivie and a wal, which † *Camerarius* hath well illustrated in an *Embleme*. *Lenit animum simplex vel sæpè narratio*, the simple narration many times easeth our distressed mind, and in the midst of greatest extremities; so divers have been relieved, by [i] exonerating themselves to a faithful friend: he sees that which we cannot see for passion and discontent, he pacifies our minds, he will ease our pain, asswage our anger; *quanta inde voluptas, quanta securitas, Chrysostome* adds, what pleasure, what security by that means! † *Nothing so available, or that so much refresheth the soul of man.* *Tully*, as I remember, in an Epistle to his dear friend *Atticus*, much condoles the defect of such a friend. * *I live here* (saith he) *in a great citie, where I have a multitude of acquaintance, but not a man of all that companie, with whom I dare familiarly breath, or freely jest. Wherefore I expect thee, I desire thee, I send for thee; for there be many things which trouble and molest me, which had I but thee in presence, I could quickly disburden my self of in a walking discourse.* The like peradventure may he and he say with that old man in the Comedy,

Nemo est meorum amicorum hodie,
Apud quem expromere occulta mea audeam.

and much inconvenience may both he and he suffer in the mean time by it. He or he, or whosoever then labours of this malady, by all means let him get some trusty friend, [k] *Semper habens Pylademq; aliquem qui curet Orestem*, a *Pylades*, to whom freely and securely he may open himself. For as in all other occurences, so it is in this, *Si quis in cælum ascendisset, &c.* as he said in † *Tully*, If a man had gone to heaven, *seen the beauty of the skies*, stars errant, fixed, &c. *insuavis erit admiratio*, it will do him no pleasure, except he have some body to impart what he hath seen. It is the best thing

g *Ovid Trist. lib 5.*
h *Participes inde calamitatis nostræ sunt, & velut exoneratâ in eos sarcinâ onere levamur. Arist. Eth. lib. 9.*
† *Camerarius Embl. 26. Cent. 2.*
* *Sympos. lib. 6. cap. 10.*
† *Epist. 8. lib. 3. Adversa fortuna habet in querelis levamentum; & malorum relatio, &c.*
* *Alloquium chari iuvat, & solamen amici. Emblem. 54. cent. 1.*
i As *David* did to *Jonathan*, 1Sam. 20.
† *Seneca Epist. 67.*
* *Hîc in civitate magnâ & turbâ magnâ neminem reperire possumus quocum suspirare familiariter aut jocari libere possimus. Quare te expectamus, te desideramus, te accessimus. Multa sunt enim quæ me solicitant & angunt, quæ mihi videor aures tuas nactus, unius ambulationis sermone exhaurire posse.*
k *Ovid.*
† *De amicitia.*

294 thing in the world, as[l] *Seneca* therefore adviseth in such a case, *to get a trusty friend, to whom we may freely and sincerely pour out our secrets; nothing so delighteth and easeth the minde, as when we have a prepared bosome, to which our secrets may descend, of whose conscience we are assured as our own, whose speech may ease our succourless estate, counsell relieve, mirth expell our mourning, and whose very sight may be acceptable unto us.* It was the counsell which that politick[m] *Commineus* gave to all princes, and others distressed in mind, by occasion of *Charles* Duke of *Burgundy*, that was much perplexed, *first to pray to God, and lay himself open to him, and then to some speciall friend, whom we hold most dear, to tell all our grievances to him; nothing so forcible to strengthen, recreate and heal the wounded soul of a miserable man.*

l *De tranquil. c. 7. Optimum est amicum fidelem nancisci in quem secreta nostra effundamus; nihil æquè oblectat animum, quam ubi sint præparata pectora, in quæ tutò secreta descendant, quorum conscientia æque ac tua: quorum sermo solitudinem leniat, sententia consilium expediat, hilaritas tristitiam dissipet, conspectus ipse delectet.* m *Comment. l 7. Ad Deum confugiamus, & peccatis veniam precemur, inde ad amicos, & cui plurimum tribuimus, nos patefaciamus totos, & animi vulnus quo affligimur: nihil ad reficiendum animum efficacius.*

Subsect. 2.

Help from friends by counsell, comfort, fair and foul means, witty devices, satisfaction, alteration of his course of life, removing objects, &c.

WHen the Patient of himself is not able to resist, or overcome these heart-eating passions, his friends or physician must be ready to supply that which is wanting. *Suæ erit humanitatis & sapientiæ* (which * *Tully* injoyneth in like case) *siquid erratum, curare, aut improvisum, suâ diligentiâ corrigere.* They must all joyn; *nec satis medico*, saith * *Hippocrates*, *suum fecisse officium, nisi suum quoq; ægrotus, suum astantes, &c.* First they must especially beware, a melancholy discontented person (be it in what kinde of melancholy soever) never be left alone or idle: but as Physicians prescribe physick, *cum custodiâ*, let them not be left unto themselves, but with some company or other, lest by that means they aggravate and increase their disease; *non oportet ægros hujusmodi esse solos vel inter ignotos, vel inter eos quos non amant aut negligunt*, as *Rod. à Fonseca Tom. 1. consul. 35.* prescribes. *Lugentes custodire solemus* (saith * *Seneca*) *ne solitudine male utantur*; we watch a sorrowfull person, lest he abuse his solitarinesse, and so should we do a melancholy man; set him about some businesse, exercise or recreation, which may divert his thoughts, and still keep him otherwise intent; for his phantasie is so restlesse, operative and quick, that if it be not in perpetuall action, ever employed, it will work upon it self, melancholize, and be carried away instantly, with some fear, jealousie, discontent, suspicion, some vain conceit or other. If his weakness be such, that he cannot discern what is amiss, correct or satisfie, it behoves them by counsel, comfort, or perswasion, by fair or foul means, to alienate his mind, by some artificial invention, or some contrary perswasion, to remove all objects, causes, companies, occasions, as may any wayes molest him, to humour him, please him, divert him, and if it be possible, by altering his course of life, to give him security and satisfaction. If he conceal his grievances, and will not be known of them,

* *Ep. 2. frat.*

* *Aphor. prim.*

* *Epist. 10.*

them, [n] *They must observe by his looks, gestures, motions, phantasie, what it is that offends*, and then to apply remedies unto him: many are instantly cured, when their minds are satisfied. [o] *Alexander* makes mention of a woman, *that by reason of her husbands long absence in travel, was exceeding peevish and melancholy, but when she heard her husband was returned, beyond all expectation, at the first sight of him, she was freed from all fear, without help of any other physick restored to her former health. Trincavelius consil. 12. lib. 1.* hath such a story of a *Venetian*, that being much troubled with melancholy, [p] *and ready to dye for grief, when he heard his wife was brought to bed of a son, instantly recovered.* As *Alexander* concludes, [q] *If our imaginations be not inveterate, by this art they may be cured, especially, if they proceeed from such a cause.* No better way to satisfy, then to remove the object, cause, occasion, if by any art or means possible we may finde it out. If he grieve, stand in fear, be in suspition, suspence, or any way molested, secure him, *Solvitur malum*, give him satisfaction, the cure is ended; alter his course of life, there needs no other Physick. If the party be sad, or otherwise affected, *consider* (saith [r] saith *Trallianus*) *the manner of it, all circumstances, and forthwith make a sudden alteration*, by removing the occasions, avoid all terrible objects, heard or seen, [s] *monstrous and prodigious aspects*, tales of devils, spirits, ghosts, tragicall stories; to such as are in fear they strike a great impression, renew many times, & recal such Chimera's and terrible fictions into their minds. [t] *Make not so much as mention of them in private talk, or a dumb shew tending to that purpose: such things* (saith *Galateus*) *are offensive to their imaginations.* And to those that are now in sorrow, [v] *Seneca forbids all sad companions, and such as lament; a groaning companion is an enemy to quietness.* [x] *Or if there be any such party, at whose presence the Patient is not well pleased, he must be removed: gentle speeches, and fair means must first be tryed; no harsh language used, or uncomfortable words; and not expel, as some do, one madness with another; he that so doth, is madder then the Patient himself:* all things must be quietly composed; *eversa non evertenda, sed erigenda*, things down must not be dejected, but reared, as *Crato* councelleth; [y] *he must be quietly and gently used*, and we should not do any thing against his mind, but by little and little effect it. As an horse that starts at a drum or trumpet, and will not endure the shooting of a peece, may be so manned by art, and animated, that he cannot only endure, but is much more generous at the hearing of such things, much more couragious then before, and much delighteth in it: they must not be reformed *ex abrupto*, but by all art and insinuation, made to such companies, aspects, objects they could not formerly away with. Many at first cannot endure the sight of a green wound, a sick man, which afterward become good Chyrurgians, bold Empericks: A horse starts at a rotten post afar off, which coming neer, he quietly passeth. 'Tis much in the manner of making such kind of persons, be they never so averse from company, bashful, solitary, timorous, they may be made at last with those *Roman* Matrons, to desire

n *Observando motus, gestus, manus, pedes, oculos, phantasiam. Piso.*

o *Mulier melancholia correpta ex longa viri peregrinatione, et iracundè omnibus respondens, quum maritus domũ reversus, præter spem, &c.*

p *Præ dolore moriturus, quũ nunciatum esset uxorem peperisse filium. subitò recuperavit.*

q *Nisi affectus longo tempore inveteraverit, tali artificio imaginationes curare oportet, præsertim ubi malum ab his velut à primaria causa occasionem habuerit.*

r *Lib 1. cap. 16. Si ex tristitia aut alio affectu cæperit, speciem considera, aut aliud quid eorum, quæ subitam alterationem facere possunt.*

s *Evitandi monstrificiaspectus &c.*

t *Neq; enim tam actio, aut recordatio rerum hujusmodi displicet, sed iis vel gestus alterius Imaginationi adumbrare, vehementer molestum. Galat. de mor. cap. 7.*

u *Tranquil. Præcipue vitentur tristes, & omnia deplorantes; tranquillitati inimicus est comes perturbatus, omnia gemens.*

x *Illorum quoque hominum, à quorum consortio abhorrent, præsentia amovenda, nec sermonibus ingratis obtudendi; si quis insaniam ab insania sic curari æstimet, & proterviè utitur, magis quam æger insanit. Crato consil. 184. Scoltzii.*

y *Molliter ac suaviter æger tractetur, nec ad ea adigatur quæ non curat.*

292 nothing more then in a publike shew, to see a full company of gladiators breath out their last.

If they may not otherwise be accustomed to brook such distastful and displeasing objects, the best way then is generally to avoid them. *Montanus consil.* 229. to the Earl of *Montfort* a Courtier, and his Melancholy Patient, adviseth him to leave the Court, by reason of those continual discontents, crosses, abuses, [z] *cares, suspicions, emulations, ambition, anger, jealousie, which that place afforded, and which surely caused him to be so melancholy at the first: Maxima quæq; domus servis est plena superbis;* A company of scoffors and proud Jacks, are commonly conversant and attendant in such places, & able to make any man that is of a soft quiet disposition (as many times they do) *ex stulto insanum*, if once they humor him, a very Idiot, or starke mad. A thing too much practised in all common societies, and they have no better sport then to make themselves merry by abusing some silly fellow, or to take advantage of another mans weaknes. In such cases as in a plague, the best remedy is *citò, longè, tardè*: (for to such a party, especially if he be apprehensive, there can be no greater misery) to get him quickly gone far enough off, and not to be over-hasty in his return. If he be so stupid, that he do not apprehend it, his friends should take some order, & by their discretion supply that which is wanting in him, as in all other cases they ought to do. If they see a man Melancholy given, solitary, averse from company, please himself with such private and vain meditations, though he delight in it, they ought by all means to seek to divert him, to dehort him, to tell him of the event and danger that may come of it. If they see a man idle, that by reason of his means otherwise, will betake himself to no course of life, they ought seriously to admonish him, he makes a noose to intangle himself, his want of imployment will be his undoing. If he have sustained any great losse, suffered a repulse, disgrace, &c. if it be possible, relieve him. If he desire ought, let him be satisfied; If in suspence, fear, suspicion, let him be secured: and if it may conveniently be, give him his hearts content; for the body cannot be cured till the mind be satisfied. † *Socrates* in *Plato* would prescribe no Physick for *Charmides* head-ach, *till first he had eased his troublesome mind; body and soul must be cured together, as head and eyes.*

* *Oculum non curabis sine toto capite,*
Nec caput sine toto corpore,
Nec totum corpus sine animâ,

If that may not be hoped or expected, yet ease him with comfort, chearful speeches, fair promises, and good words, perswade him, advise him. *Many,* saith [a] *Galen, have been cured by good counsel and perswasion alone. Heavinesse of the heart of man doth bring it down, but a good word rejoyceth it,* Pro. 12. 25. *and there is he that speaketh words like the pricking of a sword, but the tongue of a wise man is health,* Ver. 18. *Oratio, namq; saucii animi est remedium*, a gentle speech is the true cure of a wounded soul, as [b] *Plutarch* contends out of *Æschylus* and *Euripides*: *if it be wisely administred, it easeth grief and pain, as divers remedies do many other diseases:* 'Tis *incantationis instar*, a charm, *Æstuantis animi refrigerium*, that true *Nepenthe* of *Homer*, which was

z *Obsuspiciones curas, æmulationem, ambitionem, iras, &c. quas locus ille ministrat, & quæ fecissent melancholicum.*

† *Nisi prius animum turbatissimum curasset; oculi sine capite, nec corpus sine anima curari potest.*

* *E græco.*

a *Et nos non paucos sanavimus animi motibus ad debitum revocatis lib. 1. de sanit. tuend.*

b *Consol. ad Apollonium. Si quis sapienter et suo tempore adhibeat, Remedia morbis diversis diversa sunt; dolentem sermo benignus sublevat.*

was no Indian plant or fained medicine, which *Epidamna Thonis* wife sent *Helena* for a token, as *Macrobrius* 7. *Saturnal. Goropius Hermat. lib.* 9. *Greg. Nanzianzen* and others suppose, but opportunity of speech: for *Helena's* boule, *Medea's* unction, *Venus* Girdle, *Circes* Cup, cannot so inchant, so forcibly move or alter as it doth. A letter sent or read will do as much; *multum allevor quum tuas literas lego*, I am much eased, as † *Tully* writ to *Pomponius Atticus*, when I read thy letters, and as *Iulianus* the *Apostate* once signified to *Maximus* the Philosopher; as *Alexander* slept with *Homers* works, so do I with thine Epistles, *tanquam Pæoniis medicamentis, easque assiduè tanquam recentes & novas iteramus; scribe ergo, & assiduè scribe*, or else come thy self; *amicus ad amicum venies.* Assuredly a wise and well spoken man may do what he will in such a case; a good Orator alone, as [c] *Tully* holds, can alter affections by power of his eloquence, *comfort such as are afflicted, erect such as are depressed, expel and mitigate fear, lust, anger, &c.* And how powerfull is the charm of a discreet and dear friend? *Ille regit dictis animos & temperat iras.* What may not he effect? As [d] *Chremes* told *Menedemus*, *Fear not, conceal it not O friend, but tell me what it is that troubles thee, and I shall surely help thee by comfort, counsel, or in the matter it self.* [e] *Arnoldus lib.* 1. *breviar. cap.* 18. speaks of an Usurer in his time, that upon a loss much melancholy and discontent was so cured. As imagination, fear, grief, cause such passions, so conceipts alone, rectified by good hope, counsel, &c. are able again to help: and 'tis incredible how much they can do in such a case, as [f] *Trincavelius* illustrates by an example of a Patient of his; *Porphyrius* the Philosopher (in *Plotinus* life, written by him) relates, that being in a discontented humor through unsufferable anguish of mind, he was going to make away himself: but meeting by chance his Master *Plotinus*, who perceiving by his distracted looks all was not wel, urged him to confess his grief: which when he had heard, he used such comfortable speeches, that he redeemed him *è faucibus Erebi*, pacified his unquiet mind, insomuch that he was easily reconciled to himself, and much abashed to think afterwards, that he should ever entertain so vile a motion. By all means therefore, fair promises, good words, gentle perswasions are to be used, not to be too rigorous at first, [g] *or to insult over them, not to deride, neglect or contemn, but rather*, as *Lemnius* exhorteth, *to pity, and by all plausible means to seek to reduce them*: but if satisfaction may not be had, mild courses, promises, comfortable speeches, and good counsel will not take place; then as *Christopherus à Vega* determines, *lib.* 3. *cap.* 14. *de Mel.* to handle them more roughly, to threaten and chide, saith [h] *Altomarus*, terrifie sometimes, or as *Salvianus* will have them, to be lashed and whipped, as we do by a starting horse, [i] that is affrighted without a cause, or as [k] *Rhasis* adviseth, *one while to speak fair and flatter, another while to terrifie and chide*, as they shall see cause.

When none of these precedent remedies will avail, it will not be amiss, which *Savanarola* and *Ælian Montaltus* so much commend, *clavum clavo pellere*, [l] *to drive out one passion with another, or by some contrary passion*, as they do bleeding at nose by letting blood in the arm, to expel one fear with another, one grief with another. [m] *Christopherus à Vega* accounts it rational

† *Lib.* 12 *Epist.*

c *De nat. deor. consolatur afflictos, deducit perterritos à timore, cupiditates inprimis, & iracundias comprimit.*

d *Heauton. Act.* 1. *Scen.* 1. *Ne mutue, ne verére, crede inquã mihi, aut consolando, aut consilio, aut re juvero.*

e *Novi fœneratorem avarum apud meos sic curatum, qui multam pecuniam amiserat.*

f *Lib.* 1. *consil.* 12. *Incredibile dictu quantum juvent.*

g *Nemo istiusmodi conditionis hominibus insultet, aut in illos sit severior, verum miseriæ potius indoleat, vicemque deploret. lib.* 2 *cap.* 16.

h *Cap.* 7. *Idem Piso Laurentius cap.* 8.

i *Quod timet nihil est, ubi cogitur & videt.*

k *Una vice blandiantur, una vice iisdem terrorem incutiant.*

l *Si vero fuerit ex novo malo audito, vel ex animi accidente, aut de amissione mercium, aut morte amici, introducantur nova contraria his quæ ipsum ad gaudia moveant; de hac semper nti debemus, &c.*

m *Lib.* 3. *cap.* 14.

298 Physick, *non alienum à ratione:* and *Lemnius* much approves it, *to use an hard wedge to an hard knot*, to drive out one disease with another, to pull out a tooth, or wound him, to geld him saith † *Platerus*, as they did Epileptical Patients of old, because it quite alters the temperature, that the pain of the one may mitigate the grief of the other; [n] *and I knew one that was so cured of a quartan ague, by the sudden comming of his enemies upon him.* If we may believe [o] *Pliny*, whom *Scaliger* cals *mendaciorum patrem*, the father of lies, *Q. Fabius Maximus* that renowned Consul of *Rome*, in a battle fought with the King of the *Allobroges*, at the river *Isaurus* was so rid of a quartan ague. *Valesius* in his controversies, holds this an excellent remedy, and if it be discreetly used in this malady, better then any Physick.

Sometimes again by some [p] fained lye, strange newes, witty device, artificial invention, it is not amiss to deceive them. [q] *As they hate those*, saith *Alexander*, *that neglect or deride, so they will give ear to such as will sooth them up. If they say they have swallowed froggs, or a snake, by all means grant it, and tell them you can easily cure it*: 'tis an ordinary thing. *Philodotus* the Physician cured a melancholy King, that thought his head was off, by putting a leaden cap thereon; the waight made him perceive it, and freed him of his fond imagination. A woman in the said *Alexander*, swallowed a Serpent as she thought; he gave her a vomit, and conveyed a Serpent, such as she conceived, into the bason; upon the sight of it she was amended. The pleasantest dotage that ever I read, saith [r] *Laurentius*, was of a Gentle man at *Senes* in *Italy*, who was afraid to piss, least all the Town should be drowned; the Physicians caused the bels to be rung backward, and told him the town was on fire, whereupon he made water, and was immediately cured. Another supposed his nose so big that he should dash it against the wall if he stirred; his Physician took a great peece of flesh, and holding it in his hand, pinched him by the nose, making him beleeve that flesh was cut from it. *Forestus obs. lib.* 1. had a melancholy Patient, who thought he was dead, [s] *he put a fellow in a chest, like a dead man by his beds side, and made him reare himself a little, and eat: the melancholy man asked the counterfeit, whether dead men use to eat meat? he told him yea; whereupon he did eat likewise and was cured.* *Lemnius lib.* 2 *cap.* 6. *de* 4. *complex.* hath many such instances, and *Jovianus Pontanus lib.* 4. *cap.* 2. *of Wisd.* of the like: but amongst the rest I find one most memorable, registred in the [t] French Chronicles, of an Advocate of *Paris* before mentioned, who beleeved verily he was dead, &c. I read a multitude of examples, of melancholy men cured by such artificial inventions.

† *Cap.* 3. *Castratio olim à veteribus usa in morbis desperatis, &c.*

n *Lib.* 1 *cap.* 5. *sic morbum morbo, ut clavum clavo, retundimus, & malo nodo, malum cuneum adhibemus. Novi ego qui ex subito hostium incursu, & inopinato timore quartanam deposuerat.*

o *Lib.* 7 *cap.* 50 *In acie pugnans febre quartana liberatus est.*

p *Facchinus c.* 15. *in* 9. *Rhasis Mont. cap.* 26.

q *Lib.* 1. *cap.* 16 *aversantur eos qui eorum affectus rident, contemnunt. Si ranas & viperas comedisse se putant, concedere debemus, & spem de cura facere.*

r *Cap.* 8. *de mel.*

s *Cistam posuit ex Medicorum consilio prope eum, in quem alium se mortuum fingentem posuit; hic in cista jacens &c.*

t *Senes.* 1550

Subsect. 3.

Musick a remedy.

MAny and sundry are the means, which Philosophers and Physicians have prescribed to exhilarate a sorrowfull heart, to divert those fixed and intent cares and meditations, which in this malady so much offend; but in my judgment none so present, none so powerfull, none so apposite as a cup of strong drink, mirth, musick, and merry company. *Ecclus* 40. 20. *Wine and musick rejoyce*

rejoyce the heart. [u] *Rhasis cont. 9. Tract. 15. Altomarus. cap. 7. Ælianus Montaltus c. 26. Ficinus. Bened. Victor. Faventinus* are almost immoderate in the commendation of it; a most forcible medicine [x] *Facchinus* calls it: *Jason Pratensis, a most admirable thing, and worthy of consideration, that can so mollifie the minde, and stay those tempestuous affections of it. Musica est mentis medicina mœstæ*, a roaring-meg against Melancholy, to rear and revive the languishing soul, [y] *affecting not onely the ears, but the very arteries, the vital and animal spirits, it erects the minde, and makes it nimble. Lemnius instit. cap.* 44. This it will effect in the most dull, severe and sorrowfull souls, [z] *expell grife with mirth, and if there bee any cloudes, dust or dreggs of cares yet lurking in our thoughts, most powerfully it wipes them all away, Salisbur. polit. lib. 1. cap. 6* and that which is more, it will perform all this in an instant: [a] *Chear up the countenance, expell austerity, bring in hilarity* (*Girald Camb. cap. 12. Topog. Hiber.*) *informe our manners, mitigate anger*; *Athenæus* (*Dipnosophist. lib. 14. cap. 10.*) calleth it an infinite treasure to such as are endowed with it: *Dulcisonum reficit tristia corda melos, Eobanus Hessus.* Many other properties [b] *Cassiodorus epist 4* reckons up of this our divine Musick, not only to expell the greatest griefs, but *it doth extenuate fears and furies, appeaseth cruelty, abateth heavinesse, and to such as are watchfull it causeth quiet rest*; *it takes away spleen and hatred*, bee it instrumentall, vocall, with strings, winde, [c] *Quæ à spiritu, sine manuum dexteritate gubernetur, &c.* it cures all irksomness and heavines of the Soul. [d] Labouring men that sing to their work, can tell as much, and so can souldiers when they go to fight, whom terror of death cannot so much affright, as the sound of trumpet, drum, fife, and such like musick animates; *metus enim mortis*, as † *Censorinus* enformeth us, *musica depellitur. It makes a childe quiet*, the nurses song, and many times the sound of a trumpet on a sudden, bells ringing, a carremans whistle, a boy singing some ballad tune early in the street, alters, revives, recreates a restless patient that cannot sleep in the night, &c. In a word, it is so powerfull a thing that it ravisheth the soul, *regina sensuum*, the Queen of the senses, by sweet pleasure (which is an happy cure) and corporall tunes pacifie our incorporeall soul, *sine ore loquens, dominatum in animam exercet*, and carries it beyond it self, helps, elevates, extends it. *Scaliger exercit. 302.* gives a reason of these effects, [e] *because the spirits about the heart take in that trembling and dancing air into the body, are moved together, and stirred up with it*, or else the minde as some suppose, harmonically composed, is roused up at the tunes of musick. And 'tis not onely men that are so affected, but almost all other creatures. You know the tale of *Hercules Gallus, Orpheus*, and *Amphion fælices animas Ovid* cals them, that could *saxa movere sono testudinis*, &c. make stocks and stones, as well as beasts, and other animals dance after their pipes: the dog and hare, wolf and lamb; *vicinumque lupo præbuit agna latus; clamosus graculus, stridula cornix, & Iovis aquila*, as *Philostratus* describes it in his images, stood all gaping upon *Orpheus*; and † trees pulled up by the roots, came to hear him, *Et comitem quercum pinus amica trahit.*

Arion made fishes follow him, which, as common experience evinceth,

[u] *In 9. Rhasis. Magnam vim habet musica.*

[x] *Cap. de Mania. Admiranda profectò res est, & digna expensione, quod sonorum concinnitas mentem emolliat, sistatq; processus ipsius affectiones.*

[y] *Languens animus inde erigitur & revivescit, nec tam aures afficit, sed & sonitu per arterias undiq; diffuso, spiritus tum vitales tũ animales excitat, mentem reddens agiliorem, &c.*

[z] *Musica venustate suâ mentes severiores capit, &c.*

[a] *Animos tristes subitò exhilarat, nubilos vultus serenat, austeritatem reponit, jucunditatem exponit, barbariem q; facit deponere gentes, mores instituit, iracundiam mitigat.*

[b] *Cythara tristitiam jucundat, timidos furores attenuat, cruentam sævitiam blande reficit, languorem, &c.*

[c] *Pet. Aretine.*

[d] *Castilio de aulic. lib 1 fol. 27.*

† *Lib. de Natali cap. 12.*

[e] *Quod spiritus qui in corde agitant tremulum & subsaltantem recipiunt aerem in pectus, & inde excitantur, à spiritu musculi moventur, &c.* † *Arbores radicibus avulsæ &c.*

300 [f] are much affected with musick. All singing birds are much pleased with it, especially Nightingales, if we may beleeve *Calcagninus*; and Bees amongst the rest, though they be flying away, when they hear any tingling sound, will tarry behinde. [g] *Hearts, Hindes, Horses, Dogs, Bears, are exceedingly delighted with it. Scal. exerc.* 302. Elephants *Aggrippa* addes *lib.* 2. *cap.* 24. and in *Lydia* in the midst of a lake there be certain floating Ilands, (if ye will beleeve it) that after musick will dance.

But to leave all declamatory speeches in praise [h] of divine Musick, I will confine my self to my proper subject: besides that excellent power it hath to expell many other diseases, it is a soveraigne remedy against [i] Despair and Melancholy, and will drive away the divel himself. *Canus* a *Rhodian* Fidler in [k] *Philostratus*, when *Apollonius* was inquisitive to know what he could do with his pipe, told him, *That he would make a melancholy man merry, and him that was merry much merrier then before, a lover more inamoured, a religious man more devout. Ismenias* the *Theban*, [l] *Chiron* the *Centaure* is said to have cured this and many other diseases by musick alone: as now they do those, saith [m] *Bodine*, that are troubled with S. *Vitus* Bedlam dance. [n] *Timotheus* the Musician compelled *Alexander* to skip up and down, and leave his dinner (like the tale of the Frier and the Boy) whom *Austin de civ. Dei. lib.* 17. *cap.* 14. so much commends for it. Who hath not heard how *Davids* harmony drove away the evill spirits from king *Saul*, 1. *Sam.* 16. and *Elisha* when he was much troubled by importunate kings, called for a Minstrel, *and when he played, the hand of the Lord came upon him*, 2. *King* 3. *Censorinus de natali cap.* 12 reportes how *Asclepiades* the Physitian helped many frantike persons by this means, *phreneticorum mentes morbo turbatas* —— *Jason Pratensis cap. de Maniâ* hath many examples, how *Clinias* and *Empedocles* cured some desperately melancholy, & some mad by this our Musick. Which becaus it hath such excellent vertues, belike [o] *Homer* brings in *Phemius* playing, and the *Muses* singing at the banquet of the gods. *Aristotle Polit. l.* 8. *c.* 5, *Plato* 2, *de legibus*, highly approve it, and so do all Politicians. The *Greekes*, *Romanes*, have graced Musick, and made it one of the liberall sciences, though it be now become mercenary. All civill Commonwealths allow it: *Cneius Manlius* (as * *Livius* relates) *A° ab urb. cond.* 567. brought first out of *Asia* to *Rome* singing wenches, players, jesters, and all kinde of musick to their feasts. Your Princes, Emperours, and persons of any quality, maintain it in their Courts; No mirth without musick. Sr *Thomas Moore* in his absolute *Utopian* Common-wealth, allowes musick as an appendix to every meal, and that throughout, to all sorts. *Epictetus* cals *mensam mutam præsepe*, a table without musick a manger; for *the concent of Musicians at a banquet, is a carbuncle set in gold; and as the signet of an Emerald well trimmed with gold, so is the melody of Musick in a pleasant banquet. Ecclus* 32. *v* 5, 6. [p] *Lewes* the eleventh when he invited *Edward* the fourth to come to *Paris*, told him that as a principall part of his entertainment, he should hear sweet voices of children, *Ionicke* and *Lydian* tunes, exquisite Musick, he should have a ——and the Cardinal of *Burbon* to be his confessor, which he used as a most plausible argument: as to a sensuall man indeed it is. † *Lucian* in his

f M. *Carew* of *Anthony* in descript *Cornwal* saith of Whales, that they will come and shew themselves dancing at the sound of a trumpet, *fol.* 35. 1. & *fol.* 154. 2. *book.*

g *De cervo, equo, cane, urso idem compertum; musicâ afficiuntur.*

h *Numen inest numeris.*

i *Sæpe graves morbos modulatum carmen abegit, Et desperatis concilia-vit opem.*

k *Lib.* 5. *cap.* 7. *Mœrentibus mœrorem adimam, lætantem vero seipso reddam hilariorem, amantem calidiorem, religiosum divino numine correptum, & ad Deos colendos paratiorem.*

l *Natalis Comes Myth lib.* 4 *cap.* 12.

m *Lib.* 5 *de rep. Curat Musica furorem Sancti Viti.*

n *Exilire è convivio. Cardan, subtil. lib.* 13.

o *Iliad.* 1.

* *Libro* 9. *cap.* 1. *Psaltrias, Sambucistrásq;, & convivalia ludorum oblecta menta addita epulis ex Asiâ invexit in urbem.*

p *Comineus.*

† *Ista libenter & magnâ cum voluptate spectare soleo. Et scio te illecebris hisce captum ivi & insuper tripudiaturum, haud dubiè demulcebere.*

book

book *de saltatione* is not ashamed to confess that he took infinite delight in singing, dancing, musick, womens company, and such like pleasures: *and if thou* (saith he) *didst but hear them play and dance, I know thou wouldst be so well pleased with the object, that thou wouldst dance for company thy self, without doubt thou wilt bee taken with it.* So *Scaliger* ingenuously confesseth, *exercit.* 274. [q] *I am beyond all measure affected with musick, I do most willingly behold them dance, I am mightily detained and allured with that grace and comelinesse of fair women, I am well pleased to bee idle amongst them.* And what young man is not? As it is acceptable and conducing to most, so especially to a melancholy man. Provided alwaies, his disease proceed not originally from it, that he bee not some light *Inamarato*, some idle phantastick, who capers in conceit all the day long, and thinks of nothing else, but how to make Jigs, Sonnets, Madrigals, in commendation of his Mistress. In such cases Musick is most pernicious, as a spur to a free horse will make him run himself blinde, or break his wind; *Incitamentum enim amoris musica*, for Musick enchants, as *Menander* holds, it will make such melancholy persons mad, & the sound of those Jigs, and Horn-pipes will not bee removed out of the ears a week after. * *Plato* for this reason forbids Musick and wine to all young men, because they are most part amorous, *ne ignis addatur igni*, lest one fire increase another. Many men are melancholy by hearing Musick, but it is a pleasing melancholy that it causeth; and therefore to such as are discontent, in wo, fear, sorrow, or dejected, it is a most present remedy; it expels cares, alters their grieved minds, and easeth in an instant. Otherwise, saith [r] *Plutarch*, *Musica magis dementat quàm vinum*; Musick makes some men mad as a tygre; like *Astolphos* horn in *Ariosto*: or *Mercuries* golden wand in *Homer*, that made some wake, others sleep, it hath divers effects: and [s] *Theophrastus* right well propheſied, that diseases were either procured by Musick, or mitigated.

[q] *In musicis supra omnem fidem capior & oblector; ubi eas libentissimè aspicio, pulcherarum fœminarum venustate detineor, ut tam inter has solutus curis possim.*

* 3. *De legibus.*

[r] *Sympos. quæst.* 5. *Musica multos magis dementat quam vinum.*

[s] *Animi morbi ve a musicâ curantur vel inferuntur.*

Subsect. 4.

Mirth and merry company, fair objects, remedies.

Mirth and merry company may not be separated from Musick, both concerning and necessarily required in this business. Mirth (saith [t] *Vives*) *purgeth the blood, confirmes health, causeth a fresh, pleasing, and fine colour*, prorogues life, whets the wit, makes the body yong, lively and fit for any manner of imployment. The merrier heart, the longer life; *A merry heart is the life of the flesh*, Prov. 14. 30. *Gladness prolongs his dayes*, Ecclus 30. 22. and this is one of the three *Salernitan* Doctors, D. *Merryman*, D. *Diet*, D. *Quiet*, [u] which cures all diseases —— *Mens hilaris, requies, moderata dieta.* [x] *Gomesius præfat. lib. 3. de sal. gen.* is a great magnifyer of honest mirth, by which (saith he) *we cure many passions of the minde, in our selves, and in our friends*: which [y] *Galateus* assignes for a cause why we love merry companions: and

[t] *Lib 3 de animâ Lætitia purgat sanguinem, valetudinem conservat, colorem inducit florentem, nitidum, gratum.*

[u] *Spiritus temperat, calorem excitat, naturalem virtutem corroborat, juvenile corpus diu servat, vitam prorogat, ingenium acuit, & hominem negotiis quibuslibet aptiorem reddit. Schola Salern.* [x] *Dum contumeliâ vacant & festivâ lenitate mordent, mediocres animi ægritudines sanari solent &c.* [y] *De mor. fol. 57. Anaeus ideo eos qui sunt faceti & jucundi.*

well

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well they deserve it, being that as [z] *Magninus* holds, a merry companion is better then any musick, and as the saying is, *comes jucundus in viâ pro vehiculo*, as a wagon to him that is wearied on the way. *Jucunda confabulatio, sales, joci*, pleasant discourse, jests, conceits, merry tales, *melliti verborum globuli*, as *Petronius*, [a] *Pliny*, [b] *Spondanus*, [c] *Cælius*, and many good Authors plead, are that sole *Nepenthes* of *Homer*, *Helenas* boule, *Venus* girdle, so renowned of old † to expell grief and care, to cause mirth and gladness of heart, if they be rightly understood, or seasonably applied. In a word,

* *Amor, voluptas, Venus, gaudium,*
Iocus, ludus, sermo suavis, suaviatio,

are the true *Nepenthes*. For these causes our physicians generally prescribe this as a principal engine, to batter the walls of melancholy, a chief antidote, and a sufficient cure of it self. *By all meâns* (saith [d] *Mesue*) *procure mirth to these men in such things as are heard, seen, tasted, or smelled, or any way perceived, and let them have all enticements, and fair promises, the sight of excellent beauties, attires, ornaments, delightsome passages, to distract their minds from fear and sorrow, and such things on which they are so fixed and intent.* [e] *Let them use hunting, sports, playes, jests, merry company*, as *Rhasis* prescribes, *which will not let the minde be molested, a cup of good drinke now and then, hear musick, and have such companions with whom they are especially delighted*; [f] *merry tales or toyes, drinking, singing, dancing, and whatsoever else may procure mirth*: and by no means, saith *Guianerius*, suffer them to be alone. *Benedictus Victorius Faventinus*, in his Empericks, accompts it an especial remedy against melancholy, [g] *to hear and see singing, dancing, maskers, mummers, to converse with such merry fellows, and fair maids. For the beauty of a woman cheareth the countenance, Ecclus* 36.22. † Beauty alone is a soveraign remedy against fear, grief, and all melancholy fits; a charm, as *Peter de la Seine* and many other writers affirme, a banquet it self; he gives instance in discontented *Menelaus* that was so often freed by *Helenas* fair face: & [h] *Tully*, 3. *Tusc.* cites *Epicurus* as a chief patron of this Tenent. To expell grief, and procure pleasance, sweet smells, good diet, touch, taste, embracing, singing, dancing, sports, playes, and above the rest, exquisite beauties, *quibus oculi jucundè moventur & animi*, are most powerfull means, *obvia forma*, to meet, or see a fair maid pass by, or to be in company with her. He found it by experience, and made good use of it in his own person, if *Plutarch* belye him not; for he rekons up the names of some more elegant pieces, [i] *Leontia, Boedina, Hedeia, Nicedia*, that were frequently seen in *Epicurus* garden, and very familiar in his house. Neither did he try it himself alone, but if we may give credit to † *Atheneus*, he practised it upon others. For when a sad and sick Patient was brought unto him to be cured, *he laid him on a down bed, crowned him with a garland of sweet-smelling flowers, in a fair perfumed closet delicately set out, and after a potion or two of good drink, which he administred, he brought in a beautifull yong* * *wench that*

z *Regim. sanit. part. 2. Nota. quod amicus bonus & dilectus socius, narrationibus suis jucundis superat omnem melodiam.*
a *Lib. 21. cap. 27.*
b *Comment. in 4 Odyss.*
c *Lib 26 c. 15.*
† *Homericum illud Nepenthes quod mœrorem tollit, & euthimiam, & hilaritatem parit.*
* *Plaut. Bacch.*
d *De ægritud. capitis. Omni modo generet lætitiam in iis, de iis quæ audiuntur & videntur, aut odorantur, aut gustantur, aut quocunq; modo sentiri possunt, & aspectu formarum multi decoris & ornatus, & negotiatione jucundâ, & blanditentibus ludis, & promissis distrahantur eorum animi, de re aliquâ quam timent & dolent.*
e *Utantur venationibus ludis, jocis, amicorum consortiis, quæ non sinunt animum turbari, vino & cantu & loci mutatione, & liberâ, & gaudio, ex quibus præcipuè delectantur.*

f *Piso ex fabulis & ludis quærenda delectatio. His versetur qui maximè grati, sunt, cantus & chorea ad lætitiam prosunt.*
g *Præcipue valet ad expellendam melancholiam stare in cantibus, ludis, & sonis, & habitare cum familiaribus, & præcipue cum puellis jucundis.* † *Par. 5. de avocamentis lib. de absolvendo luctu.*
h *Corporum complexus, cantus, ludi, formæ, &c.*
i *Circa hortos Epicuri frequentes.* † *Dypnosoph. lib. 10. Coronavit florido serto incendens odores, in culcitrâ plumeâ collocavit dulciculam potionem propinans psaltriam adduxit, &c.* * *Ut reclinatâ suaviter in lectum puellâ &c.*

could

could play upon a Lute, sing and dance, &c. Tully 3. Tusc. scoffes at *Epicurus* for this his prophane physik (as well he deserved) and yet *Phavorinus* and *Stobeus* highly approve of it; most of our looser Physicians in some cases, to such parties especially, allow of this; and all of them will have a melancholy, sad, and discontented person, make frequent use of honest sports, companies, and recreations, *& incitandos ad Venerem*, as **Rodericus à Fonseca*, will, *aspectu & contactu pulcherrimarum fœminarum*, to be drawn to such consorts, whether they willl or no. Not to be an auditor only, or a spectator, but sometimes an actor himself. *Dulce est in dispere in loco*, to play the fool now and then, is not amiss, there is a time for all things. Grave *Socrates* would be merry by fits, sing, dance, and take his liquor too, or else *Theodoret* belies him; so would old *Cato*, † *Tully* by his own confession, and the rest. *Xenophon* in his *Sympos.* brings in *Socrates* as a principal Actor, no man merrier then himself, and sometimes he would [e] *ride a cock-horse with his Children*,

——*equitare in arundine longâ*, (Though *Alcibiates* scoffed at him for it) and well he might; for now and then (saith *Plutarch*) the most vertuous, honest and gravest men will use feasts, jests, and toys, as we do sauce to our meats. So did *Scipio* and *Lælius*,

* *Qui ubi se a vulgo & scenâ in secreta remôrant,*
Virtus Scipiadæ & mitis sapientia Læli,
Nugari cum illo, & discincti ludere, donec
Decoqueretur olus, soliti ——
Valorous *Scipio* and gentle *Lælius*,
Removed from the scene and rout so clamorous,
Were wont to recreate themselves their robes laid by,
Whilst supper by the cook was making ready.

Machiavel in the 8 book of his *Florentine* history, gives this note of *Cosmus Medices*, the wisest and gravest man of his time in *Italy*, that he would [f] *now and then play the most egregious fool in his carriage, and was so much given to jesters, players, and childish sports, to make himself merry, that he that should but consider his gravity on the one part, his folly and lightness on the other, would surely say, there were two distinct persons in him.* Now me thinks he did well in it, though [h] *Salisburiensis* be of opinion, that Magistrates, Senators, and grave men, should not descend to lighter sports, *ne respub. ludere videatur*: But as *Themistocles*, still keep a stern and constant carriage. I commend *Cosmus Medices*, and *Castruccius Castrucanus*, then whom *Italy* never knew a worthier Captain, another *Alexander*, if [h] *Machiavel* do not deceive us in his life: *when a friend of his reprehended him for dancing beside his dignity* (belike at some cushen dance) he told him again, *qui sapit interdiu, vix unquam noctu desipit*, he that is wise in the day, may dote a little in the night. *Paulus Jovius* relates as much of Pope *Leo Decimus*, that he was a grave discreet stay'd man, yet sometimes most free, and too open in his sports. And 'tis not altogether † unfit or mis-beseeming the gravity of such a man, if that *Decorum* of time, place, and such circumstances be observed. [i] *Misce stultitiam consiliis brevem*; and as [k] he said in an Epigram to his wife, I would have every man say to himself, or to his friend,

* *Tom. 2. consult. 85.*

† *Epist. fam. lib. 7. 22. epist. Heri demum bene potus, ferox, redieram.*

e *Valer. Max. cap. 8. lib. 8. Interpositâ arundine crutibus suis, cum filiis ludens, ab Alcibiade risus est* * *Hor.*

f *Hominibus facetis, & ludis puerilibus ultra modum deditus adeo ut sicui in eo tam gravitatem, quam levitatem considerare liberet, duas personas distinctas in eo esse diceret.*

g *De nugis curial. lib. 1. cap. 4. Magistratus & viri graves, à ludis levioribus arcendi.*

h *Machiavel vita ejus. Ab amico reprehensus, quod præter dignitatem tripudiis operam daret, respondet, &c.*

† There is a time for all things, to weep, laugh, mourn, dance, Eccles. 3. 4.

i *Hor.*

k Sir John Harrington, Epigr. 50.

Moll, once in pleasant company by chance,
I wisht that you for company would dance:
Which you refus'd, and said, your years require,
Now, Matron like, both manners and attire.
Well Moll, *if needs you will be matron-like,*
Then trust to this, I will thee matron like:
Yet so to you my love may never lesson,
As you for Church, house, bed, observe this lesson:
Sit in the Church as solemn as a Saint,
No deed, word, thought, your due devotion taint:
Vaile if you will your head, your soul reveal
To him that only wounded soules can heal:
Be in my house as busie as a Bee,
Having a sting for every one but me;
Buzzing in every corner, gath'ring hony:
Let nothing waste, that costs or yieldeth mony.
† *And when thou seest my heart to mirth incline,*
Thy tongue, wit, blood, warm with good cheere and wine:
Then of sweet sports let no occasion scape,
But be as wanton, toying as an Ape.

† *Lucretia toto sis licet usq; die, Thaida nocte volo.*

Those old [l] *Greeks* had their *Lubentiam Deam*, goddess of *Pleasance*, and the *Lacedemonians* instructed from *Lycurgus*, did *Deo Risui sacrificare*, after their wars especially, and in times of peace, which was used in *Thessaly*, as it appears by that of [m] *Apuleius*, who was made an instrument of their laughter himself: [n] *Because laughter and merriment was to season their labours and modester life.* [o] *Risus enim divum atq; hominum est æterna voluptas.* Princes use jesters, players, and have those masters of revels in their courts. The *Romans* at every supper (for they had no solemn dinner) used Musick Gladiators, Jesters, &c. as* *Suetonius* relates of *Tiberius*, *Dion* of *Commodus*, and so did the *Greeks*. Besides Musick, in *Xenophons Sympos. Philippus ridendi artifex*, *Philip*, a Jester, was brought to make sport. *Paulus Jovius* in the eleventh book of his history, hath a pretty digression of our English customes, which howsoever some may misconster, I for my part, will interpret to the best. * *The whole nation beyond all other mortal men, is most given to banqueting and feasts: for they prolong them many houres together, with dainty cheere, exquisite musick, and facete jesters, and afterwards they fall a dancing and courting their mistresses, till it be late in the night.* *Volateran* gives the same testimony of this Island, commending our jovial manner of entertainment, and good mirth, and me thinks he saith well, there is no harm in it, long may they use it, and all such modest sports. *Ctesias* reports of a *Persian* king, that had 150 maids attending at his table, to play, sing and dance by turns; and [p] *Lil. Geraldus* of an *Ægytian* prince, that kept nine Virgins still to wait upon him, and those of most excellent feature, and sweet voices, which afterward gave occasion to the *Greeks* of that fiction of the nine Muses. The King of *Æthiopia* in *Africk*, most of our *Asiatick* Princes have done so and do; those *Sophies*, *Mogors*, *Turkes*, &c. solace themselves after supper amongst their Queens and Concubines, *quæ jucundioris oblectamenti causa* († saith mine author) *coram rege psallere & saltare*

l *Lil. Giraldus hist. deor. Syntag. 1.*
m *Lib. 2 de aur. as.*
n *Eo quod risus esset laboris & modesti victus condimentum.*
o *Calcag. epig.*
* *Cap. 61. In deliciis habuit scurras & adulatores.*
* *Universa gens supra mortales cæteros conviviorum studiosissima. Ea enim per varias & exquisitas dapes, interpositis musicis & joculatoribus, in multas sæpius horas extrahunt, ac subinde productis choreis & amoribus fœminarum indulgent, &c.*
p *Syntag. de Musis.*
† *Athenæus lib. 12 & 14 assiduis mulierum vocibus, cantuque symphoniæ Palatium Persarum regis totum personabat. Jovius hist. lib. 18.*

tare consueverant, taking great pleasure to see and hear them sing and dance. This and many such means, to exhilarate the heart of men, have been still practised in all ages, as knowing there is no better thing to the preservation of mans life. What shall I say then, but to every melancholy man,

> [q] *Utere convivis, non tristibus utere amicis,*
> *Quos nugæ & risus, & joca salsa juvant.*
> Feast often, and use friends not still so sad,
> Whose jests and merriments may make thee glad.

Use honest and chast sports, scenical shews, playes, games; [r] *Accedant juvenumq; Chori, mistæq; puellæ.* And as *Marsilius Ficinus* concludes an Epistle to *Bernard Canisianus*, & some other of his friends, will I this Tract to all good Students, [s] *Live merrily O my friends, free from cares, perplexity, anguish, grief, of mind, live merrily*; lætitiæ cœlum vos creavit: [t] *Again and again I request you to be merry, if any thing trouble your hearts, or vex your souls, neglect and contemn it,* [u] *let it passe.* [x] *And this I enjoyn you, not as a Divine alone, but as a Physician, for without this mirth, which is the life and quintessence of Physick, medicines, and whatsoever is used and applyed to prolong the life of man, is dull, dead, and of no force. Dum fata sinunt, vivite læti* (*Seneca*) I say be merry.

> * *Nec lusibus virentem*
> *Viduemus hanc juventam.*

It was *Tiresias* the Prophets councel to [y] *Menippus*, that travelled all the world over, even down to hell it self to seek content, and his last farewell to *Menippus*, to be merry. [z] *Contemn the world* (saith he) *and count that is in it vanity and toyes, this only covet all thy life long; be not curious, or over solicitous in any thing, but with a well composed and contented estate to enjoy thy self, and above all things to be merry.*

> *Si Numerus uti censet sine amore jocisque,*
> *Nil est jucundum, vivas in amore jocisque.*

Nothing better, (to conclude with *Solomon*, *Eccles.* 3. 22.) *then that a man should reioyce in his affairs.* 'Tis the same advice which every Physician in this case rings to his Patient, as *Capivaccius* to his, [a] *avoid over much study and perturbations of the minde, and as much as in thee lies, live at hearts ease: Prosper Calenus* to that melancholy Cardinal *Cæsius*, [b] *amidst thy serious studies and business, use jests and conceits, playes and toyes, and whatsoever else may recreate thy mind.* Nothing better then mirth and merry company in this malady. [c] *It begins with sorrow* (saith *Montanus*) *it must be expelled with hilarity.*

But see the mischief; many men knowing that merry company is the only medicine against Melancholy, will therefore neglect their business, and in another extreme, spend all their dayes among good fellowes in a Tavern or an Ale-house, and know not otherwise how to bestow their time but in drinking; Malt-worms, men-fishes, or water-snakes, * *Qui bibunt solum ranarum more, nihil comedentes*, like so many frogs in a puddle. 'Tis

q *Eobanus Hessus.*
r *Fracastorius.*
s *Vivite ergo læti, O amici, procul ab angustia, vivite læti.*
t *Iterum precor & obtestor, vivite læti: illud quod cor urit, negligite.*
u *Lætus in præsens animus quod ultra oderit curare. Hor.*
x *Hæc autem non tam ut Sacerdos, amici, mando vobis, quam ut medicus; nam absq; hac unquam medicinarum vita, medicinæ omnes ad vitam producendam adhibitæ moriuntur: vivite læti.*
* *Locheus Anacreon.*
y *Lucian. Necyomantia. Tom. 2.*
z *Omnia mundana nugas æstima. Hoc solùm tota vita perseque re, ut præsentibus bene compositis, minime curiosus, aut ulla in re solicitus, quam plurimum potes vitam hilarem traducas.*
a *Hildesheim spicel. 2. de Mania fol. 161. Studia literarum & animi perturbationes fugiat, & quantum potest iucundè vivat.*
b *Lib. de atra bile. Gravioribus curis ludos & facetias aliquando interpone, jocos, & quæ solent animum relaxare.*
c *Consil. 30. mala valetudo aucta & contracta est tristitia, ac propterea exhilaratione animi removenda.*
* *Athen. dypnosoph. lib. 1.*

306 their sole exercise to eat, and drink; to sacrifice to *Volupia, Rumina, Edulica, Potina, Mellona*, is all their religion. They wish for *Philoxenus* neck, *Jupiters trinoctium*, and that the Sun would stand still as in *Joshuas* time, to satisfie their lust, that they might *dies noctesq; pergræcari & bibere*. Flourishing wits, and men of good parts, good fashion, and good worth, basely prostitute themselves to every rogues company, to take Tobacco and drink, to roare and sing scurrile songs in base places.

d *Juven. sat. 8.*

[d] *Invenies aliquem cum percussore jacentem,*
Permistum nautis, aut furibus, aut fugitivis.

Which *Thomas Erastus* objects to *Paracelsus*, that he would lye drinking all day long with Car-men and Tapsters in a Brothel-house, is too frequent amongst us, with men of better note: like *Timocreon* of *Rhodes, multa bibens, & multa vorans, &c.* They drown their wits, seeth their brains in Ale, consume their fortunes, lose their time, weaken their temperatures, contract filthy diseases, rheumes, droplies, calentures, tremor, get swoln juglars, pimpled red faces, sore eyes, &c. heat their livers, alter their complexions, spoil their stomacks, overthrow their bodies; for drink drowns more then the sea and all the rivers that fall into it, (meer Funges and Casks) confound their souls, suppress reason, go from *Scylla* to *Charybdis*, and use that which is an help, to their undoing.

e *Hor.*

[e] *Quid refert morbo an ferro pereamve ruinâ?*

† *Froissard. hist. lib. 1. Hispaniæum Anglorum vires ferre non possent, in fugam se dederunt, &c. Præcipites in fluvium se dederunt, ne in hostium manus venirent*

† When the black Prince went to set the exil'd king of *Castile* into his kingdome, there was a terrible battel fought betwixt the *English* and the *Spanish*: at last the *Spanish* fled, the *English* followed them to the river side, *where some drowned themselves to avoid their enemies, the rest were killed.* Now tell me what difference is between drowning and killing? As good be melancholy still, as drunken beasts and beggars. Company a sole comfort, and an only remedy to all kind of discontent, is their sole misery and cause of perdition. As *Hermione* lamented in *Euripedes, malæ mulieres me fecerunt malam*, Evil company marr'd her, may they justly complain, bad companions have been their bane. For, [f] *malus malum vult ut sit sui similis*; one drunkard in a company, one thief, one whoremaster, will by his good will, make all the rest as bad as himself,

f *Ter.*

g *Hor.*

[g] *——Et si*
Nocturnos jures te formidare vapores,

be of what complexion you will, inclination, love or hate, be it good or bad, if you come amongst them, you must do as they do; yea, [h] though it be to the prejudice of your health, you must drink *venenum pro vino*. And so like Grass-hoppers, whilst they sing over their cups all Summer, they starve in Winter; and for a little vain merriment, shall find a sorrowful reckoning in the end.

h Ἡ σωθῆναι ἢ ἀποθανεῖν.

SECT.

SECT. 3.

MEMB. 1. SUBSECT. 1.

A Consolatory Digression containing the Remedies of all manner of discontents.

BEcause in the precedent Section, I have made mention of good counsel, comfortable speeches, perswasion, how necessarily they are required to the cure of a discontented or troubled mind, how present a remedy they yield, and many times a sole sufficient cure of themselves; I have thought fit in this following Section, a little to digress, (if at least it be to digress in this subject) to collect and glean a few remedies, and comfortable speeches out of our best Orators, Philosophers, Divines, and fathers of the Church, tending to this purpose. I confess, many have copiously written of this subject, *Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Crantor, Lucian, Boethius*: and some of late, *Sadoletus, Cardan, Budæus, Stella, Petrarch, Erasmus*, besides *Austin, Cyprian, Bernard, &c.* And they so well, that as *Hierome* in like case said, *si nostrum areret ingenium, de illorum posset fontibus irrigari*, if our barren wits were dryed up, they might be copiously irrigated from those well-springs: And I shall but *actum agere*; yet because these tracts are not so obvious and common, I will Epitomize, and briefly insert some of their divine precepts, reducing their voluminous and vast Treatises to my small scale; for it were otherwise impossible to bring so great vessels into so little a creek. And although (as *Cardan* said of his book *de consol.*) *I know before hand, this tract of mine many will contemn and reject; they that are fortunate, happy, and in flourishing estate, have no need of such consolatory speeches; they that are miserable and unhappy, think them unsufficient to ease their grieved minds, and comfort their misery:* Yet I will go on; for this must needs do some good to such as are happy, to bring them to a moderation, and make them reflect and know themselves, by seeing the unconstancy of humane felicity, others misery: and to such as are distressed, if they will but attend and consider of this, it cannot choose but give some content and comfort. [k] *'Tis true, nò medicine can cure all diseases; some affections of the mind are altogether incurable; yet these helps of Art, Physick and Philosophy must not be contemned. Arrianus* and *Plotinus* are stiffe in the contrary opinion, that such precepts can do little good. *Boethius* himself cannot comfort in some cases, they will reject such speeches like bread of stones, *Insana stultæ mentis hæc solatia. Words adde no courage*, (which* *Catiline* once said to his souldiers *a Captains Oration doth not make a coward a valiant man*: And as *Job* † feelingly said to his friends, *you are but miserable comforters all.* Tis to no purpose in that vulgar phrase to use a company of obsolete sentences, and familiar sayings: As † *Plinius Secundus* being now sorrowful and heavy for the departure of his dear friend, *Cornelius Rufus* a Roman Senator, wrote to his fellow *Tiro* in like case, *adhibe solatia, sed nova aliqua, sed fortia, quæ audierim nunquam, legerim nnnquam: nam quæ audivi, quæ legi omnia, tanto dolore*

i *Lib. de lib. propriis. Hos libros scio multos spernere, nam felices his se non indigere putant, infelices ad solationem miseriæ non sufficere. Et tamen felicibus moderationem, dum inconstantiam humanæ felicitatis docent, præstant; infelices si omnia rectè æstimare velint, felices reddere possunt.*

k *Nullum medicamentum omnes sanare potest; sunt affectus animi qui prorsus sunt insanabiles; non tamen artis opus sperni debet, aut medicinæ, aut philosophiæ.*

* *Salust. Verba virtutem non addunt, nec imperatoris oratio facitè timido fortem.*

† *Iob cap. 16.*

‡ *Epist. 13. lib. 1*

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re superantur, either say something that I never read nor heard of before, or else hold thy peace. Most men will here except, trivial consolations, ordinary speeches, and known perswasions in this behalf will be of small force; what can any man say that hath not been said? To what end are such parænetical discourses? you may as soon remove mount *Caucasus*, as alter some mens affections. Yet sure I think they cannot choose but do some good, comfort and ease a little, though it be the same again, I will say it, and upon that hope I will adventure. [l] *Non meus hic sermo*, tis not my speech this, but of *Seneca*, *Plutarch*, *Epictetus*, *Austin*, *Bernard*, *Christ and his Apostles*. If I make nothing, as [m] *Mountaigne* said in like case, I will mar nothing; tis not my doctrine but by study, I hope I shall do no body wrong to speak what I think, and deserve not blame in imparting my mind. If it be not for thy ease, it may for mine own; so *Tully*, *Cardan*, and *Boethius* wrote *de consol.* as well to help themselves, as others; be it as it may, I will essay.

Discontents and grievances are either generall or particular; generall are wars, plagues, dearths, famine, fires, inundations, unseasonable weather, Epidemical diseases which afflict whole Kingdoms, Territories, Cities: or peculiar to private men, [n] as cares, crosses, losses, death of friends, poverty, want, sickness, orbities, injuries, abuses, &c. Generally all discontent, [o] *homines quatimur fortunæ salo*. No condition free, *quisq; suos patimur manes*. Even in the mid'st of our mirth and jollity, there is some grudging, some complaint; as [p] he saith, our whole life is a *Glucupicron*, a bitter sweet passion, hony and gall mixt together, we are all miserable and discontent, who can deny it? If all, and that it be a common calamity, an inevitable necessity, all distressed, then as *Cardan* infers, [q] *who art thou that hopest to go free? Why dost thou not grieve, thou art a mortall man, and not governor of the world?* Ferre quam sortem patiuntur omnes, Nemo recusat, [r] *If it be common to all, why should one man be more disquieted then another?* If thou alone wert distressed, it were indeed more irksome, and less to be indured; but when the calamity is common, comfort thy self with this, thou hast more fellows, *Solamen miseris socios habuisse doloris*, tis not thy sole case, and why shouldst thou be so impatient? [s] *I, but alas we are more miserable then others, what shall we do? Besides private miseries, we live in perpetuall fear, and danger of common enemies; we have Bellona's whips, and pittifull out-cryes, for Epithalamiums; for pleasant musick, that fearfull noise of Ordnance, Drums, and warlike Trumpets still sounding in our eares; instead of nuptiall Torches, we have firing of Towns, and Cities; for triumphs, lamentations; for joy, teares.* [t] *So it is, and so it was, and ever will be. He that refuseth to see and hear, to suffer this, is not fit to live in this world, and knows not the common condition of all men, to whom so long as they live, with a reciprocall course, joyes and sorrows are annexed, and succeed one another.* It is inevitable, it may not be avoided, and why then shouldst thou be so much troubled? *Grave nihil est homini quod fert necessitas*, as [u] *Tully* deems out of an old Poet, that which is necessary, cannot be grievous. If it be so,

l *Hor.* m *Lib. 2. Essays cap 6.* n *Alium paupertas, alium orbitas, hunc morbi, illum timor, alium injuriæ, hunc insidiæ, illum uxor, filii distrahunt, Cardan.* o *Boethius l. 1. met. 5.* p *Apuleius 4. florid. Nihil homini tam prosperè datum divinitus, quin ei admixtum sit aliquid difficultatis, in amplissimâ quâq; lætitiâ subest quædam querimonia, conjugatione quâdam mellis & fellis.* q *Si omnes premantur, quis tu es qui solus evadere cupis abeâ lege quæ neminem præterit? cur te non mortalem factum & universi orbis regem fieri non doles?* r *Puteanus ep. 75. Nihil cuiquam præcipue dolendum eo quod accidit universis.* s *Lorchan. Gallobelgicus lib. 3. Anno 1598. de Belgis. Sed eheu inquis cuge quid agemus? ubi pro Epithalamio Bellonæ flagellum, pro musicâ harmoniâ terribilium lituorum & tubarum audias clangorem, pro tædis nuptialibus, villarum, pagorum, urbium videas incendia; ubi pro jubilo lamenta, pro risu fletus aërem complent.* t *Ita est profecto, & quisquis hæc videre abnuis, huic seculi parum aptus es, aut potius nostrorum omnium conditionem ignoras, quibus reciproco quodam nexu læta tristibus, tristia lætis invicem succedunt.* u *In Tusc. è vetere poetâ.*

so, then comfort thy self in this, [x] *That whether thou wilt or no, it must be indured:* make a vertue of necessity, and conform thy self to undergo it. [y] *Si longa est, levis est; si gravis est, brevis est.* If it be long, 'tis light; if grievous, it cannot last. It will away, *dies dolorem minuit*, and if nought else, yet time will wear it out. custome will ease it; [z] oblivion is a common medicine for all losses, injuries, griefes, and detriments whatsoever, [a] *and when they are once past, this commodity comes of infelicity, it makes the rest of our life sweeter unto us:* [b] Atque hæc olim meminisse juvabit, *the privation and want of a thing many times makes it more pleasant and delightsome then before it was.* We must not think the happiest of us all to escape here without some misfortunes,

——[c] *Usq; adeò nulla est sincera voluptas,*
Solicitumq; aliquid lætis intervenit.——

Heaven and earth are much unlike; [d] *Those heavenly bodies indeed are freely carried in their orbes without any impediment or interruption, to continue their course for innumerable ages, and make their conversions: but men are urged with many difficulties, and have divers hindrances, oppositions, still crossing, interrupting their endeavours and desires, and no mortall man is free from this law of nature.* We must not therefore hope to have all things answer our own expectation, to have a continuance of good success and fortunes, *Fortuna nunquam perpetuò est bona.* And as *Minutius Fœlix* the *Roman* Consul told that insulting *Coriolanus*, drunk with his good fortunes, look not for that success thou hast hitherto had; [e] *It never yet happened to any man since the beginning of the world, nor ever will, to have all things according to his desire, or to whom fortune was never opposite and adverse.* Even so it fell out to him as he foretold. And so to others, even to that happiness of *Augustus*; Though he were *Jupiters* Almoner, *Pluto's* Treasurer, *Neptunes* Admiral, it could not secure him. Such was *Alcibiades* fortune, *Narsetes*, that great *Gonsalvaus*, & most famous mens, that as * *Iovius* concludes, *it is almost fatall to great princes, through their own default or otherwise circumvented with envy and malice, to lose their honours, and die contumeliously.* 'Tis so, still hath been, and ever will be, *Nihil est ab omni parte beatum,*

There's no perfection is so absolute,
That some impurity doth not pollute.

Whatsoever is under the Moon is subject to corruption, alteration; and so long as thou livest upon earth look not for other. [f] *Thou shalt not here finde peaceable and chearfull dayes, quiet times, but rather cloudes, stormes, calumnies, such is our fate.* And as those errant planets in their distinct orbes, have their severall motions, sometimes direct, stationary, Retrograde, in *Apogeo, Perigeo*, orientall, occidentall, combust, ferall, free, and as our Astrologers will, have their fortitudes & debilities, by reason of those good and bad irradiations, conferred to each others site in the heavens, in their terms, houses, case, detriments, &c. So we rise and fall in this world, ebbe and flow, in and out, reared and dejected, lead a troublesome life, subject to many accidents and casualties of fortunes, variety of passions, infirmities as well from our selves as others.

x *Cardan lib. 1. de consol. Est consolationis genus non leve, quod à necessitate fit; sive feras, sive non feras, ferendum est tamen.*
y *Seneca.*
z *Omni dolori tempus est medicina; ipsum luctum extinguit, injurias delet, omnis mali oblivionem adfert.*
a *Habet hoc quoq; commodũ omnis infelicitas, suaviorem vitam cum abierit relinquit.*
b *Virg.*
c *Ovid.*
d *Lorchan. Sunt namq; infera superis, humana terrenis longe disparia. Etenim beatæ mentes feruntur liberè, & sine ullo impedimento, stellæ, æthereiq; orbes cursus & conversiones suas jam sæculis innumerabilibus constantissimè conficiunt: verum homines magnis angustiis. Neq; hâc naturæ lege est quisquam mortalium solutus.*
e *Dionysius Halicar. lib. 8. non enim unquam contigit, nec post homines natos invenies quenquam, cui omnia ex animi sententia successerint, ita ut nulla in re fortuna sit ei adversata.* * *Vit. Gonsalvi lib. ult. ut ducibus fatale sit clarissimis à culpa sua, secus circumveniri cum malitia & invidia, imminutaque dignitate per contumeliam mori.* f *In terris purum illum ætherem non invenies, & ventos serenos; nimbos potius, procellas, calumnias. Lipsius cent. misc. ep. 8.*

Yea,

310 Yea, but thou thinkeſt thou art more miſerable then the reſt, other men are happy in reſpect of thee, their miſeries are but flea-bitings to thine, thou alone art unhappy, none ſo bad as thy ſelf. Yet if as *Socrates* ſaid, g *All the men in the world ſhould come and bring their grievances together, of body, minde, fortune, ſores, ulcers, madneſs, epilepſies, agues, and all thoſe common calamities of beggery, want, ſervitude, impriſonment, and lay them on a heap to be equally divided, wouldſt thou ſhare alike, and take thy portion, or be as thou art? Without queſtion thou wouldſt be as thou art.* If ſome *Iupiter* ſhould ſay, to give us all content,

g *Si omnes homines ſua mala ſuaſq; curas in unum cumulum conferrent, æquis diviſuri portionibus, &c.*

h *Iam faciam quod vultis; eris tu qui modò miles,*
Mercator; tu conſultus modo ruſticus; hinc vos,
Vos hinc mutatis diſcedite partibus; eia
Quid ſtatis? nolunt.
Well be't ſo then: you maſter ſouldier
Shall be a merchant; your ſir Lawyer
A country Gentleman; go you to this,
That ſide you; why ſtand ye? It's well as 'tis.

h *Hor. ſer. lib. 1.*

i *Every man knowes his own, but not others defects and miſeries; and 'tis the nature of all men ſtill to reflect upon themſelves, their own misfortunes,* not to examine or conſider other mens, not to confer themſelves with others: To recount their miſeries, but not their good gifts, fortunes, benefits, which they have, to ruminate on their adverſity, but not once to think on their proſperity, not what they have, but what they want: to look ſtill on them that go before, but not on thoſe infinite numbers that come after. k *whereas many a man would think himſelf in heaven, a petty Prince, if he had but the leſt part of that fortune which thou ſo much repineſt at, abhorreſt and accounteſt a moſt vile and wretched eſtate.* How many thouſands want that which thou haſt? how many myriades of poor ſlaves, captives, of ſuch as work day and night in cole-pits, tin-mines, with ſore toil to maintain a poor living, of ſuch as labour in body and minde, live in extreme anguiſh, and pain, all which thou art free from? *O fortunatos nimium bona ſi ſua norînt*; Thou art moſt happy if thou couldſt be content, and acknowledge thy happineſs; *Rem carendo, non fruendo cognoſcimus*, when thou ſhalt hereafter come to want, that which thou now loatheſt, abhorreſt, and art weary of, and tired with, when 'tis paſt thou wilt ſay thou werſt moſt happy: and after a little miſſe, wiſh with all thine heart, thou hadſt the ſame content again, might'ſt lead but ſuch a life, a world for ſuch a life: the remembrance of it is pleaſant. Be ſilent then, l reſt ſatisfied, *deſine, intuenſq; in aliorum infortunia ſolare mentem*, comfort thy ſelf with other mens misfortunes, and as the moldiwarpe in *Æſope* told the fox, complaining for want of a tail, and the reſt of his companions, *tacete, quando me oculis captum videtis*, you complain of toies, but I am blinde, be quiet. I ſay to thee be thou ſatisfied. It is m recorded of the hares, that with a generall conſent they went to drown themſelves, out of a feeling of their miſery; but when they ſaw a company of frogs more fearfull then they were, they began to take courage, & comfort again. Confer thine eſtate with others. *Similes aliorum reſpice caſus, mitius iſta feres.* Be content and reſt ſatisfied, for thou art well in reſpect of others; be thankfull for that thou haſt, that God hath done for

i *Quod unuſquiſq; propria mala novit, aliorum neſciat, in cauſa eſt, ut ſe inter alios miſerum putet. Cardan. lib 3. de conſol. Plutarch de conſol. ad Apollonium.*

k *Quam multos putas qui ſe cœlo proximos putarent, totidem regulos, ſi de fortunæ tuæ reliquiis pars iis minima contingat. Boëth de conſol. lib. 2. proſ. 4.*

l *Heſiod. Eſto quod es; quod ſunt alii, ſine quemlibet eſſe; Quod nones, nolis; quod potes eſſe, velis.*

m *Æſopi fab.*

for thee, he hath not made thee a monster, a beast, a base creature, as he might, but a man, a Christian, such a man; consider aright of it, thou art full well as thou art. [n] *Quicquid vult habere nemo potest*, no man can have what he will, *Illud potest nolle quod non habet*, he may chuse whether he will desire that which he hath not: Thy lot is false, make the best of it. [o] *If we should all sleep at all times*, (as *Endymion* is said to have done) *who then were happier then his fellow?* Our life is but short, a very dream, and while we look about [p] *Immortalitas adest*, eternity is at hand: [q] *Our life is a pilgrimage on earth, which wise men passe with great alacrity.* If thou be in woe, sorrow, want, distresse, in pain, or sickenesse, think of that of our Apostle, *God chastiseth them whom he loveth: They that sowe in tears, shall reap in joy, Psal.126.6. As the fornace proveth the potters vessell, so doth temptation trie mens thoughts, Eccl.25.5.* 'tis for [r] thy good, *Periisses nisi periisses:* Hadst thou not been so visited, thou hadst been utterly undone; *as gold in the fire*, so men are tried in adversity. *Tribulatio ditat:* And which *Camerarius* hath well shadowed in an Embleme of a thresher and corn,

Si tritura absit paleis sunt abdita grana,
Nos crux mundanis separat à paleis:
As threshing separates from straw the corn,
By crosses from the worlds chaffe are we born.

'Tis the very same which * *Chrysostome* comments, *hom.2. in 3.Mat. Corn is not separated but by threshing, nor men from worldly impediments but by tribulation.* 'Tis that which † *Cyprian* ingeminates, *Ser.4. de immort.* 'Tis that which * *Hierom*, which all the Fathers inculcate, *so we are catechised for eternity.* 'Tis that which the proverb insinuates, *Nocumentum documentum*; 'Tis that which all the world rings into our ears. *Deus unicum habet filium sine peccato, nullum sine flagello:* God, saith [s] *Austin*, hath one son without sin, none without correction. [t] *An expert sea-man is tried in a tempest, a runner in a race, a Captain in a battle, a valiant man in adversity, a Christian in tentation & misery. Basil.hom.8.* We are sent as so many souldiers into this world, to strive with it, the flesh, the devil; our life is a warfare, and who knows it not? † *Non est ad astra mollis è terris via:* [v] *and therefore peradventure this world here is made troublesome unto us, that*, as *Gregory* notes, *we should not be delighted by the way, and forget whither we are going.*

[x] *Ite nunc fortes, ubi celsa magni*
Ducit exempli via, cur inertes
Terga nudatis? superata tellus
Sydera donat.

Go on then merrily to heaven. If the way be troublesome, and you in misery, in many grievances: on the other side you have many pleasant sports, objects, sweet smels, delightsome tastes, musick, meats, herbs, flowers, &c. to recreate your senses. Or put case thou art now forsaken of the world, dejected, contemned, yet comfort thy self, as it was said to *Agar* in the wildernesse, [y] *God sees thee, he takes notice of thee:* There is a God above that can vindicate thy cause, that can relieve thee. And surely * *Seneca* thinks he takes delight in seeing thee. *The gods are well pleased when they see great men contending with adversity*, as we are to see men fight, or a man with a beast. But these are toyes in respect, † *Behold*, saith he, *a spectacle worthy of God: A good man contented with his estate.* A tyrant is the best sacrifice to *Jupiter*, as the ancients held, and his best object *a content-*

n *Seneca.*
o *Si dormirent semper omnes, nullus alio felicior esset. Card.*
p *Seneca de ira.*
q *Plato, Axiocho. An ignoras vitam hanc peregrinationem, &c quam sapientes cum gaudio percurrunt.*
r *Sic expedit; medicus non dat quod patiens vult, sed quod ipse bonum scit.*
* *Frumentum non egreditur nisi trituratum, &c.*
† *Non est pœna damnantis sed flagellum corrigentis.*
* *Ad hæreditatem æternam sic erudimur.*
s *Confess.6.*
t *Nauclerum tempestas, athletam stadium, ducem pugna, magnanimum calamitas, christianum vero tentatio probat & examinat.*
† *Sen. Herc fur.*
u *Ideo Deus asperum fecit iter, ne dum delectantur in via, obliviscantur eorum quæ sunt in patriâ.*
v *Boethius l.5. met. ult.*
y *Boeth. pro. ult. Manet spectator cunctorum desuper præscius deus, bonis præmia, malis supplicia dispensans.*
* *Lib. de provid. voluptatem capiunt dii si quando magnos viros colluctãtes cum calamitate vident.*
† *Ecce spectaculum Deo dignum. Vir fortis mala fortuna compositus.*

312 *ed minde.* For thy part then rest satisfied, *cast all thy care on him, thy burden on him, rely on him,* [z] *trust on him, and he shall nourish thee, care for thee, give thee thine hearts desire*; say with *David*, *God is our hope and strength, in troubles ready to be found, Psal.46.1. for they that trust in the Lord shall be as mount Sion, which cannot be removed, Psal.124.1,2. as the mountains are about Jerusalem, so is the Lord about his people, from henceforth and for ever.*

z 1 Pet.5.7. Psal.55.22.

Memb. 2.

Deformity of body, sickness, baseness of birth, peculiar discontents.

PArticular discontents and grievances, are either of body, minde, or fortune, which as they wound the soul of man, produce this melancholy, and many great inconveniences, by that antitode of good counsell and perswasion may be eased or expelled. Deformities and imperfections of our bodies, as lameness, crookedness, deafness, blindness, be they innate or accidentall, torture many men: yet this may comfort them, that those imperfections of the body do not a whit blemish the soul, or hinder the operations of it, but rather help and much increase it. Thou art lame of body, deformed to the eye, yet this hinders not but that thou maist be a good, a wise, upright, honest man. [a] *Seldome*, saith *Plutarch*, *honesty and beauty dwell together*, and oftentimes under a thread-bare coat lies an excellent understanding, *sæpè sub attritâ latitat sapientia veste.* **Cornelius Mussus* that famous preacher in *Italy*, when he came first into the pulpit in *Venice*, was so much contemned by reason of his outside, a little, lean, poore, dejected person, † they were all ready to leave the church; but when they heard his voice they did admire him, and happy was that Senator could injoy his company, or invite him first to his house. A silly fellow to look to, may have more wit, learning, honesty, then he that struts it out *Ampullis jactans, &c. grandia gradiens*, and is admired in the worlds opinion: *Vilis sæpe cadus nobile nectar habet*, The best wine comes out of an old vessell. How many deformed princes, kings, emperours could I reckon up, philosophers, orators? *Hannibal* had one eye, *Appius Claudus*, *Timoleon*, blinde, *Muleasses* king of *Tunis*, *John* king of *Bohemia*, and *Tiresias* the prophet. [b] *The night hath his pleasure*; and for the losse of that one sense such men are commonly recompensed in the rest; they have excellent memories, other good parts, musick, and many recreations; much happines, great wisdom, as *Tully* well discourseth in his † *Tusculan* questions: *Homer* was blinde, yet who (saith he) made more accurate, lively, or better descriptions, with both his eyes? *Democritus* was blinde, yet as *Laertius* writes of him, he saw more then all *Greece* besids, as [c] *Plato* concludes, *Tum sanè mentis oculus acutè incipit cernere, quum primùm corporis oculus defloreseit*, when our bodily eyes are at worst, generally the eyes of our soul see best. Some Philosophers and Divines have evirated themselves, and put out their eyes voluntarily the better to contemplate. *Angelus Politianus* had a tetter in his nose continually running, fulsome in company, yet no man so eloquent and pleasing in his works. *Æsope* was crooked, *Socrates* pur-blinde, long-legged, hairy; *Democritus* withered, *Seneca* lean and harsh, ugly to behold, yet shew me so many flourishing wits, such divine spirits: *Horace* a little blear-eyed contemptible fellow, yet who so sententious and wise? *Marcilius Picinus*, *Faber Stapulensis*, a couple of dwarfes, * *Melancthon* a short hard favoured man,

a *Raro sub eodem lare honestas & forma habitant.*

* *Josephus Mussus vita ejus.*

† *Homuncio brevis, macilentus, umbra hominis, &c. Ad stuporem ejus eruditionem & eloquentiam admirati sunt.*

b *Nox habet suas voluptates.*

† *Lib.5. ad finem, cæcus potest esse sapiens & beatus, &c.*

c *In Convivio lib.25.*

* *Ioachimus Camerarius vit. ejus.*

parvus

parvus erat, sed magnus erat, &c. yet of incomparable parts all three. †*Ignatius Loiola* the founder of the Jesuits, by reason of an hurt he received in his leg, at the siege of *Pampelona* the chief town of *Navarre* in *Spaine*, unfit for wars and lesse serviceable at court, upon that accident betook himself to his beads, and by those means got more honour then ever he should have done with the use of his limbs, and propernes of person;[d] *Vulnus non penetrat animum*, a wound hurts not the soul. *Galba* the emperour was crook backed, *Epictetus* lame; that great *Alexander* a little man of stature,* *Augustus Cæsar* of the same pitch: *Agesilaus despicabili formâ*; *Boccharis* a most deformed prince as ever *Egypt* had, yet as † *Diodorus Siculus* records of him, in wisdome and knowledge far beyond his predecessours. *A.Dom.* 1306.[e] *Uladeslaus Cubitalis* that pigmy king of *Poland* reigned and fought more victorious battels, then any of his long-shanked predecessours. *Nullam virtus respuit staturam*, Vertue refuseth no stature; and commonly your great vast bodies, & fine features, are sottish, dull, and leaden spirits. What's in them? * *Quid nisi pondus iners stolidaq; ferocia mentis*, What in *Osus* and *Ephialles* (*Neptunes* sons in *Homer*) nine akers long?

* *Qui ut magnus Orion,*
Cum pedes incedit, medii per maxima Nerei
Stagna, viam findens humero supereminet undas,

What in *Maximinus*, *Ajax*, *Caligula*, and the rest of those great *Zanzummins*, or giganticall *Anakims*, heavie, vast, barbarous lubbers?

—— *si membra tibi dant grandia Parcæ,*
Mentis eges? *Their body*, saith [f] *Lemnius*, *is a burden to them, and their spirits not so lively, nor they so erect and merry*: *Non est in magno corpore mica salis*: a little diamond is more worth then a rocky mountain: Which made *Alexander Aphrodiseus* positively conclude, *The lesser, the* † *wiser, because the soul was more contracted in such a body*. Let *Bodine* in his 5. *c. method. hist.* plead the rest: the lesser they are, as in *Asia*, *Greece*, they have generally the finest wits. And for bodily stature which some so much admire, and goodly presence, 'tis true, to say the best of them, great men are proper, and tall, *I grant*, —— *caput inter nubila condunt*; but *belli pusilli*, little men are pretty; *Sed si bellus homo est Cotta, pusillus homo est.*

Sickness, diseases, trouble many, but without a cause; [g] *It may be 'tis for the good of their souls: Pars fati fuit*, the flesh rebels against the spirit; that which hurts the one, must needs help the other. Sickneſſe is the mother of modesty, putteth us in minde of our mortality; and when we are in the full career of worldly pomp and jollity, she pulleth us by the ear, and maketh us know our selves. [h] *Pliny* calls it, the sum of philosophy, *If we could but perform that in our health, which we promise in our sickneſſe. Quum infirmi sumus, optimi sumus*; for what sick man (as † *Secundus* expostulates with *Rufus*) was ever *lascivious, covetous, or ambitious? he envies no man, admires no man, flatters no man, despiseth no man, listens not after lyes and tales, &c.* And were it not for such gentle remembrances, men would have no moderation of themselves, they would be worse then tigers, wolves, and lions: who should keep them in awe? *princes, masters, parents, magistrates, judges, friends, enemies, fair or foul meanes cannot contain us, but a little sicknes* (as † *Chrysostome* observes) *will correct and amend us*. And therefore with good discretion, * *Iovianus Pontanus* caused this short sentence to be

† *Riber. vit. ejus.*
d *Macrobius.*
* *Sueton. c. 7. 9.*
† *Lib. 1. Corpore exili & despecto, sed ingenio & prudentia longe ante se reges cæteros præveniens.*
e *Alexander Gaguinus hist. Polandiæ. Corpore parvus eram, cubito vix altior uno, Sed tamen in parvo corpore magnus eram.*
* *Ovid.*
* *Vir. Ænei. 10*
f *Lib. 2. cap. 20. oneri est illis corporis moles, & spiritus minus vividi.*
† *Corpore breves prudentiores quum coarctata sit anima. Ingenio pollet cui vim natura negavit.*
g *Multis ad salutem animæ profuit corporis ægritudo, Petrarch.*
h *Lib. 7. Summa est totius Philosophiæ, si tales &c.*
† *Plinius epist. 7. lib. Quem infirmum libido solicitat, aut avaritia, aut honores? nemini invidet, neminem miratur, neminem despicit. sermone maligno non alitur.*
† *Non terret princeps, magister, parens, Judex; at ægritudo superveniens, omnia correxit.*
* *Nat. Chytræus Europ. deliciis. Labor, dolor, ægritudo, luctus, servire superbis dominis, jugum ferre superstitionis, quos habet charos sepelire, &c. condimenta vitæ sunt*

engraven on his tombe in *Naples*: *Labour, sorrow, grief, sickness, want and woe, to serve proud masters, bear that superstitious yoke, and bury your deerest friends, &c. are the sawces of our life.* If thy disease be continuate and painfull to thee, it will not surely last: *and a light affliction, which is but for a moment, causeth unto us a far more excellent and eternall weight of glory,* 2 Cor.4.17. bear it with patience: women endure much sorrow in childbed, and yet they will not contain; and those that are barren, wish for this pain: *be couragious,* [i] *there is as much valour to be shewed in thy bed, as in an army, or at a sea fight: aut vincetur, aut vincet,* thou shalt be rid at last. In the mean time, let it take his course, thy minde is not any way disabled. *Bilibaldus Pirkimerus,* Senator to *Charles* the fifth, ruled all *Germany,* lying most part of his days sick of the gout upon his bed. The more violent thy torture is, the lesse it will continue: and though it be severe and hideous for the time, comfort thy self as martyrs do, with honour and immortality. † That famous philosopher *Epicurus*, being in as miserable paine of stone and collick, as a man might endure, solaced himself with a conceit of immortality; *the joy of his soul for his rare inventions, repelled the pain of his bodily torments.*

[i] *Non tam mari quàm prœlio virtus, etiam lecto exhibetur: vincetur aut vincet; aut tu febrem relinques, aut ipsa te. Seneca.*
†*Tullius lib.7. fam.ep. Vesicæ morbolaborans, & urinæ mittendæ difficultate tantâ, ut vix incrementum caperet; repellebat hæc omnia animi gaudium ob memoriam inventorum.*

Baseness of birth is a great disparagement to some men, especially if they be wealthy, bear office, & come to promotion in a common-wealth; then (as [k] he observes) if their birth be not answerable to their calling, and to their fellowes, they are much abashed and ashamed of themselves. Some scorn their own father & mother, deny brothers & sisters, with the rest of their kindred & friends, & will not suffer them to come near them, when they are in their pomp, accounting it a scandal to their greatness, to have such beggarly beginnings. *Simon* in *Lucian*, having now got a little wealth, changed his name from *Simon* to *Simonides*, for that there were so many beggars of his kin, and set the house on fire where he was born, because no body should point at it. Others buy titles, coats of armes, and by all means screw themselves into ancient families, falsifying pedegrees, usurping scutchions, and all because they would not seem to be base. The reason is, for that this gentility is so much admired by a company of outsides, and such honour attributed unto it, as amongst [l] *Germans, Frenchmen,* and *Venetians*, the gentry scorn the commonalty, and will not suffer them to match with them; they depresse, & make them as so many asses, to carry burdens. In our ordinary talk and fallings out, the most opprobrious and scurrile name we can fasten upon a man, or first give, is to call him base rogue, beggarly rascall, and the like: Whereas in my judgement, this ought of all other grievances to trouble men least. Of all vanities and foppery, to brag of gentility is the greatest; for what is it they crack so much of, and challenge such superiority, as if they were demi-gods? Birth?

[k] *Boeth.lib 2. pr.4. Huic sensus exuperat, sed est pudori degener sanguis.*

[l] *Gaspar Ens polit.thes.*
[m] *Alij pro pecunia emunt nobilitatem, alii illam lenocinio, alii veneficiis alii parricidiis; multis peredito nobilitatē conciliat, plerique adulatione, detractione, calliditate, etc. Agrip. de vanit. scien.*

Tantane vos generis tenuit fiducia vestri?

It is *non ens*, a mear flash, a ceremony, a toy, a thing of nought. Consider the beginning, present estate, progresse, ending of gentry, and then tell me what it is. [m] *Oppression, fraud, cosening, usury, knavery, baudery, murther and tyranny, are the beginning of many ancient families;* [n] *One hath been a bloudsucker, a parricide, the death of many a silly soul in some unjust quarrels, seditions, made many an orphan and poor widow, and for that he is made a Lord or an Earl, and his posterity gentlemen for ever after. Another hath been a bawd, a pander to some great men, a parasite, a slave,* [o] *prostituted himself, his*

[n] *Ex homicidio sæpe orta nobilitas et strenua carnificina.*
[o] *Plures ob prostitutas filias, uxores, nobiles facti; multos venationes, rapinæ, cædes, præstigia, &c.*

his wife, daughter, to some lascivious prince, and for that he is exalted. *Tiberius* preferred many to honours in his time, because they were famous whore-masters and sturdy drinkers; many come into this parchment row (so †one cals it) by flattery or cosening; search your old families, and you shall scarce find of a multitude (as *Æneas Sylvius* observes) *qui sceleratum non habent ortum,* that have not a wicked beginning; *Aut qui vi & dolo eo fastigii non ascendunt,* as that plebian in [p] *Machiavel* in a set oration proved to his fellows, that do not rise by knavery, force, foolery, villany, or such indirect means. *They are commonly able that are wealthy; vertue and riches seldome settle on one man: who then sees not the base beginning of nobility? spoiles enrich one, usury another, treason a third, witchcraft a fourth, flattery a fift, lying, stealing, bearing false witness a sixth, adultery the seventh, &c.* One makes a fool of himself to make his Lord merry, another dandles my yong master, bestowes a little nag on him, a third marries a crackt piece, &c. Now may it please your good worship, your lordship, who was the first founder of your family? The Poet answers,

[q] *Aut Pastor fuit, aut illud quod dicere nolo.*

Are he or you the better gentleman? If he, then we have traced him to his form. If you, what is it of which thou boasteſt so much? That thou art his son. It may be his heir, his reputed son, and yet indeed a priest or a serving man may be the true father of him; but we will not controvert that now; married women are all honest; thou art his sons sons son, begotten & born *infra quatuor maria, &c.* Thy great great great grandfather was a rich citizen, & then in all likelihood a usurer, a lawyer, & then a—— a courtier, & then a—— a country gentleman, and then he scraped it out of sheep, &c. And you are the heir of all his vertues, fortunes, titles; so then, what is your gentry, but as *Hierom* saith, *Opes antiquæ, inveteratæ divitiæ,* ancient wealth? that is the definition of gentility. The father goes often to the divel, to make his son a gentleman. For the present, what is it? *It began* (saith [r] *Agrippa) with strong impiety, with tyranny, oppression, & c.* and so it is maintained: wealth began it (no matter how got) wealth continueth and increaseth it. Those *Roman* knights were so called, if they could dispend *per annum* so much. [s] In the kingdome of *Naples* and *France,* he that buyes such lands, buyes the honour, title, barony together with it; and they that can dispend so much amongst us, must be called to bear office, to be knights, or fine for it, as one observes, [*] *nobiliorem ex censu judicant,* our Nobles are measured by their means. And what now is the object of honor? What maintaines our gentry but wealth? [t] *Nobilitas sine re projectâ vilior algâ,* Without means gentry is naught worth, nothing so contemptible and base. [u] *Disputare de nobilitate generis, sine divitiis, est disputare de nobilitate stercoris,* saith *Nevisanus* the lawyer, to dispute of gentry without wealth, is (saving your reverence) to discusse the originall of a mard. So that it is wealth alone that denominates, money which maintaines it, gives *esse* to it, for which every man may have it. And what is their ordinary exercise? †*sit to eat, drink, lie down to sleep, and rise to play:* wherein lies their worth and sufficiency? in a few coats of armes, eagles, lions, serpents, bears, tygers, dogs, crosses, bends, fesses, &c. and such like bables, which they commonly set up in their galleries, porches, windowes, on boles, platters, coches, in tombs, churches, mens sleeves, &c. [x] *If he can hawk and hunt, ride an horse, play at cards and dice, swagger, drink, swear,* take tobacco with a

† *Sat. Menip.*

p *Cum enim hos dici nobiles videmus, qui divitiis abundant, divitiæ vero raro virtutis sunt comites, quis non videt ortum nobilitatis degenerem? hunc usuræ ditârunt, illum spolia, proditiones; hic veneficiis ditatus, ille adulationibus, hinc adulteria lucrum præbent, nonnullis mendacia, quidam ex conjuge quæstum faciunt, plerique ex natis, &c. Florent. hist. lib. 3.*

q *Iuven.*

r *Robusta improbitas à tyrannide incepta, &c.*

s *Gasper Ens thesauro polit.*

* *Gresserus Itinerar. fol. 266.*

t *Hor.*

u *Syl. nup. lib. 4. num. 111.*

† *Exod. 32.*

x *Omnium nobilium sufficientia in eo probatur, si venatica noverint, si aleam, si corporis vires ingentibus poculis commonstrent, si naturæ robur numerosa venere probent, &c.*

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grace, sing, dance, wear his clothes in fashion, court and please his mistris, talk big fustian, [y] insult, scorn, strut, contemn others, and use a little mimical and apish complement above the rest, he is a compleat, (*Egregiam verò laudem*) a well qualified gentleman; these are most of their imployments, this their greatest commendation. What is gentry, this parchment nobility then, but as [z] *Agrippa* defines it, *a sanctuary of knavery and naughtines, a cloke for wickedness and execrable vices, of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, fornication, adultery, ignorance, impiety?* A nobleman therefore in some likelihood, as he concludes, is an *Atheist, an oppressor, an Epicure, a* † *gull, a disard, an illiterate idiot, an outside, a glo-worm, a proud fool, an arrant asse, Ventris & inguinis mancipium*, a slave to his lust and belly, *solaq; libidine fortis*. And as *Salvianus* observed of his Countrymen the *Aquitanes* in *France, sicut titulis primi fuere, sic & vitiis*; & *Cabinet du Roy*, their own writer distinctly of the rest; *The Nobles of Berry are most part leachers, they of Tourraine theeves, they of Narbone covetous, they of Guyenne coyners, they of Province Atheists, they of Rhemes superstitious, they of Lions treacherous, of Normandy proud, of Picardy insolent, &c.* we may generally conclude, The greater men, the more vicious. In fine, as † *Æneas Sylvius* addes, *they are most part miserable, sottish and filthy fellows, like the walls of their houses, fair without, foul within.* What dost thou vaunt of now? [a] *What dost thou gape and wonder at? admire him for his brave apparell, horses, dogs, fine houses, manors, orchards, gardens, walks? Why? a fool may be possessor of this as well as he, and he that accounts him a better man, a Nobleman for having of it, he is a fool himself.* Now go and brag of thy gentility. This is it belike, which makes the [b] *Turkes* at this day scorn nobility, and all those huffing bumbast titles, which so much elevate their poles: except it be such as have got it at first, maintain it by some supereminent quality, or excellent worth. And for this cause, the *Ragusian* Commonwealth, *Switzers*, and the united Provinces, in all their Aristocrasies, or Democratical Monarchies, (if I may so call them) exclude all these degrees of hereditary honours, & will admit of none to bear office, but such as are learned, like those *Athenian Areopagites*, wise, discreet, & well brought up. The [c] *Chinenses* observe the same customes, no man amongst them noble by birth; out of their Philosophers and Doctors they choose Magistrates; their politick Nobles are taken from such as be *moraliter nobiles*, vertuous noble; *nobilitas ut olim ab officio, non à naturâ*, as in *Israel* of old and their office was to defend and govern their Country in war and peace, not to hawk, hunt, eat, drink, game alone, as too many do. Their *Loysii, Manderini, literati, licentiati*, and such as have raised themselves by their worth, are their noblemen only, thought fit to govern a state; and why then should any that is otherwise of worth, be ashamed of his birth? why should not he be as much respected that leaves a noble posterity, as he that hath had noble ancesters? nay why not more? for *plures solem orientem*, we adore the sun rising most part; and how much better is it to say, *Ego meis majoribus virtute præluxi*, to boast himself of his vertues, then of his birth? *Cathesbeius* Sultan of *Ægypt* and *Syria*, was by his condition a slave, but for worth, valour and manhood second to no King, and for that cause (as † *Iovius* writes) elected Emperour of the *Mameluches*. That poor Spanish *Pizarro* for his valour made by *Charles* the fifth Marques of *Anatillo*; The Turkie *Bassa's* are all such. *Pertinax, Philippus Arabs, Maximinus, Probus, Aurelius,*

y *Difficile est, ut non sit superbus dives, Austin. ser.* 24.

z *Nobilitas nihil aliud nisi improbitas, furor, rapina, latrocinium, homicidium, luxus, venatio, violentia, &c.*

† The fool took away my lord in the mask, 'twas apposite.

† *De miser. curial. Miseri sunt, inepti sunt, turpes sunt, multi ut parietes ædium suarum specios.*

a *Miraris aureas vestes, equos, canes, ordinem famulorum, lautas mensas, ædes, villas, prædia, piscinas, sylvas, &c. hæc omnia stultus assequi potest. Pandalus nofter lenocinio nobilitatus est, Æneas Sylvius.*

b *Bellonius observ. lib.* 2.

c *Mat. Riccius lib.* 1. *cap.* 3. *Ad regendam remp. soli doctores, aut licentiati adsciscuntur, &c.*

† *Lib.* 1. *hist. conditione servus, cæterum acer bello, & animi magnitudine maximorum regum nemini secundus: ob hæc à Mameluchis in regem electus.*

lius, &c. from common souldiers, became Emperours. *Cato, Cincinnatus, &c.* Consuls. *Pius secundus, Sixtus quintus, Johan. secundus, Nicholas quintus, &c.* Popes. *Socrates, Virgil, Horace, libertino parte natus.* [d] The Kings of *Denmark* fetch their pedegree, as some say, from one *Ulfo*, that was the son of a bear. † *E tenui casa sæpè vir magnus exit*, many a worthy man comes out of a poor cottage. *Hercules, Romulus, Alexander*, (by *Olympia's* confession) *Themistocles, Iugurtha*, king *Arthur, Willia* the Conqueror, *Homer, Demosthenes, P. Lumbard, P. Comestor, Bartholus, Adrian* the fourth Pope, &c. bastards; and almost in every kingdom, the most ancient families have bin at first Princes bastards; their worthiest captains, best wits, greatest scholars, bravest spirits in all our Annals, have been base. † *Cardan* in his subtilities, gives a reason why they are most part better able then others, in body and mind, and so *per consequens*, more fortunate. *Castruccius Castrucanus* a poor childe, found in the field, exposed to misery, became prince of *Luke* and *Senes* in *Italy*, a most compleat souldier, and worthy captain; *Machiavel* compares him to *Scipio* or *Alexander. And 'tis a wonderfull thing* ([e] saith he) *to him that shall consider of it, that all those, or the greatest part of them, that have done the bravest exploits here upon earth, and excelled the rest of the nobles of their time, have been still born in some abject, obscure place, or of base and obscure abject parents.* A most memorable observation, * *Scaliger* accompts it, *& non prætereundum, maximorum virorum plerosq; patres ignoratos, matres impudicas fuisse. I could recite a great catalogue of them*, every kingdome, every province will yeeld innumerable examples: and why then should basenes of birth be objected to any man? who thinks worse of *Tully* for being *Arpinas*, an upstart? Or *Agathocles* that *Sicilian* king for being a potters son? *Iphicrates* and *Marius* were meanly born. What wise man thinks better of any person for his nobility? as he said in † *Machiavel, omnes eodem patre nati, Adams* sons, conceived all and born in sin, &c. *We are by nature all as one, all alike, if you see us naked; let us wear theirs and they our clothes, and what's the difference?* To speak truth as * *Bale* did of *P. Schalichius, I more esteem thy worth, learning, honesty, then thy nobility; honour thee more that thou art a writer, a Doctor of divinity, then Earl of the Hunnes, Baron of Skradine, or hast title to such and such provinces, &c. Thou art more fortunate and great* (so † *Iovius* writes *to Cosmus Medices* then Duke of *Florence*) *for thy vertues, then for thy lovely wife, and happy children, friends, fortunes, or great dutchy of Tuscany.* So I accompt thee; and who doth not so indeed? [f] *Abdolominus* was a gardner, and yet by *Alexander* for his vertues, made king of *Syria*. How much better is it to be born of mean parentage, & to excell in worth, to be morally noble, which is preferred before that naturall nobility, by divines, philosophers, and † politicians, to be learned, honest, discreet, well qualified, to be fit for any manner of imploiment, in country and common-wealth, war and peace, then to be *Degeneres Neoptolemi*, as many brave nobles are, only wise because rich, otherwise idiots, illiterate, unfit for any manner of service? † *Vdalricus* Earl of *Cilia* upbraided *Iohn Huniades* with the baseness of his birth, but he replied, *in te Cilienses Comitatus turpiter extinguitur, in me gloriose Bistricenses exoritur*, thine Earldome

[d] *Olaus Magnus lib* 18. *Saxo Grammaticus, à quo rex Sueno & cætera Danorum regum stemmata.*

† *Seneca de Contro. Philos. epist.*

† *Corpore sunt & animo fortiores spurii, plerumq; ob amoris vehementiam, seminis crass. &c.*

[e] *Vita Castruccii. Nec præter rationem mirũ videri debet, si quis rem considerare velit, omnes eos vel saltem maximam partem, qui in hoc terrarum orbe res præstantiores aggressi sunt, atque inter cæteros ævi sui heroas excelluerunt, aut obscuro, aut abjecto loco editos, & prognatos fuisse abjectis parentibus. Eorum ego Catalogum infinitum recensere possem.*

* *Exercit.* 265.

† *Flor. hist. l.* 3. *Quod si nudos nos conspici contingat, omnium una eademque erit facies; nam si ipsi nostras, nos eorum vestes induamus, nos, &c.*

* *Ut merito dicam, quod simpliciter sentiam, Paulum Schalichium scriptorem, & doctorem, pluris facio quam*

comitem Hunnorum, & Baronem Skradinum; Encyclopædiam tuam, & orbem disciplinarum omnibus provinciis antefero. Balæus epist. nuncupat. ad 5. *cent. ultimam script. Brit.* † *Præfat. hist. lib.* 1. *virtute tua major, quam aut Hetrusci imperii fortuna, aut numerosa & decora prolis felicitate beatior evadis.* [f] *Curtius.* † *Bodine de rep. lib.* 3. *cap.* 8. † *Æneas Silvius. lib.* 2. *cap.* 29.

318 is consumed with riot, mine begins with honor and renown. Thou hast had so many noble ancestors; what is that to thee? *Vix ea nostra voco,* g when thou art a disard thy self: *quod prodest Pontice longo stemmate censeri? &c.* I conclude, hast thou a sound body, and a good soul, good bringing up? art thou vertuous, honest, learned, well qualified rel, igious, are thy conditions good? thou art a true nobleman, perfectly noble, although born of *Thersites,* —— *dum modo tu sis* —— *Æacidæ similis, non natus, sed factus,* noble καὶ' ἐξοχὴν, † *for neither sword, nor fire, nor water, nor sickness, nor outward violence, nor the divel himself can take thy good parts from thee.* Be not ashamed of thy birth then, thou art a gentleman all the world over, and shalt be honoured, when as he, strip him of his fine clothes, h dispossess him of his wealth, is a funge (which * *Polynices* in his banishment found true by experience, Gentry was not esteemed) like a piece of coin in another countrey, that no man will take, and shall be contemned. Once more, though thou be a *Barbarian,* born at *Tontonteac,* a villain, a slave, a *Saldanian* Negro, or a rude *Virginian* in *Dasamonquepeuc,* he a French *monseur,* a Spanish *don,* a *senior* of *Italy,* I care not how descended, of what family, of what order, baron, count, prince, if thou be well qualified, and he not, but a degenerate *Neoptolemus,* I tell thee in a word, thou art a man, and he is a beast.

g If children be proud, haughty, foolish, they defile the nobility of their kindred, *Eccl.* 22.8.

† *Cujus possessio nec furto eripi, nec incendio absumi, nec aquarum voragine absorberi, vel vi morbi destrui potest.*

y Send them both to some strange place naked *ad ignotos,* as *Aristippus* said, you shall see the difference. *Bacons Essayes.*

* *Familiæ splendor nihil opis attulit, &c.*

Let no *terræ filius,* or upstart, insult at this which I have said, no worthy Gentleman take offence. I speak it not to detract from such as are well deserving, truely vertuous and noble: I do much respect and honour true Gentry and Nobility; I was born of worshipful parents my self, in an ancient family, but I am a younger brother, it concernes me not: or had I been some great heir, richly endowed, so minded as I am, I should not have been elevated at all, but so esteemed of it, as of all other humane happiness, honours, &c. they have their period, are brittle and unconstant. As i he said of that great river *Danubius,* it riseth from a small fountain, a little brook at first, sometimes broad, sometimes narrow, now slow, then swift, increased at last to an incredible greatness, by the confluence of 60 navigable rivers, it vanisheth in conclusion, loseth his name, and is suddenly swallowed up of the *Euxine* sea: I may say of our greatest families, they were mean at first, augmented by rich marriages, purchases, offices, they continue for some ages, with some little alteration of circumstances, fortunes, places, &c. by some prodigal son, for some default, or for want of issue, they are defaced in an instant, and their memory blotted outs.

i *Fluvius hic illustris, humanarum rerum imago, quæ parvis ductæ sub initiis, in immensum crescunt, & subito evanescunt. Exilis hic primo fluvius, in admirandam magnitudinem excrescit, tandemq; in mari Euxino evanescit. I. Stuckius pereg. mar. Euxini.*

So much in the mean time I do attribute to Gentility, that if he be well descended of worshipful or noble parentage, he will express it in his conditions. ——*nec enim feroces*
Progenerant aquilæ columbas.
And although the nobility of our times be much like our coins, more in number and value, but less in waight and goodnes, with finer stamps, cuts, or outsides, then of old: yet if he retain those ancient characters of true Gentry, he will be more affable, courteous, gently disposed, of fairer carriage, better temper, or a more magnanimous, heroicall & generous spirit, then that *vulgus hominum,* those ordinary boores & pesants, *qui adeo improbi, agrestes, & inculti plerumq; sunt, ne dicam malitiosi, ut nemini ullum humanitatis*

nitatis officium præstent, ne ipsi Deo si advenerit, as [k] one observes of them, a rude brutish, uncivil, wilde, a curriſh generation, cruel and malicious, uncapable of discipline, and such as have scarce common sense. And it may be generally spoken of all, which [l] *Lemnius* the Physician said of his travel into *England*, the common people were silly, sullen, dogged clowns, *sed mitior nobilitas, ad omne humanitatis officium paratissima,* the gentlemen were courteous and civil. If it so fall out (as often it doth) that such peasants are preferred by reason of their wealth, chance, errour, &c. or otherwise, yet as the cat in the fable, when she was turned to a fair maid, would play with mice; a cur will be a cur, a clown will be a clown, he will likely savor of the stock whence he came, and that innate rusticity can hardly be shaken off.

* *Licet superbus ambulet pecuniâ,*
Fortuna non mutat genus.

And though by their education, such men may be better qualified, and more refined; yet there be many symptomes, by which they may likely be descryed, an affected phantastical carriage, a tailor-like spruceness, a peculiar garb in all their proceedings; choicer then ordinary in his diet, and as * *Hierome* well describes such a one to his *Nepotian*; *An upstart born in a base cottage that scarce at first had course bread to fill his hungry guts, must now feed on kickshoes and made dishes, will have all variety of flesh and fish, the best oysters, &c.* A beggers brat will be commonly more scornful, imperious, insulting, insolent, then another man of his rank: *Nothing so intolerable as a fortunate fool*, as † *Tully* found long since out of his experience;

Asperius nihil est humili cum surgit in altum,

set a begger on horseback, and he will ride a gallop a gallop, &c.

[m] *——— desævit in omnes*
Dum se posse putat, nec bellua sævior ulla est,
Quam servi rabies in libera colla furentis;

he forgets what he was, domineers, &c. and many such other symptomes he hath, by which you may know him from a true Gentleman. Many errours and obliquities are on both sides, noble, ignoble, *factis, natis*; yet still in all callings, as some degenerate, some are well deserving, and most worthy of their honours. And as *Busbequius* said of *Solyman* the magnificent, he was *tanto dignus imperio*, worthy of that great Empire: Many meanly descended, are most worthy of their honour, *politicè nobiles*, and well deserve it. Many of our Nobility so born (which one said of *Hephæstion, Ptolemeus, Seleucus, Antigonus*, &c. and the rest of *Alexanders* followers, they were all worthy to be Monarchs and Generals of Armies) deserve to be Princes. And I am so far forth of * *Sesellius* his mind, that they ought to be preferred (if capable) before others, *As being nobly born, ingenuously brought up, and from their infancy trained to all manner of civility*. For learning and vertue in a Noble-man is more eminent, and as a Jewel set in gold, is more precious, and much to be respected, such a man deserves better then others, and is as great an honour to his family as his Noble family to him. In a word, many Noblemen are an ornament to their order: many poor mens sons are singularly well endowed, most eminent, and well deserving for their worth, wisdome, learning, vertue, valour, integrity; excellent members & pillers of a Common-wealth. And therefore to conclude that which first I intended, to be base by birth, meanly born, is no such disparagement. *Et sic demonstratur, quod erat demonstrandum.*

k *Sabinus in 6. Ovid. Met fab. 4.*

l *Lib. 1. de 4. Complexionibus.*

* *Hor. ep. Od 2.*

* *Lib 2. ep. 15. Natus sordido tuguriolo & paupere domo, qui vix milio rugientem ventrem &c.*

† *Nihil fortunato insipiente intolerabilius.*

m *Claud. l 9 in Eutrop.*

* *Lib. 1. de Rep. Gal. Quoniam & commodiore ut untur conditione, & honestiore loco nati, jam inde à parvulis ad morũ civilitatem educati sunt, & assuefacti.*

MEMB. 3.

Againſt poverty and want, with ſuch other adverſities.

ONe of the greateſt miſeries that can befal a man, in the worlds eſteem, is poverty or want, which makes men ſteal, bear falſe witneſs, ſwear, forſwear, contend, murder and rebel, which breaketh ſleep, & cauſeth death it ſelf. ἀδὺν πενίας βαρύτερόν ἐστι φορτίον, no burden (ſaith [n] *Menander*) ſo intolerable as poverty: it makes men deſperate, it erects and dejects, *cenſus honores, cenſus amicitias*; mony makes, but poverty mars, &c. and all this in the worlds eſteem: yet if conſidered aright, it is a great bleſſing in it ſelf, an happy eſtate, and yields no ſuch cauſe of diſcontent, or that men ſhould therefore account themſelves vile, hated of God, forſaken, miſerable, unfortunate. Chriſt himſelf was poor, born in a manger, and had not a houſe to hide his head in all his life, [o] *leſt any man ſhould make poverty a judgement of God, or an odious eſtate.* And as he was himſelf, ſo he informed his Apoſtles and Diſciples, they were all poor, Prophets poor, Apoſtles poor (*Act.* 3. *Silver and gold have I none*) *As ſorrowing* (ſaith *Paul*) *and yet alway rejoycing; as having nothing, and yet poſſeſſing all things*, 1 Cor. 6. 10. Your great Philoſophers have been voluntarily poor, not only Chriſtians, but many others. *Crates Thebanus* was adored for a god in *Athens*, [q] *a noble man by birth, many ſervants he had, an honourable attendance, much wealth, many Manors, fine apparel; but when he ſaw this, that all the wealth of the world was but brittle, uncertain and no whit availing to live well, he flung his burden into the ſea, and renounced his eſtate.* Thoſe *Curii* and *Fabritii* will be ever renowned for contempt of theſe fopperies, wherewith the world is ſo much affected. Amongſt Chriſtians I could reckon up many Kings and Queens, that have forſaken their crowns and fortunes, and wilfully abdicated themſelves from theſe ſo much eſteemed toyes; [q] many that have refuſed honours, titles, and all this vain pomp and happineſs, which others ſo ambitiouſly ſeek, and carefully ſtudy to compaſs and attain. Riches I deny not are Gods good gifts, and bleſſings; and *honor eſt in honorante*; honours are from God; both rewards of vertue, and fit to be ſought after, ſued for, and may well be poſſeſſed: yet no ſuch great happineſs in having, or miſery in wanting of them. *Dantur quidem bonis*, ſaith *Auſtin*, *ne quis mala æſtimet: malis autem ne quis nimis bona*, good men have wealth that we ſhould not think it evil; and bad men that they ſhould not rely on or hold it ſo good; as the rain fals on both ſorts, ſo are riches given to good and bad, *ſed bonis in bonum*, but they are good only to the godly. But [r] conferre both eſtates, for natural parts they are not unlike; and a beggars child, as † *Cardan* well obſerves, *is no whit inferior to a Princes, moſt part better*; and for thoſe accidents of fortune, it will eaſily appear there is no ſuch odds, no ſuch extraordinary happineſs in the one, or miſery in the other. He is rich, wealthy, fat; what gets he by it? pride, inſolency, luſt, ambition, cares, feares, ſuſpicion, trouble, anger, emulation, and many filthy diſeaſes of body and minde. He hath indeed variety of diſhes, better fare, ſweet wine, pleaſant ſawce, dainty muſick, gay clothes, Lords it bravely out, &c. and all that which *Miſillus* admired in [s] *Lucian*, but with them he hath the gout, dropſies, apoplexies, palſies, ſtone, pox, rhumes, chatarres, crudities, oppilations, [t] Melancholy, &c. luſt enters in, anger, ambition, according

[n] *Nullum paupertate gravius onus.*

[o] *Ne quis iræ divinæ judicium putaret, aut paupertas exoſa foret. Gualt. in cap. 2. ver. 18. Lucæ.*

[p] *Inter proceres Thebanos numeratus, lectum habuit genus, frequens famulitium, domus amplas, &c. Apuleius Florid. l. 4.*

[q] *P. Bleſenſis ep. 72. & 232. oblatos reſpui honores exonere metiens; motus ambit oſos rogatus non ivi, &c.*

[r] *Sudat pauper foras in opere, divesin cogitatione; hic os aperit oſcitatione, ille ructationem; gravius ille faſtidio, quam hic inedia cruciatur. Ber. ſer.*

† *In Hyſperchen. Natura æqua eſt, puerosq; videmus mendicorum nulla ex parte regum filiis diſſimiles, plerumque ſaniores.*

[s] *Gallo Tom. 2.*

[t] *Et è contubernio fœdi atque olidi ventris mors tandem educit. Seneca ep. 103.*

cording to * *Chrysostome, the sequel of riches is pride, riot, intemperance, arrogancy, fury, and all irrational courses.*

—— † *turpi fregerunt sæcula luxu*
Divitiæ molles ——

with their variety of dishes, many such maladies of body and mind get in, which the poor man knowes not of. As Saturn in [u] *Lucian*, answered the discontented commonalty, (which because of their neglected *Saturnal* feasts in *Rome*, made a grievous complaint and exclamation against rich men) that they were much mistaken in supposing such happiness in riches; [x] *you see the best* (said he) *but you know not their several gripings and discontents*: they are like painted wals, fair without, rotten within: diseased, filthy, crasie, full of intemperances effects; [y] *And who can reckon half? if you but knew their fears, cares, anguish of mind and vexation, to which they are subject, you would hereafter renounce all riches.*

† *O si pateant pectora divitum,*
Quantos intus sublimis agit
Fortuna metus? Brutia Coro
Pulsante fretum mitior unda est.
O that their breasts were but conspicuous,
How full of fear within, how furious?
The narrow Seas are not so boisterous.

Yea, but he hath the world at wil that is rich, the good things of the earth; *suave est de magno tollere acervo*, he is a happy man, [z] adored like a God, a Prince, every man seeks to him, applauds, honours, admires him. He hath honours indeed, abundance of all things: but (as I said) with al [a] *pride, lust, anger, faction, emulation, fears, cares, suspicion enter with his wealth*; for his intemperance he hath aches, crudities, gowts, and as fruits of his idleness, and fulness, lust, surfeiting and drunkenness, all maner of diseases: *pecuniis augetur improbitas*, the wealthier, the more dishoneſt. [b] *He is exposed to hatred, envy, peril and treason, fear of death*, of degradation, &c. 'tis *lubrica statio & proxima præcipitio*, and the higher he climbs, the greater is his fall.

—— [c] *celsæ graviora casu*
Decidunt turres, feriuntque summos *Fulgura montes,*

the lightning commonly sets on fire the higheſt towers; [d] in the more eminent place he is, the more subject to fall.

Rumpitur innumeris arbos uberrima pomis,
Et subitò nimiæ præcipitantur opes.

As a tree that is heavy laden with fruit, breaks her own boughs, with their own greatness they ruine themselves: which *Joachimus Camerarius* hath elegantly expressed in his 13. *Embleme, cent.* 1. *Inopem se copia fecit.* Their means is their misery, though they do apply themselves to the times, to lye, dissemble, collogue and flatter their leiges, obey, second his will and commands, as much as may be, yet too frequently they miscarry, they fat themselves like so many hogs, as * *Æneas Sylvius* observes, that when they are full fed, they may be devoured by their princes, as *Seneca* by *Nero* was served, *Sejanus* by *Tiberius*, and *Haman* by *Ahasuerus*: I resolve with *Gregory, potestas culminis, est tempestas mentis; & quo dignitas altior, casus gravior*, honour is a tempeſt, the higher they are elevated, the more grievously depressed. For the rest of his prerogatives which wealth affords,

* *Divitiarum sequela, luxus, intemperies, arroganta, superbia, furor injustus, omnisque irrationabilis motus.*
† *Inven. Sat. 6.*
u *Saturn. Epist.*
x *Vos quidem divites putatis felices, sed nescitis eorum miserias.*
y *Et quota pars hæc eorum quæ istos discruciant? si noſſetis metus & curas, quibus obnoxii sunt, planè fugiendas vobis divitias existimaretis.*
† *Seneca in in Herc. Oeteo.*
z *Et diis similes stulta cogitatio facit.*
a *Flamma simul libidinis ingreditur; ira, furor & superbia, divitiarum sequela. Chrys.*
b *Omnium oculis, odio, insidiis expositus, semper solicitus, fortunæ ludibrium.*
c *Hor. 2. l. od. 10*
d *Quid me felicem toties jactastis amici? Qui cecidit, stabili non fuit ille loco. Boeth.*

* *Ut postquam impinguati fuerint, devorentur.*

322 as he hath more, his expences are the greater. *When goods increase, they are increased that eat them; and what good cometh to the owners, but the beholding thereof with the eyes?* Eccles. 4. 10.

* *Hor.* * *Millia frumenti tua triverit area centum,*
Non tuus hinc capiet venter plus quàm meus ——

an evil sickness Salomon cals it, *and reserved to them for an evil,* 12. verse. *They that will be rich fall into many fears and temptations, into many foolish and noisome lusts, which drown men in perdition.* 1 Tim. 6. 9. *gold and silver hath destroyed many,* Ecclus 8. 2. *divitiæ sæculi sunt laquei diaboli*: so writes *Bernard*; Worldly wealth is the devils bait; and as the Moon when she is fuller of light is still fartheſt from the Sun, the more wealth they have, the farther they are commonly from God. (If I had said this of my self, rich men would have pulled me a pieces; but hear who saith, and who seconds it, an Apostle) therefore St *James* bids them *weep and howle for the miseries that shall come upon them; their gold shall rust and canker, and eat their flesh as fire,* James 5. 1, 2, 3. I may then boldly conclude with [c] *Theodoret, quotiescunq; divitiis affluentem &c. As often as you shall see a man abounding in wealth, qui gemmis bibit & Serrano dormit in ostro, and naught withal, I beseech you call him not happy, but esteem him unfortunate, because he hath many occasions offered to live unjustly: on the other side, a poor man is not miserable, if he be good, but therefore happy, that those evil occasions are taken from him.*

cap. 6. de curat. græc. affect. sap. de providentia; quotiescunq; divitiis affluentem hominem videmus, eumq; pessimum, ne quæso hunc beatissimum putemus, sed infelicem censeamus, &c.

[f] *Nor possidentem multa vocaveris*
Recte beatum; rectius occupat
Nomen beati, qui deorum
Muneribus sapienter uti,
Duramq; callet pauperiem pati,
Pejusq; lætho flagitium timet.
He is not happy that is rich,
And hath the world at will,
But he that wisely can Gods gifts
Possess and use them still:
That suffers and with patience
Abides hard poverty,
And chuseth rather for to dye;
Then do such villany.

f Hor. l. 2. od. 9.

Wherein now consists his happiness? what priviledges hath he more then other men? Or rather what miseries, what cares and discontents hath he not more then other men?

[g] *Non enim gazæ, neque consularis*
Summovet lictor miseros tumultus
Mentis, & curas laqueata circum
Tecta volantes.
Nor treasures, nor majors officers remove
The miserable tumults of the mind:
Or cares that lie about, or flye above
Their high-roofed houses, with huge beams combind.

g Hor. lib. 2.

'Tis not his wealth can vindicate him, let him have *Jobs* inventory, *sint Cræsi & Crassi licet, non hos Pactolus aureas undas agens, eripat unquam è miseriis, Cræsus* or rich *Crassus* cannot now command health, or get himself a stomack

stomack. [h] *His Worship*, as *Apuleius* describes him, *in all his plenty and great provision, is forbidden to eat, or else hath no appetite*, (sick in bed, can take no rest, sore grieved with some chronick disease, contracted with full dyet and ease, or troubled in mind) *when as in the mean time, all his household are merry, and the poorest servant that he keeps, doth continually feast.* 'Tis *Bracteata felicitas*, as [i] *Seneca* terms it, tin-foyl'd happiness, *infelix felicitas*, an unhappy kind of happiness, if it be happiness at all. His gold, guard, clattering of harness, and fortifications against outward enemies, cannot free him from inward fears and cares.

Reveraque metus hominum, curæq; sequaces
Nec metuunt fremitus armorum, aut ferrea tela,
Audacterq; inter reges, regumq; potentes
Versantur, neque fulgorem reverentur ab auro.
Indeed men still attending fears and cares,
Nor armours clashing, nor fierce weapons fears:
With Kings converse they boldly, and Kings Peers,
Fearing no flashing that from gold appeares.

Look how many servants he hath, and so many enemies he suspects; for liberty he entertains ambition; his pleasures are no pleasures; & that which is worst, he cannot be private or enjoy himself as other men do, his state is a servitude. [k] A country man may travel from kingdome to kingdome, province to province, city to city, and glut his eyes with delightful objects, hawk, hunt, and use those ordinary disports, without any notice taken, all which a Prince or a great man cannot do. He keeps in for state, *ne majestatis dignitas evilescat*, as our *China* kings, of *Bornay*, and *Tartarian Chams*, those *aurea mancipia*, are said to do, seldome or never seen abroad, *ut major sit hominum erga se observantia*, which the * *Persian* Kings so precisely observed of old. A poor man takes more delight in an ordinary meals meat, which he hath but seldom, then they do with all their exotick dainties and continual Viands; *Quippe voluptatem commendat rarior usus*, tis the rarity and necessity that makes a thing acceptable and pleasant. *Darius* put to flight by *Alexander*, drank puddle water to quench his thirst, and it was pleasanter he swore then any wine or Mede. All excess as * *Epictetus* argues, will cause a dislike; Sweet will be sour; which made that temperate *Epicurus* sometimes voluntarily fast. But they being alwayes accustomed to the same [l] dishes, (which are nastily dressed by slovenly cooks, that after their obscenities, never wash their bawdy hands) be they fish, flesh, compounded, made dishes, or whatsoever else, are therefore cloyed; *Nectar* self grows loathsome to them, they are weary of all their fine palaces, they are to them but as so many prisons. A poor man drinks in a wooden dish, and eats his meat in wooden spoons, wooden platters, earthen vessels, and such homely stuffe: the other in gold, silver, and precious stones; but with what success? *in auro bibitur venenum*, fear of poyson in the one, security in the other. A poor man is able to write, to speak his mind, to do his own business himself; *locuples mittit parasitum* saith * *Philostratus*, a rich man imployes a parasite, and as the Major of a City, speaks by the Town-clark, or by Mr *Recorder*, when he cannot express himself. † *Nonius* the Senator hath a purple coat as stiffe with jewels, as his mind is full of vices; rings on his fingers worth 20000 sestercies, and as * *Perox* the *Persian*

h *Florid. lib. 4. Dives ille cibo interdicitur, & in omni copia sua cibum non accipit, cum interea totum ejus servitium hilare sit, atque epuletur.*

i *Epist. 115.*

k *Hor. & mihi curto Ire licet mulo vel si libet usq; Tarentum.*

* *Brisonius.*

* *Si modum excesseris, suavissima sunt molesta.*

l *Et in cupediis gulæ, coquus & pueri illotis manibus ab exoneratione ventris omnia tractant, &c. Cardan. l. 8. cap. 46 de rerum varietate.*

* *Epist.*

† *Plin. lib. 37. cap. 6.*

* *Zonaras 3. annal.*

324 King, an union in his eare worth 100[l] weight of gold : † *Cleopatra* hath whole boars and sheep served up to her table at once, drinks Jewels dissolved 40000 sestercies in value; but to what end?

† *Plutarch. vit. ejus*

* *Hor. Ser. lib. 1. Sat. 2.*

* *Num tibi cum fauces urit sitis, aurea quæris Pocula?* ——

Doth a man that is a dry desire to drink in gold? Doth not a cloth shute become him as well, and keep him as warm, as all their silks, sattins, damasks, taffaties and tissues? Is not home-spun cloth as great a preservative against cold, as a coat of *Tartar* Lambs wooll, died in grain, or a gown of Giants beards? *Nero*, saith † *Sueton*, never put on one garment twice, and thou hast scarce one to put on; What's the difference? one's sick, the other sound : such is the whole tenor of their lives, and that which is the consummation & upshot of all, death it self makes the greatest difference. One like an hen feeds on the dunghil all his daies, but is served up at last to his Lords table; the other as a Falcon is fed with partridge and pigeons, and carried on his masters fist, but when he dyes is flung to the muckhil, and there lies. The rich man lives like *Dives* jovially here on earth, *temulentus divitiis*, make the best of it; and *boasts himself in the multitude of his riches*, *Psal. 49. 6, 11.* he thinks his house *called after his own name*, shall continue for ever; *but he perisheth like a beast*, *ver. 20. his way utters his folly*, *ver. 13. malè parta, malè dilabuntur*; *like sheep they lye in the grave*, *14. Puncto descendunt ad infernum*, *They spend their dayes in wealth, and go suddenly down to hell*, *Job 21. 13.* For all Physicians and medicines inforcing nature, a sowning wife, families complaints, friends tears, Dirges, Masses, *nænias*, funerals, for all Orations, counterfeit hired acclamations, Elogiums, Epitaphs, herses, heralds, black mourners, solemnities, obelisks, and *Mausolean* tombs, if he have them at least, [m] he like a hog, goes to hell with a guilty conscience (*propter hos dilatavit infernus os suum*) and a poor mans curse: his memory stinks like the snuffe of a candle when it is put out; scurril libels, and infamous obloquies accompany him. When as poor *Lazarus* is *Dei sacrarium*, the Temple of God, lives and dies in true devotion, hath no more attendants, but his own innocency, the heaven a tomb, desires to be dissolved, buried in his mothers lap, and hath a company of [n] Angels ready to convey his soul into *Abrahams* bosom, he leaves an everlasting and a sweet memory behind him. *Crassus* and *Sylla* are indeed still recorded, but not so much for their wealth, as for their victories: *Cræsus* for his end, *Solomon* for his wisdome. In a word, * *to get wealth is a great trouble, anxiety to keep, grief to lose it.* † *Quid dignum stolidis mentibus imprecer?*

Opes, honores ambiant :
Et cum falsa gravi mole paraverint,
Tum vera cognoscant bona.

But consider all those other unknown, concealed happinesses, which a poor man hath (I call them unknown, because they be not acknowledged in the worlds esteem, or so taken) *O fortunatos nimium bona si sua norint* : happy they are in the mean time if they would take notice of it, make use, or apply it to themselves. *A poor man wise is better then a foolish king*, *Eccl. 2. 13.* [o] *Poverty is the way to heaven*, [p] *the mistress of philosophy*, [q] the mother of religion, vertue, sobriety, sister of innocency, and an upright mind. How many such encomiums might I adde out of the Fathers, Philosophers, Orators? It troubles many that are poor, they accompt of it as a great plague curse

m *Ad generum Cereris sine cæde & sanguine pauci Descendunt reges, & sicca morte tyranni.*

n God shall deliver his soule from the power of the grave, *Psal. 49. 15.*

* *Contempl. Idiot. Cap. 37.*

† *Boethius de consol. phil. l. 3.*

o *Austin in Ps. 76. omnis Philosophiæ magistra, ad cœlum via.*

p *Bonæ mentis soror paupertas*

q *Pædagoga pietatis sobria, pia mater, cultu simplex, habitu secura, consilio benesuada. Apul.*

curse, a sign of Gods hatred, *ipsum scelus*, damn'd villany it self, a disgrace, shame and reproach; but to whom, or why? † *If fortune hath envyed me wealth, thieves have robbed me, my father have not left me such revenues as others have*, that I am a younger brother, basely born,

— cui sine luce genus, surdumq; parentum — nomen,

of mean parentage, a dirt-daubers son, am I therefore to be blamed? *an Eagle, a Bull, a Lion is not rejected for his poverty, and why should a man?* Tis * *fortunæ telum, non culpæ*, fortunes fault not mine. *Good Sir, I am a servant* (to use † *Seneca's* words) *howsoever your poor friend; a servant, and yet your chamberfellow, and if you consider better of it, your fellow servant.* I am thy drudge in the worlds eyes, yet in Gods sight peradventure thy better, my soule is more precious, and I dearer unto him. *Etiam servi diis curæ sunt*, as *Evangelus* at large proves in † *Macrobius*, the meanest servant is most precious in his sight. Thou art an *Epicure*, I am a good Christian: Thou art many parasanges before me in means, favour, wealth, honour, *Claudius* his *Narcissus*, *Nero's Massa*, *Domitians Parthenius*, a favourite, a golden slave; thou covereſt thy floors with marble, thy roofs with gold, thy wals with statues, fine pictures, curious hangings, &c. what of all this? *calcas opes, &c.* whats all this to true happiness? I live and breath under that glorious heaven, that August Capitol of nature, enjoy the brightness of stars, that cleer light of Sun and Moon, those infinite creatures, plants, birds, beasts, fishes, herbs, all that sea and land affords, far surpassing all that art and *opulentia* can give. I am free, and which † *Seneca* said of *Rome*, *culmen liberos texit, sub marmore et auro postea servitus habitavit*, thou hast *Amaltheæ cornu*, plenty, pleasure, the world at will, I am despicable and poor; but a word overshot, a blow in choler, a game at tables, a loss at sea, a sudden fire, the Princes dislike, a little sickness, &c. may make us equal in an instant; howsoever take thy time, triumph and insult a while, *cinis æquat*, as * *Alphonsus* said, death will equalize us all at last. I live sparingly, in the mean time, am clad homely, fare hardly; is this a reproach? am I the worse for it? am I contemptible for it? am I to be reprehended? A learned man in ſ *Nevisanus* was taken down for sitting amongst Gentlemen, but he replyed, *my nobility is about the head, yours declines to the taile*, and they were silent. Let them mock, scoffe and revile, 'tis not thy scorn, but his that made thee so; *He that mocketh the poor, reproacheth him that made him, Prov.* 11.5. and he that rejoyceth at *affliction, shall not be unpunished.* For the rest, the poorer thou art, the happier thou art, *ditior est, at non melior.* saith t *Epictetus*, he is richer, not better then thou art, not so free from lust, envy, hatred, ambition.

Beatus ille qui procul negotiis
Paterna rura bobus exercet suis.

Happy he, in that he is u freed from the tumults of the world, he seeks no honours, gapes after no preferment, flatters not, envies not, temporizeth not, but lives privately, and well contented with his estate;

Nec spes corde avidas, nec curam pascit inanem,
Securus quò fata cadant.

He is not troubled with state matters, whether kingdomes thrive better by succession or election; whether Monarchies should be mixt, temperate, or absolute; the house of *Ottomons* and *Austria* is all one to him; he enquires

r *Cavdan. Opprobrium non est paupertas: quod latro eripit, aut pater non reliquit, cur mihi vitio daretur, si fortuna divitias invidit? non aquilæ non &c.* * *Tully.*

† *Epist. 74. servus summe homo; servus sum, immo contubernalis; servus sum, at humilis amicus, immo conservus si cogitaveris* † *Epist. 66. & 90.*

* *Panormitan. rebus gestis Alph.*

ſ *Lib. 4. num. 218. quidam deprehensus quod sederet loco nobilium, mea nobilitas, ait, est circa caput, vestra declinat ad caudam.*

t *Tanto beatior es, quanto collectior.*

u *Non amoribus inservit, non appetit honores, & qualitercunque relictus satis habet, hominem se esse meminit, invidet nemini, neminem despicit, neminem miratur, sermonibus malignis non attendit aut alitur. Plinius.*

326 quires not after Colonies or new discoveries; whether *Peter* were at *Rome*, or *Constantines* donation be of force; what comets or new stars signifie, whether the earth stand or move, there be a new world in the Moon, or infinite worlds, &c. He is not touched with fear of invasions, factions or emulations;

[x] *Fœlix ille animi, divisque simillimus ipsis,*
Quem non mordaci resplendens gloria fuco
Solicitat, non fastosi mala gaudia luxus,
Sed tacitos sinit ire dies, & paupere cultu
[y] *Exigit innocuæ tranquilla silentia vitæ.*

An happy Soule, and like to God himself,
Whom not vain glory macerates or strife,
Or wicked joyes of that proud swelling pelfe,
But leads a still, poor and contented life.

A secure, quiet, blissful state he hath, if he could acknowledge it. But here is the misery, that he will not take notice of it; he repines at rich mens wealth, brave hangings, dainty fare, as [z] *Simonides* objecteth to *Hieron*, he hath all the pleasures of the world, † *in lectis eburneis dormit, vinum phialis bibit, optimis unguentis delibuitur, he knows not the affliction of Joseph, stretching himself on ivory beds, and singing to the sound of the viol.* And it troubles him that he hath not the like; there is a difference (he grumbles) between Laplolly and Phesants, to tumble i'th'straw and lye in a down-bed, betwixt wine and water,, a cottage and a palace. *He hates nature* (as * *Pliny* characterizeth him) *that she hath made him lower then a God, and is angry with the Gods that any man goes before him*; and although he hath received much, yet (as † *Seneca* followes it) *he thinks it an injury that he hath no more, and is so far from giving thanks for his Tribuneship, that he complains he is not Pretor, neither doth that please him, except he may be Consul.* Why is he not a Prince, why not a Monarch, why not an Emperour? Why should one man have so much more then his fellowes, one have all, another nothing? Why should one man be a slave or drudge to another? One surfeit, another starve, one live at ease, another labour, without any hope of better fortune? Thus they grumble, mutter, and repine: Not considering that inconstancy of humane affairs, judicially conferring one condition with another, or well weighing their own present estate. What they are now, thou mayst shortly be; and what thou art they shall likely be. Expect a little, confer future and times past with the present, see the event, and comfort thy self with it. It is as well to be discerned in Commonwealths, Cities, Families, as in private mens estates. *Italy* was once Lord of the world, *Rome* the Queen of Cities, vaunted her self of two † myriades of inhabitants; now that all-commanding country is possessed by petty Princes, * *Rome* a small Village in respect. *Greece* of old the seat of civility, mother of sciences and humanity; now forlorn, the nurse of barbarism, a den of theeves. *Germany* then, saith *Tacitus*, was incult and horrid, now full of magnificent Cities: *Athens, Corinth, Carthage*, how flourishing Cities, now buried in their own ruines? *Corvorum, ferarum, aprorum & bestiarum lustra*, like so many wildernesses, a receptacle of wild beasts. *Venice* a poor fisher-town; *Paris, London*, small Cottages in *Cæsars* time, now most noble *Emporiums*. *Valois, Plantagenet* and *Scaliger* how fortunate

x *Politianus in Rustico.*

y *Gyges regno Lydiæ inflatus sciscitatum misit Apollinem an quis mortalium se felicior esset. Aglaium Arcadum pauperrimum Apollo prætulit, qui terminos agri sui nunquam excesserat, rure suo contentus. Val. lib. 1. c. 7.*

z *Hor. hæc est Vita solutorum misera ambitione, gravique.*

† *Amos 6.*

* *Præfat. lib. 7. Odit naturam quod infra deos sit; irascitur diis quod quis illi antecedat.*

† *De ira cap. 31, lib 3. Etsi multum acceperit, injuriam putat plura non accepisse; non agit pro tribunatu gratias, sed queritur quod non sit ad præturam perductus; neque hæc grata, si desit consulatus.*

† *Lipsius admir.*

* Of some 900000. inhabitants now.

fortunate families, how likely to continue? now quite extinguished and rooted out. He stands aloft to day, full of favour, wealth, honour, and prosperity, in the top of fortunes wheele: to morrow in prison, worse then nothing, his son's a begger. Thou art a poor servile drudge, *Fæx populi*, a very slave, thy son may come to be a Prince, with *Maximinus*, *Agathocles*, *&c.* a Senator, a Generall of an Army; Thou standest bare to him now, workest for him, drudgest for him and his, takest an almes of him: stay but a little, and his next heire peradventure shall consume all with riot, be degraded, thou exalted, and he shall beg of thee. Thou shalt be his most honorable Patron, he thy devout servant, his posterity shall run, ride, and do as much for thine, as it was with [a] *Frisgobald* and *Cromwel*, it may be for thee. Citizens devour countrey Gentlemen, and settle in their seats; after two or three descents, they consume all in riot, it returnes to the City again.

——† *Novus incola venit,*
Nam propriæ telluris herũ natura neq; illum,
Nec me, nec quenquam statuit; nos expulit ille,
Illum aut nequities, aut vafri inscitia juris.

A Lawyer buyes out his poor Client, after a while his Clients posterity buy out him and his; so things go round, ebbe and flow.

Nunc ager Umbreni, sub nomine nuper Ofelli
Dictus erat, nulli proprius, sed cedit in usum
Nunc mihi, nunc aliis;——

as he said then, *ager cujus, quot habes Dominos?* So say I of land, houses, moveables and mony, mine to day, his anon, whose to morrow? In fine (as* *Machiavel* observes) *vertue and prosperity beget rest, rest idlenes, idlenes riot, riot destruction: From which we come again to good lawes; good lawes engender vertuous actions; vertue, glorie, and prosperity; and 'tis no dishonour then* (as *Guicciardine* adds *for a flouring man, City, or State to come to ruine, nor infelicitie to be subject to the law of nature.* *Ergo terrena calcanda, sitienda cœlestia*, therefore (I say) scorn this transitory estate, look up to Heaven, think not what others are, but what thou art: * *Quâ parte locatus es in re:* and what thou shalt be, what thou mayst be. Do (I say) as Christ himself did, when he lived here on earth, imitate him as much as in thee lies. How many great *Cæsars*, mighty Monarches, Tetrarches, Dynastes, Princes lived in his dayes, in what plentie, what delicacie, how bravely attended, what a deal of gold and silver, what treasure, how many sumptuous palaces had they, what Provinces, & Cities, ample territories, fields, rivers, fountains, parkes, forrests, lawnes, woods, celles, &c? Yet Christ had none of all this, he would have none of this, he voluntarily rejected all this, he could not be ignorant, he could not erre in his choice, he contemned all this, he chose that which was safer, better and more certaine, and lesse to be repented, a mean estate, even povertie it self; and why dost thou then doubt to follow him, to imitate him, and his Apostles, to imitate all good men? So doe thou tread in his divine steps, and thou shalt not erre eternally, as too many worldlings doe, that runne on in their owne dissolute courses, to their confusion and ruine, thou shalt not doe amisse. Whatsoever thy fortune is, be contented with it, trust in him, relie on him, refer thy selfe wholly to him. For know this, in conclusion, *Non est volentis nec currentis, sed miserentis Dei*, 'tis not as men, but as God will. *The Lord maketh poor and maketh rich, bringeth low, and exalteth.* (1 Sam.2. ver.7.8.) *he lifteth the poor*

[a] Reade the story at large in *John Fox* his Acts and Monuments.

† *Hor: Sat.2. ser.lib.2.*

* 5 *Florent. hist. virtus quietem parat, quies otium, otium porro luxum generat, luxus interitum, à quo iterum ad salubemas &c.*

† *Guicciard. in H. poneſt: nulla inſcitas ſubjectum eſſe legi naturæ, &c.*

* *Perſius.*

328 *from the duſt, and raiſeth the begger from the dunghill, to ſet them amongſt Princes, and make them inherit the ſeat of glory*; 'tis all as he pleaſeth, how, and when, and whom; he that appoints the end (though to us unknown) appoints the meanes likewiſe ſubordinate to the end.

Yea but their preſent eſtate crucifies and torments moſt mortall men, they have no ſuch forecaſt, to ſee what may be, what ſhall likely be, but what is, though not wherefore, or from whom, *hoc anget*, their preſent misfortunes grinde their ſoules, and an envious eye which they caſt upon other mens proſperities, *Vicinumq; pecus grandius uber habet*, how rich, how fortunate, how happy is he? But in the mean time he doth not conſider the others miſeries, his infirmities of body and minde, that accompany his eſtate, but ſtill reflects upon his own falſe conceived woes and wants, whereas if the matter were duely examined, [b] he is in no diſtreſſe at all, he hath no cauſe to complain.

——— [c] *tolle querelas,*
Pauper enim non eſt cui rerum ſuppetit uſus,

he is not poore, he is not in need. [d] *Nature is content with bread and water; and he that can reſt ſatisfied with that, may contend with Iupiter himſelfe for happineſſe.* In that golden age, † *ſomnos dedit umbra ſalubres, potum quoq; lubricus amnis*, the trees gave wholſome ſhade to ſleep under, and the clear rivers drink. The *Iſraelites* drank water in the wilderneſſe; *Sampſon, David, Saul, Abrahams* ſervant when he went for *Iſaacs* wife, the *Samaritan* woman, and how many beſides might I reckon up, *Ægypt*, *Paleſtina*, whole countries in the * *Indies*, that drink pure water all their lives. † The *Perſian* kings themſelves drank no other drink then the water of *Chaoſpis*, that runs by *Suſa*, which was carried in bottles after them, whitherſoever they went. *Jacob* deſired no more of God, but bread to eat, and clothes to put on in his journey. *Gen.* 28. 20. *Bene eſt cui deus obtulit Parca quod ſatis eſt manu*; bread is enough [e] *to ſtrengthen the heart.* And if you ſtudy Philoſophy aright, ſaith [f] *Maudarenſis, whatſoever is beyond this moderation, is not uſefull, but troubleſome.* [g] *Agellius* out of *Euripides*, accounts bread and water enough to ſatisfie nature, *of which there is no ſurfeit, the reſt is not a feaſt, but ryot.* [h] S. *Hierome* eſteemes him rich, *that hath bread to eat, and a potent man that is not compelled to be a ſlave: hunger is not ambitious, ſo that it have to eat, and thirſt doth not prefer a cup of gold.* It was no *Epicurean* ſpeech of an *Epicure*, He that is not ſatisfied with a little, will never have enough: And very good counſell of him in the † Poet, *O my ſonne, Mediocritie of meanes agrees beſt with men; too much is pernicious.*

Divitiæ grandes homini ſunt vivere parcè,
Æquo animo,——And if thou canſt be content, thou haſt abundance, *nihil eſt, nihil deeſt*, thou haſt little, thou wanteſt nothing. 'Tis all one to be hanged in a chain of gold, or in a rope; to be filled with dainties or courſer meat. [i] *Si ventri bene, ſi lateri, pedibuſq; tuis, nil*
Divitiæ poterunt regales addere majus.
If belly, ſides and feet be well at eaſe,
A princes treaſure can thee no more pleaſe.

Socrates in a Fair, ſeeing ſo many things bought and ſold, ſuch a multitude of people convented to that purpoſe, exclamed forthwith, *O ye gods what a ſight of things doe not I want?* 'Tis thy want alone that keepes thee in

b *Omnes divites qui cœlo et terra frui poſſunt.*
c *Hor. lib. 1. epiſt. 12.*
d *Seneca epiſt. 15 panem & aquam natura deſiderat, & hæc qui habet, ipſo cum Jove de felicitate contendat.*
Cibus ſimplex famem ſedat, veſtis tenuis frigus arcet.
Senec. epiſt. 8.
† *Boethius.*
* *Muffæus & alii.*
† *Briſſonius.*
e *Pſal. 84.*
f *Si recte philoſophemini, quicquid aptam moderationem ſupergreditur, oneri potius quàm uſui eſt.*
g *Lib. 7. 16.*
Cereris munus & aquæ poculum mortales quærunt habere, & quorum ſaties nunquam eſt; luxus autem ſunt cætera, non epulæ.
h *Satis eſt dives qui pane non indiget; nimium potens qui ſervire non cogitur.*
Ambitioſa non eſt fames, &c.
† *Euripides Menalip. O fili, mediocres divitiæ hominibus conveniunt, nimia vero moles perniciosa*
i *Hor.*

in health of body and minde, and that which thou persecutest and abhorrest as a ferall plague, is thy physician and [k] chiefest friend, which makes thee a good man, an healthfull, a sound, a vertuous, an honest and happy man. For when *Vertue* came from heaven (as the Poet faines) rich men kicked her up, wicked men abhorr'd her, courtiers scoffed at her, citizens hated her, * and that she was thrust out of doors in every place, she came at last to her sister Poverty, where she had found good entertainment. Poverty and Vertue dwell together.

——[l] *O vitæ tuta facultas*
Pauperis, angustique lares, ô munera nondum
Intellecta deûm.

how happy art thou if thou couldst be content. *Godlinesse is great gain, if a man can be content with that which he hath*, 1 *Tim. 6.6.* And all true happinesse is in a mean estate. I have a little wealth, as he said, [m] *sed quas animus magnas facit*, a kingdom in conceit: ——[n] *nil amplius opto*
Maiâ nate, nisi ut propria hæc mihi munera faxis;
I have enough and desire no more.

† *Dii bene fecerunt inopis me quodq; pusilli*
Fecerunt animi——

'tis very well, and to my content. * *Vestem & fortunam concinnam potius quam laxam probo*, let my fortune and my garments be both alike, fit for me. And which †*Sebastian Foscarinus* sometime Duke of *Venice*, caused to be engraven on his Tomb in Saint *Markes* Church, *Hear, O ye Venetians, and I will tell you which is the best thing in the world: To contemne it.* I will engrave it in my heart, it shall be my whole studie to contemne it. Let them take wealth, *Stercora stercus amet*, so that I may have security; *bene qui latuit, bene vixit*; though I live obscure, [o] yet I live clean and honest; and when as the lofty oke is blown down, the silly reed may stand. Let them take glory, for that's their misery; let them take honour, so that I may have hearts ease. *Duc me O Jupiter & tu fatum*, * *&c.* Lead me, O God, whither thou wilt, I am ready to follow; command, I will obey. I do not envie at their wealth, titles, offices;

Stet quicunq; volet potens
Aulæ culmine lubrico,
Me dulcis saturet quies, let me live quiet and at ease. [p] *Erimus fortasse* (as he comforted himself) *quando illi non erunt*, when they are dead and gone, and all their pomp vanished, our memory may flourish:

——† *dant perennes*
Stemmata non peritura Musæ.

Let him be my Lord, Patron, Baron, Earl, and possesse so many goodly Castles, 'tis well for me [q] that I have a poor house, and a little wood, and a Well by it, &c.

His me consolor victurum suavius, ac si
Quæstor avus pater atq; meus, patruusq; fuissent.

I live I thank God as merrily as he, and triumph as much in this my mean estate, as if my father and uncle had been Lord Treasurer, or my Lord Major. He feeds of many dishes, I of one; [r] *qui Christum curat, non multum curat quam de preciosis cibis stercus conficiat*, what care I of what stuffe my excrements be made? [s] *He that lives according to nature, cannot be poor, and he*

k *O noctes cœnæque deûm.*
* *Per mille fraudes doctosq; dolos ejicitur, apud sociam paupertatem ejusq; cultores divertens in eorum sinu et tutela deliciatur.*
l *Lucan.*
m *Lip. miscell. ep.40.*
n *Sat.6.lib.2.*
† *Hor.Sat.4.*
* *Apuleius.*
† *Chytreus in Europæ deliciis. Accipite cives Veneti quod est optimum in rebus humanis, res humanas contemnere.*
o *Vah, vivere etiam nunc lubet, as Demea said, Adelph. Act.4. Quam multis non egeo, quam multa non desidero, ut Socrates in pompâ, ille in nundinis.*
* *Epictetus 77. cap. quo sum destinatus, & sequar alacriter.*
p *Puteanus ep. 62.*
† *Marullus*
q *Hoc erit in votis, modus agri non ita parvus, Hortus ubi & tecto vicinus jugis aquæ fons, et paulum sylvæ, &c. Hor. Sat.6.lib.2. Ser.*
r *Hieronym.*
s *Seneca consol. ad Albinum c. 11. qui continet se intra naturæ limites, paupertatem non sentit; qui excedit, eum in opibus paupertas sequitur.*

330 *he that exceeds can never have enough, totus non ſufficit orbis,* the whole world cannot give him content. *A ſmall thing that the righteous hath, is better then the riches of the ungodly,* Pſal. 37.19. *and better is a poor morſell with quietneſſe, then abundance with ſtrife,* Prov.17.7.

Be content then, enjoy thy ſelf, and as *Chryſoſtome adviſeth, be not angry for what thou haſt not, but give God hearty thanks for what thou haſt received.*

† *Si dat oluſcula*
Menſa minuſcula
pace referta,
Ne pete grandia,
Lautaque prandia
lite repleta.

But what wanteſt thou, to expoſtulate the matter? or what haſt thou not better then a rich man? [t] *Health, competent wealth, children, ſecuritie, ſleep, friends, libertie, diet, apparell, and what not,* or at leaſt maiſt have (the means being ſo obvious, eaſie, and well known) for as he inculcated to himſelf,

† *Vitam quæ faciunt beatiorem,*
Jucundiſſime Martialis, hæc ſunt;
Res nonparta labore, ſed relicta,
Lis nunquam, &c.

I ſay again thou haſt, or at leaſt maiſt have it, if thou wilt thy ſelf, and that which I am ſure he wants, a merry heart. *Paſsing by a village in the territorie of* Millan, ſaith [v] *S. Auſtin, I ſaw a poor begger that had got belike his belly full of meat, jeſting and merry; I ſighed and ſaid to ſome of my friends that were then with me, what a deal of trouble, madneſs, pain and grief do we ſuſtain and exaggerate unto our ſelves, to get that ſecure happineſs which this poor begger hath prevented us of, and which we peradventure ſhall never have? For that which he hath now attained with the begging of ſome ſmall pieces of ſilver, a temporall happineſſe, and preſent hearts eaſe, I cannot compaſſe with all my carefull windings, and running in and out.* [x] *And ſurely the begger was very merry, but I was heavy: he was ſecure, but I timorous. And if any man ſhould ask me now, whether I had rather be merry, or ſtill ſo ſolicitous and ſad, I ſhould ſay, Merry. If he ſhould ask me again, whether I had rather be as I am, or as this beggar was, I ſhould ſure chooſe to be as I am, tortured ſtill with cares and fears; but out of peeviſhneſs and not out of truth.* That which S. *Auſtin* ſaid of himſelf here in this place, I may truly ſay to thee; thou diſcontented wretch, thou covetous niggard, thou churl, thou ambitious and ſwelling toad, 'tis not want but peeviſhneſs which is the cauſe of thy woes; ſettle thine affection, thou haſt enough.

[y] *Deniq; ſit finis quærendi, quoq; habeas plus,*
Pauperiem metuas minus, & finire laborem
Incipias; parto, quod avebas, utere.

Make an end of ſcraping, purchaſing this Manor, this field, that houſe, for this and that child; thou haſt enough for thy ſelf and them;

——— † *Quod petis hîc eſt,*
Eſt Ulubris, animus ſi te non deficit æquus,

'Tis at hand, at home already, which thou ſo earneſtly ſeekeſt. But

——— *O ſi angulus ille*
Proximus accedat, qui nunc denormat agellum,

O that

* *Hom.12. pro his quæ accepiſti gratias age, nolî indignare pro his quæ non accepiſti.*
† *Nat. Chytreus delicis Europ. Guſtonii in ædibus Hubianis in cœnaculo è regione menſæ.*
t *Quid non habet melius pauper quã dives? vitam, valetudinem, cibum, ſomnum, libertatem, &c. Card.*
† *Martial. l.10 epig.47.* read it out thy ſelf in the author.
u *Confeſſ. lib.6. Tranſiens per vicum quendam Mediolanenſem, animadverti pauperem quendam mendicum, jam credo ſaturum, jocantem atq; ridentem, et ingemui & locutus ſum cum amicis qui mecum erant, &c.*
x *Et certe ille lætabatur, ego anxius; ſecurus ille, ego trepidus. Et ſi percontaretur me quiſpiam an exultare mallem, an metuere, reſponderem, exultare: & ſi rurſus interrogaret an ego talis eſſem, an qualis nunc ſum, me ipſis curis confectum eligerem; ſed perverſitate, non veritate.*
y *Hor.*
† *Hor. ep. lib.1.*

O that I had but that one nook of ground, that field there, that pasture, *O si venam argenti fors quis mihi monstret* — O that I could but finde a pot of mony now, to purchase, &c. to build me a new house, to marry my daughter, place my son, &c.[z] *O if I might but live a while longer to see all things setled, some two or three year, I would pay my debts*, make all my reckonings even; but they are come and past, and thou hast more businesse then before. *O madness to think to settle that in thine old age when thou hast more, which in thy youth thou canst not now compose having but a little.* † *Pyrrhus* would first conquer *Africk*, and then *Asia*, *& tum suaviter agere*, and then live merrily and take his ease: but when *Cyneas* the Orator told him he might do that already, *id jam posse fieri*, rested satisfied, condemning his own folly. *Si parva licet componere magnis*, thou maist do the like, and therefore be composed in thy fortune. Thou hast enough; he that is wet in a bath, can be no more wet if he be flung into *Tiber*, or into the *Ocean* it self; and if thou hadst all the world, or a solid masse of gold as big as the world, thou canst not have more then enough; enjoy thy self at length, and that which thou hast; the minde is all; be content, thou art not poor, but rich, and so much the richer, as † *Censorinus* well writ to *Cerellius*, *quanto pauciora optas, non quo plura possides*, in wishing less, not having more. I say then *Non adjice opes*, *sed minue cupiditates* ('tis * *Epicurus* advice) adde no more wealth, but diminish thy desires; and as * *Chrysostome* well seconds him, *Si vis ditari*, *contemne divitias*; that's true plenty, not to have, but not to want riches, *non habere*, *sed non indigere*, *vera abundantia*; 'tis more glory to contemne, then to possesse; *& nihil egere, est deorum.* How many deaf, dumb, halt, lame, blinde, miserable persons could I reckon up that are poor, and withall distressed, in imprisonment, banishment, gally-slaves, condemned to the mines, quarries, to gives, in dungeons, perpetuall thraldome, then all which thou art richer, thou art more happy, to whom thou art able to give an almes, a Lord, in respect, a petty prince: [a]be contented then I say, repine and mutter no more, *for thou art not poor indeed but in opinion.*

Yea, but this is very good counsell, and rightly applied to such as have it, and will not use it, that have a competency, that are able to work and get their living by the sweat of their browes, by their trade, that have something yet; he that hath birds, may catch birds; but what shall we do that are slaves by nature, impotent, and unable to help our selves, meer beggers, that languish and pine away, that have no means at all, no hope of means, no trust of delivery, or of better successe? as those old *Britans* complained to their Lords and Masters the *Romans* oppressed by the *Picts*, *mare ad Barbaros*, *Barbari ad mare*, the *Barbarians* drove them to the sea, the sea drove them back to the *Barbarians*; our present misery compels us to cry out and howl, to make our moan to rich men; they turn us back with a scornfull answer to our misfortune again, and will take no pity of us; they commonly overlooke their poor friends in adversity; if they chance to meet them, they voluntarily forget and will take no notice of them; they will not, they cannot help us. Insteed of comfort they threaten us, miscall, scoffe at us, to aggravate our misery, give us bad language, or if they do give good words, what's that to relieve us? According to

[z] *O si nunc morerer, inquit, quanta et qualia mihi imperfecta manerent: sed si mensibus decem vel octo supervixero, omnia redigam ad libellum, & ab omni debito creditoq; me explicabo; prætereunt interim menses decem, & octo, & cum illis anni, et adhuc restant plura quam prius; quid igitur speras. O insane, finem quem rebus tuis non inveneras in juventa, in senecta impositurum? O dementiam, quum ob curas et negotia tuo judicio sis infelix, quid putas futurum quum plura superent? Cardan, lib. 8. cap. 40. de rer. var.*

† *Plutarch.*

* *Lib. de natali. cap. 1.*

* *Apud Stobeum ser. 17.*

* *Hom. 12. in 2 Cor. 6.*

[a] *Non in paupertate, sed in paupere (Senec.) non re sed opinione labores.*

332 that of *Thales, Facile est alios monere*; who cannot give good counsell? 'tis cheap, it costs them nothing. It is an easie matter when ones belly is full to declame against fasting, *Qui satur est pleno laudat jejunia ventre*; *Doth the wild Asse bray when he hath grasse, or loweth the Oxe when he hath fodder?* Job 6.5. * *Neq; enim populo Romano quidquam potest esse lætius*, No man living so jocond, so merry as the people of *Rome* when they had plenty; but when they came to want, to be hunger-starved, *neither shame, nor lawes, nor armes, nor Magistrates could keep them in obedience.* *Seneca* pleadeth hard for poverty, and so did those lazie Philosophers: but in the mean time [b] he was rich, they had wherewithall to maintain themselves; but doth any poor man extoll it? There *are those* (saith † *Bernard*) *that approve of a mean estate, but on that condition they never want themselves; and some again are meek so long as they may say or do what they list; but if occasion be offered, how far are they from all patience?* I would to God (as he said) * *No man should commend povertie, but he that is poor*, or he that so much admires it, would relieve, help, or ease others.

† *Nunc si nos audis, atque es divinus Apollo,*
Dic mihi, qui nummos non habet, unde petat:
Now if thou hear'st us, and art a good man,
Tell him that wants, to get means, if you can.

But no man hears us, we are most miserably dejected, the skumme of the world, * *Vix habet in nobis jam nova plaga locum,*
We can get no relief, no comfort, no succour,
† *Et nihil inveni quod mihi ferret opem.*
We have tried all means, yet finde no remedy: No man living can expres the anguish and bitternes of our souls, but we that endure it; we are distressed, forsaken, in torture of body and mind, in another hell: and what shall we do? When * *Crassus* the *Roman* Consul warred against the *Parthians*, after an unlucky battell fought, he fled away in the night, and left four thousand men sore sick and wounded in his tents, to the furie of the enemie, which when the poor men perceived, *clamoribus & ululatibus omnia complêrunt*, they made lamentable moan, and roared down right, as lowd as *Homers Mars* when he was hurt, which the noise of a 10000 men could not drown, and all for fear of present death. But our estate is farre more tragicall and miserable, much more to be deplored, and far greater cause have we to lament; the devil and the world persecute us, all good fortune hath forsaken us, we are left to the rage of beggery, cold, hunger, thirst, nastines, sickness, irksomness, to continue all torment, labour and pain, to derision and contempt, bitter enemies all, and far worse then any death; *Death* alone we desire, death we seek, yet cannot have it, and what shall we do?

Quod male fers, assuesce; feres bene —— accustome thy self to it, and it will be tolerable at last. Yea but I may not, I cannot,
In me consumpsit vires fortuna nocendo, I am in the extremitie of humane adversitie; and as a shadow leaves the bodie when the Sun is gone, I am now left and lost, and quite forsaken of the world. *Qui jacet in terra, non habet unde cadat*; Comfort thy self with this yet, thou art at the worst, and before it be long it will either overcome thee or thou it. If it be violent, it cannot endure, *aut solvetur, aut solvet*: Let the devil him-

*Vopiscus Aureliano, sed si populus famelicus inedia laboret, nec arma, leges, pudor, magistratus, coercere valent.

b One of the richest men in Rome.

† *Serm. Quidã sunt qui pauperes esse volunt ita ut nihil illis desit, sic commendant ut nullam patiantur inopiam; sunt & alii mites, quamdiu dicitur & agitur ad eorum arbitrium, &c.*

* *Nemo paupertatem commendaret nisi pauper.*

† *Petronius Catalec.*

* *Ovid.*

† *Ovid.*

* *Plutarch. vit. Crassi.*

himself and all the plagues of *Egypt* come upon thee at once,

Ne tu cede malis, sed contra audentior ito,

be of good courage; Misery is vertues whetstone.

——— **serpens, sitis, ardor, arenæ,*

* *Lucan. lib. 9.*

Dulcia virtuti, as *Cato* told his souldiers marching in the desarts of *Lybia*, Thirst, heat, sands, serpents, were pleasant to a valiant man; honourable enterprises are accompanied with dangers and dammages, as experience evinceth; they will make the rest of thy life relish the better. But put case they continue; thou art not so poor as thou wast born, and as some hold, much better to be pitied then envied. But be it so thou hast lost all, poor thou art, dejected, in pain of body, grief of mind, thine enemies insult over thee, thou art as bad as *Job*; yet tell me (saith *Chrysostome*) *was* Job *or the devil the greater conquerour? surely* Job; *The* † *devil had his goods, he sate on the muck-hil and kept his good name; he lost his children, health, friends, but he kept his innocency; he lost his mony, but he kept his confidence in God, which was better then any treasure. Do thou then as* Job *did, triumph as* Job *did,* *and be not molested as every fool is. *Sed qua ratione potero?* How shall this be done? *Chrysostome* answers, *facilè si cœlum cogitaveris*, with great facility, if thou shalt but meditate on heaven. **Hanna* wept sore, and troubled in mind, could not eat; *but, why weepest thou*, said *Elkanah* her husband, *and why eatest thou not? why is thine heart troubled? am not I better to thee then ten sons?* and she was quiet. Thou art here [c] vexed in this world; but say to thy self, *Why art thou troubled, O my soule?* Is not God better to thee then all temporalities, and momentany pleasures of the world? be then pacified. And though thou beest now peradventure in extreme want, [d] it may be 'tis for thy further good, to try thy patience, as it did *Jobs*, and exercise thee in this life: trust in God, and rely upon him, and thou shalt be [e] crowned in the end. What's this life to eternity? The world hath forsaken thee, thy friends and fortunes all are gone: yet know this, that the very hairs of thine head are numbred, that God is a spectator of all thy miseries, he sees thy wrongs, woes, and wants, **'Tis his good will and pleasure it should be so, and he knows better what is for thy good then thou thy self.* His providence is over all, at all times; *he hath set a guard of angels over us, and keeps us as the apple of his eye, Ps.* 17.8. Some he doth exalt, prefer, blesse with worldly riches, honours, offices and preferments, as so many glistering stars he makes to shine above the rest: some he doth miraculously protect from theeves, incursions, sword, fire, and all violent mischances, and as the † Poet fains of that *Lycian Pandarus*, *Lycaons son*, when he shot at *Menelaus* the *Græcian* with a strong arm, and deadly arrow, *Pallas*, as a good mother keeps flies from her childs face asleep, turned by the shaft, and made it hit on the buckle of his girdle; so some he solicitously defends, others he exposeth to danger, poverty, sickness, want, misery, he chastiseth and corrects, as to him seems best, in his deep, unsearchable and secret judgement, and all for our good. The tyrant took the city (saith *Chrysostome*) *God did not hinder it; led them away captives, so God would have it; he bound them, God yielded to it: flung them into the furnace, God permitted it: heat the Oven hotter, it was granted: and when the Tyrant had done his worst, God shewed his power, and the Childrens patience*, he freed them: so can he

† *An quum super fimo sedit Job, an cum omnia abstulit diabolus, &c. pecuniis privatus fiduciam deo habuit, omni thesauro preciosiorem.*

**Hæc videntes sponte philosophemini, nec insipientum affectibus agitemur.*

* *1 Sam.* 1.8.

c *James* 1. 2. My brethren, count it an exceeding joy, when you fall into divers temptations.

d *Afflictio dat intellectum; quos Deus diligit castigat.*

Deus optimum quemq; aut mala valetudine aut luctu afficit. Seneca.

e *Quam sordet mihi terra quū cælum intueor!*

**Senec. de providentia cap.* 2

Diis ita visum, dii melius norunt quid sit incommodum meum.

† *Hom. Iliad.* 4.

† *Hom. 9. voluit urbem tyrannus evertere, & Deus non prohibuit; voluit captivos ducere, non impedivit; voluit ligare, concessit, &c.*

he thee, and can [f] help in an instant, when it seems to him good. [g] *Rejoyce not against me, O my enemy; for though I fall, I shall rise: when I sit in darkness, the Lord shall lighten me.* Remember all those Martyrs what they have endured, the utmost that humane rage and fury could invent, with what [h] patience they have born, with what willingness embraced it. *Though he kill me*, saith *Job, I will trust in him. Justus* [i] *inexpugnabilis*, as *Chrysostome* holds, a just man is impregnable, and not to be overcome. The gout may hurt his hands, lameness his feet, convulsions may torture his joynts, but not *rectam mentem*, his soule is free.

——— ——† nempe pecus, rem,
Lectos, argentum tollas licet; in manicis &
Compedibus sævo teneas custode ——— ———

† *Take away his mony, his treasure is in heaven; banish him his country, he is an inhabitant of that heavenly Jerusalem; cast him into bands, his conscience is free; kill his body, it shall rise again; he fights with a shadow that contends with an upright man:* He will not be moved.

——— ——— si fractus illabatur orbis,
Impavidum ferient ruinæ,

Though heaven it self should fall on his head, he will not be offended. He is impenetrable, as an anvile hard, as constant as *Job*.

† *Ipse deus simulatq; volet me solvet opinor.*

Be thou such a one; let thy misery be what it will, what it can, with patience endure it; thou mayst be restored as he was. *Terris proscriptus, ad cælum propera; ab hominibus desertus, ad deum fuge. The poor shall not alwayes be forgotten, the patient abiding of the meek shall not perish for ever,* Psal. 10. 18. ver. 9. *The Lord will be a refuge of the oppressed, & a defence in the time of trouble.*

Servus Epictetus, *multilati corporis, Irus*
Pauper: at hæc inter charus erat superis,
Lame was *Epictetus*, and poor *Irus*,
Yet to them both God was propitious.

Lodovicus Vertomannus that famous traveller, indured much misery, yet surely saith *Scaliger*, he was *vir deo charus*, in that he did escape so many dangers, God especially protected him, he was dear unto him: *Modo in egestate, tribulatione, convalle deplorationis &c. Thou art now in the vale of misery, in poverty, in agony,* * *in temptation; rest, eternity, happiness, immortality shall be thy reward,* as *Chrysostome* pleads, *if thou trust in God, and keep thine innocency. Non si malè nunc, & olim sic erit semper;* a good houre may come upon a sudden; [k] expect a little.

Yea, but this expectation is it which tortures me in the mean time; [l] *futura expectans præsentibus angor,* whilest the grass grows the horse starves; [m] Despair not, but hope well,

† *Spera Batte, tibi melius lux Crastina ducet;*
Dum spiras spera ——

Chear up, I say, be not dismayd; *Spes alit agricolas; he that sowes in teares, shall reap in joy,* Psal. 126. 7.

Si fortune me tormente,
Esperance me contente.

hope

f *Psal.* 113. *De terra inopem, de stercore erigit pauperem.*
g *Micah.* 8. 7.
h *Preme, preme, ego cum Pindaro,* ἀβάπτιστος ἐιμι ὡς φελλὸς ὑπὲρ ἕρκος ἄλμας, *immersibilis sum sicut suber super maris septum. Lipsius.*
i *Hic ure, hic seca, ut in æternum parcas, Austin.*
Diis fruitur iratis, superat & crescit malis. Mutium ignis, Fabricium paupertas, Regulum tormenta, Socratem venenum superare non potuit.
† *Hor. epist.* 18. *lib.* 1.
† *Hom.* 5. *Auferet pecunias? at habet in cælis: patriâ dejiciet? at in cælestem civitatem mittet: vincula injiciet? at habet solutam conscientiam: corpus interficiet, at iterum resurget; cum umbra pugnat qui cum justo pugnat.*
‡ *Leonides.*
* *Modo in pressura, in tentationibus, erit postea bonum tuum requies, æternitas, immortalitas.*
k *Dabit Deus his quoq; finem.*
l *Seneca.*
m *Nemo desperet meliora lapsus.*
† *Theocritus.*

hope refresheth, as much as misery depresseth; hard beginnings have many times prosperous events, and that may happen at last which never was yet. *A desire accomplished delights the soul*, Prov. 13. 19.

* *Grata superveniet quæ non sperabitur hora.* * Ovid.

Which makes m' enjoye my joys long wish'd at last,
Welcome that houre shall come when hope is past:

a louring morning may turne to a fair afternoone,

† *Nube solet pulsâ candidus ire dies.* † Ovid.

the hope that is defer'd, is the fainting of the heart, but when the desire commeth, it is a tree of life, Prov. 13. 12. n *Suavissimum est voti compos fieri.* n Thales.

Many men are both wretched and miserable at first, but afterwards most happy; and oftentimes it so falls out, as o *Machiavel* relates of *Cosmos Medices*, that fortunate and renowned Citizen of *Europe, that all his youth was full of perplexity, danger and misery till forty yeares were past, and then upon a sudden the Sun of his honour brake out as through a cloud. Hunniades* was fetched out of prison, and *Henry* the third of *Portugall* out of a poor Monastery, to be crowned kings.

o Lib. 7. Flor. hist. Omnium felicissimus, & locupletissimus, &c. incarceratus sæpe adolescentiam periculo mortis habuit, solicitudinus & discriminis plenam, &c.

Multa cadunt inter calicem supremaque labra,

beyond all hope and expectation many things fall out, and who knows what may happen? *Nondum omnium dierum Soles occiderunt*, as *Philippus* said, All the Sunnes are not yet set, a day may come to make amends for all. *Though my father and mother forsake me, yet the Lord will gather mee up*, Psal. 27. 10. *Waite patiently on the Lord, and hope in him*, Psal. 37. 7. *Bee strong, hope and trust in the Lord, and he will comfort thee, and give thee thine hearts desire*, Psal. 27. vers. 14.

Sperate & vosmet rebus servate secundis.

Fret not thy self because thou art poor, contemned, or not so well for the present as thou wouldest be, not respected as thou oughtest to be, by birth, place, worth; or that which is a double corrosive, thou hast been happy, honourable and rich, art now distressed and poor, a scorn of men, a burden to the world, irksome to thy self and others, thou hast lost all: *Miserum est fuisse felicem*, and as *Boethius* cals it, *Infelicissimum genus infortunii*; this made *Timon* halfe mad with melancholy, to think of his former fortunes and present misfortunes; this alone makes many miserable wretches discontent. I confess it is a great misery to have been happy, the quintessence of infelicity, to have been honourable and rich, but yet easily to be endured: p Security succeeds, and to a judicious man a far better estate. The loss of thy goods and money is no loss; q *thou hast lost them, they would otherwise have lost thee.* If thy mony be gone, r *thou art so much the lighter*, and as Sain *Hierome* perswades *Rusticus* the Monke, to forsake all and follow *Christ: Gold and silver are too heavy metals for him to carry that seeks heaven.*

p Lætior successit securitas quæ simul cum divitiis cohabitare nescit. Camden.

q Pecuniam perdidisti, fortassis illa te perderet manens. Seneca.

r Expeditior es ob pecuniarum jacturam. Fortuna opes auferre, non animum potest. Seneca.

† *Vel nos in mare proximum,*
Gemmas & lapides, aurum & inutile,
Summi materiam mali
Mittamus, scelerum si bene pœnitet. † Hor.

Zeno the Philosopher lost all his goods by shipwrack, r he might like of it, fortune had done him a good turne: *Opes à me, animum auferre non potest*: She can take away my means, but not my minde. He set her at defiance

r Iubet me posthac fortuna expeditius Philosophari.

fiance ever after, for she could not rob him that had naugh to lose: for he was able to contemn more then they could possess or desire. *Alexander* sent an hundred talents of gold to *Phocion* of *Athens* for a present, because he heard he was a good man: but *Phocion* returned his talents back again with a *permitte me in posterum virum bonum esse* to be a good man still; let me be as I am:

Non mî aurum posco, nec mî precium ——

That *Theban Crates* flung of his own accord his money into the Sea, *abite nummi, ego vos mergam, ne mergar à vobis,* I had rather drown you, then you should drown me. Can *Stoicks* and *Epicures* thus contemn wealth, and shall not we that are Christians? It was *mascula vox & præclara*, a generous speech of *Cotta* in † *Salust*, *Many miseries have happened unto me at home, and in the wars abroad, of which by the help of God some I have endured, some I have repelled, and by mine own valour overcome: courage was never wanting to my designes, nor industry to my intents: prosperity or adversity could never alter my disposition.* A wise mans minde as *Seneca* holds, * *is like the state of the world above the moon, ever serene.* Come then what can come, befall what maybefall, *infractum invictumq;* ‡ *animum opponas: Rebus angustis animosus atque fortis appare.* (*Hor. Od.* 11. *lib.* 2.) Hope and Patience are two soveraigne remedies for all, the surest reposals, the softest cushions to lean on in adversity;

ᵘ *Durum sed levius fit patientiâ,*
Quicquid corrigere est nefas.

If it cannot be helped, or amended, ˣ make the best of it; † *necessitati qui se accommodat, sapit,* he is wise that suits himself to the time. As at a game at tables, so do by all such inevitable accidents.

ʸ *Ita vita est hominum quasi cum ludas tesseris,*
Si illud quod est maxime opus jactu non cadit,
Illud quod cecidit fortè, id arte ut corrigas;

If thou canst not fling what thou wouldest, play thy cast as well as thou canst. Every thing saith * *Epictetus* hath two handles, the one to be held by, the other not: 'tis in our choice to take and leave whether we will (all which *Simplicius* his Commentator, hath illustrated by many examples) and 'tis in our own power, as they say, to make or mar our selves. Conforme thy self then to thy present fortune, and cut thy coat according to thy cloth, ᶻ *Ut quîmus (quod aiunt) quando quod volumus non licet, Be contented with thy losse,* state and calling whatsoever it is, and rest as well satisfied with thy present condition in this life:

Esto quod es; quod sunt alii, sine quemlibet esse;
Quod non es, nolis; quod potes esse, velis.
Be as thou art; and as they are, so let
Others be still; what is and may be covet.

And as he that is * invited to a feast, eats what is set before him, and looks for no other, enjoy that thou hast, and aske no more of God then what he thinks fit to bestow upon thee. *Non cuivis contingit adire Corinthum*, we may not be all Gentlemen, all *Cato's*, or *Lælii*, as *Tully* telleth us, all honourable, illustrious and serene, all rich; but because mortall men want many things, ª *Therefore*, saith *Theodoret*, *hath God diversly distributed his gifts,*

† *In frag. Quivites, multa mihi pericula domi, militiæ multa adversa fuere, quorum alia toleravi, alia deorum auxilio repuli & virtute meâ: nunquam animus negotio defuit, nec decretis labor; nullæ res nec prosperæ nec adversæ ingenium mutabant.*

* *Qualis mundi status supra lunam semper serenus.*

‡ *Bona mens nullum triste fortunæ recipit incursum, Val. lib. 4. c 1.*

Qui nil potest sperare, desperet nihil.

ᵘ *Hor.*

ˣ *Æquam memento rebus in arduis servare mentem. lib. 2. Od. 3.*

† *Epict. c. 18.*

ʸ *Ter. Adel. act. 4. Sc. 7.*

* *Unaquæq; res duas habet ansas, alteram quæ teneri, alteram quæ non potest; in manu nostra quam volumus accipere.*

ᶻ *Ter. And. Act. 4. sc. 6.*

* *Epictetus. Invitatus ad convivium, quæ apponuntur comedis, non quæris ultra; in mundo multa rogitas quæ dii negant.*

ª *Cap. 6. de providentia. Mortales cum sint rerum omnium indigi, ideo deus aliis divitias, aliis paupertatem distribuit, ut qui opibus pollent, materiam subministrent; qui vero inopes, exercitatas artibus manus admoveant.*

gifts, wealth to one, skill to another, that rich men might encourage and set poor men a work, poor men might learn severall trades to the common good. As a peece of Arras is composed of severall parcels, some wrought of silke, some of gold, silver, crewell of divers colours, all to serve for the exornation of the whole: Musick is made of divers discords and keyes, a totall summ of many smal numbers. so is a Common-wealth of severall inequal trades and callings. [b] If all should be *Cræsi* and *Darii*, all idle, all in fortunes equall, who should till the land? As [c] *Menenius Agrippa* well satisfied the tumultuous rout of *Rome*, in his elegant Apologue of the belly and the rest of the members: Who should build houses, make our severall stuffs for raiments? We should all be starved for company, as *Poverty* declared at large in *Aristophanes Plutus*, and sue at last to be as we were at first. And therefore God hath appointed this inequality of States, orders and degrees, a subordination, as in all other things. The earth yields nourishment to vegetals, sensible creatures feed on vegetals, both are substitutes to reasonable souls, and men are subject amongst themselves, and all to higher powers, so God would have it. All things then being rightly examined and duely considered as they ought, there is no such cause of so general discontent, 'tis not in the matter it self, but in our minde, as we moderate our passions and esteem of things. *Nihil aliud necessarium ut sis miser* (saith [d] *Cardan*) *quam ut te miserum credas*, Let thy fortune be what it will, 'tis thy minde alone that makes thee poor or rich, miserable or happy. *Vidi ego* (saith divine *Seneca*) *in villa hilari & amænâ mæstos, & mediâ solitudine occupatos; non locus sed animus facit ad tranquillitatem.* I have seen men miserably dejected in a pleasant Village, and some again, well occupied and at good ease in a solitary desart. 'Tis the mind not the place causeth tranquillity, and that gives true content. I will yet add a word or two for a Corollary. Many rich men, I dare boldly say it, that lye on down-beds, with delicacies pampered every day, in their well furnished houses, live at less hearts ease, with more anguish, more bodily pain, and through their intemperance more bitter hours, then many a prisoner or gally-slave; *Mæcenas in plumâ, æquè vigilat ac Regulus in dolio*: those poor starved *Hollanders* whom † *Bartison* their Captain left in *Nova Zembla*, An. 1596. or those * eight miserable Englishmen that were lately left behind, to winter in a stove in Greenland in 77. deg. of lat. 1630. so pitifully forsaken and forced to shift for themselves in a vast dark and desart place, to strive and struggle with hunger, cold, desperation, and death it self. 'Tis a patient and quiet minde (I say it again and again) gives true peace and content. So for all other things, they are as old [e] *Chremes* told us, as we use them.

Parentes, patriam, amicos, genus, cognatos, divitias,
Hæc perinde sunt ac illius animus qui ea possidet;
Qui uti scit, ei bona; qui utitur non recte, mala.

Parents, friends, fortunes, country, birth, alliance, &c. ebbe and flow with our conceit; please or displease, as we accept and construe them, or apply them to our selves. *Faber quisq; fortunæ suæ*, and in some sort I may truly say, prosperity and adversity are in our own hands. *Nemo læditur nisi à seipso*, and which *Seneca* confirms out of his judgement and experience, † *Every mans minde is stronger then fortune, and leads him to what side he will; a cause to himself each one is, of his good or bad life.* But will we, or nill we,

[b] *Si sint omnes equales, necesse est ut omnes fame pereant; quis aratro terram sulcaret, quis sementem faceret, quis plantas sereret, quis vinum exprimeret?*
[c] *Liv. l. 1.*
[d] *Lib. 3. de cons.*
† *Seneca*
† *Vide Isaacum Pontanum descript. Amsterdam. lib. 2. c. 22.*
* *Vide* Ed. Pelhams *book edit.* 1630.
[e] *Heautontim. Act. 1. Sc. 2.*
† *Epist. 98. Omni fortuna valentior ipse animus, in utramq; partem res suas ducit, beatæq; ac miseræ vitæ sibi causa est.*

338 make the worſt of it, and ſuppoſe a man in the greateſt extremity, 'tis a fortune which ſome indefinitely prefer before proſperity; of two extremes it is the beſt. *Luxuriant animi rebus plerumque ſecundis*, men in [f] proſperity forget God and themſelves, they are beſotted with their wealth, as birds with henbane: * miſerable if fortune forſake them, but more miſerable if ſhe tarry and overwhelm them: for when they come to be in great place, rich, they that were moſt temperate, ſober and diſcreet in their private fortunes, as *Nero*, *Otho Vitellius*, *Heliogabalus* (*optimi imperatores niſi imperaſſent*) degenerate on a ſudden into brute beaſts, ſo prodigious in luſt, ſuch tyrannicall oppreſſors, &c. they cannot moderate themſelves, they become monſters, odious, harpies, what not? *cum triumphos, opes, honores adepti ſunt, ad voluptatem & otium deinceps ſe convertunt*: 'twas † *Cato's note, they cannot contain.* For that cauſe belike,

> * *Eutrapilus cuicunq; nocere volebat,*
> *Veſtimenta dabat pretioſa: beatus enim jam,*
> *Cum pulchris tunicis ſumet nova conſilia & ſpes,*
> *Dormiet in lucem ſcorto, poſtponet honeſtum*
> *Officium*———
> *Eutrapilus* when he would hurt a knave,
> Gave him gay clothes and wealth to make him brave:
> Becauſe now rich he would quite change his minde,
> Keep whores, fly out, ſet honeſty behinde.

On the other ſide, in adverſity many mutter and repine, deſpair, &c. both bad I confeſs,

> [g] ——*ut calceus olim*
> *Si pede major erit, ſubvertet: ſi minor, uret.*

As a ſhoo too big or too little, one pincheth, the other ſets the foot awry, *ſed è malis minimum*. If Adverſity hath killed his thouſand, proſperity hath killed his ten thouſand: therefore Adverſity is to be preferred; [h] *hæc fræno indiget, illa ſolatio: illa fallit, hæc inſtruit*: The one deceives, the other inſtructs: the one miſerably happy, the other happily miſerable: and therefore many Philoſophers have voluntarily ſought adverſity, and ſo much commend it in their precepts. *Demetrius* in *Seneca* eſteemed it a great infelicity, that in his life time he had no misfortune, *miſerum cui nihil unquam accidiſſet adverſi*. Adverſity then is not ſo heavily to be taken, & we ought not in ſuch caſes ſo much to macerate our ſelves: there is no ſuch odds in poverty and riches. To conclude in [i] *Hieroms* words, *I will ask our magnificoes that build with marble, and beſtow a whole Manor on a thred, what difference betwixt them and* Paul *the* Ermite, *that bare old man: they drink in jewels, he in his hand: he is poor and goes to heaven, they are rich and go to hell.*

f *Fortuna quem nimium fov et ſtultum facit. Pub. Mimus.*
* *Seneca de beat. vit. cap. 14. miſeri ſi deſerantur ab ea, miſeriores ſi obruantur.*
† *Plutarch. vit. ejus.*
* *Hor. epiſt. l. 1. ep. 18.*
g *Hor.*
h *Boeth. 2.*
i *Epiſt. lib. 3. vit. Paul. Ermit. Libet eos nunc interrogare qui domus marmoribus veſtiunt, qui uno filo villarum ponunt precia, huic ſeni modo quid unquam defuit? vos gemma bibitis, ille concavis manibus naturæ ſatisfecit; ille pauper paradiſum capit, vos avaros gehenna ſuſcipiet.*

Memb. 4.

Againſt ſervitude, loſs of liberty, impriſonment, baniſhment.

SErvitude, loſs of liberty, impriſonment, are no ſuch miſeries as they are held to be: we are ſlaves and ſervants the beſt of us all: as we do reverence our maſters, ſo do our maſters their ſuperiours: Gentlemen ſerve Nobles, and Nobles ſubordinate to Kings, *Omne ſub regno graviore regnum*, Princes themſelves are Gods ſervants, *Reges in ipſos imperium eſt Jovis*. They are ſubject to their

their own lawes, and as the Kings of *China*, endure more then slavish imprisonment, to maintain their state and greatness, they never come abroad. *Alexander* was a slave to fear, *Cæsar* of pride, *Vespasian* to his mony, (*nihil enim refert, rerum sis servus an hominum.*) *Heliogabalus* to his gut, and so of the rest. Lovers are slaves to their mistresses, rich men to their gold, Courtiers generally to lust and ambition, and all slaves to our affections, as *Evangelus* well discourseth in † *Macrobius*, and * *Seneca* the Philosopher, *assiduam servitutem extremam & ineluctabilem* he calls it, a continual slavery, to be so captivated by vices; and who is free? Why then dost thou repine? *Satis est potens, Hierom* saith, *qui servire non cogitur.* Thou carriest no burdens, thou art no prisoner, no drudge, and thousands want that liberty, those pleasures which thou hast. Thou art not sick, and what wouldst thou have? But *nitimur in vetitum*, we must all eat of the forbidden fruit. Were we injoyned to go to such and such places, we would not willingly go: but being barred of our liberty, this alone torments our wandring soul that we may not go. A citizen of ours, saith [k] *Cardan*, was 60 years of age, and had never been forth of the wals of the city *Millan*; the Prince hearing of it, commanded him not to stir out: being now forbidden that which all his life he had neglected, he earnestly desired, and being denied, *dolore confectus mortem obiit*, he dyed for grief.

† *Satur.* l.11. *Alius libidini servit, alius ambitioni, omnes spei, omnes timori.*

* *Nat. lib.* 3.

k *consol. l.*5.

What I have said of servitude, I say again of imprisonment, We are all prisoners. [l] What is our life but a prison? We are all imprisoned in an Iland. The world it self to some men is a prison, our narrow seas as so many ditches, and when they have compassed the Globe of the earth, they would fain go see what is done in the Moon. In [m] *Muscovy* and many other northern parts, all over *Scandia* they are imprisoned half the year in stoves, they dare not peep out for cold. At [n] *Aden* in *Arabia* they are penned in all day long with that other extreme of heat, and keep their markets in the night. What is a ship but a prison? And so many cities are but as so many hives of Bees, Ant-hils; but that which thou abhorrest, many seek: Women keep in all winter, and most part of summer to preserve their beauties; some for love of study: *Demosthenes* shaved his beard because he would cut off all occasion from going abroad: how many Monks and Friers, Anchorites, abandon the world? *Monachus in urbe, piscis in arido.* Art in prison? Make right use of it and mortifie thy self; [o] *Where may a man contemplate better then in solitarines*s, or study more then in quietness? Many worthy men have been imprisoned all their lives, and it hath been occasion of great honour and glory to them, much publick good by their excellent meditation. * *Ptolomeus* King of *Egypt, cum viribus attenuatis infirmâ valetudine laboraret, miro discendi studio affectus, &c.* Now being taken with a grievous infirmity of body that he could not stir abroad, became *Strato's* scholler, fell hard to his book, and gave himself wholly to contemplation, and upon that occasion (as mine author adds) *pulcherimum regiæ opulentiæ monumentum, &c.* to his great honour built that renowned Library at *Alexandria*, wherein were 40000 volumes. *Severinus Boethius* never writ so elegantly as in prison, *Paul* so devoutly, for most of his Epistles were dictated in his bands: *Joseph*, saith [p] *Austin, got more credit in prison, then when he distributed corn, and was Lord of Pharoah's house.* It brings many a lewd riotous fellow home, many wandring rogues it settles,

l *O generose, quid est vita nisi carcer animi?*

m *Herbastein.*

n *Vertomannus navig. l.*2.*c.*4. *Commercia in nundinis noctu hora secunda, ob nimios qui sæviunt interdiu æstus exercent.*

o *Ubi verior contemplatio quam in solitudine? ubi studium solidius quam in quiete?*

* *Alex. ab Alex. gen dier. lib.* 2. *cap.* 2.

p *In Ps.*76. *non ita laudatur Joseph cum frumenta distribueret, ac quum carcerem habitaret.*

327 tles, that would otherwise have been like raving Tygers, ruined themselves and others.

Banishment is no grievance at all, *Omne solum forti patria, &c. & patria est ubicunque bene est*, That's a mans Country where he is well at ease. Many travel for pleasure to that City, saith *Seneca*, to which thou art banished, and what a part of the Citizens are strangers born in other places? ¶ Boethius. ¶ *Incolentibus patria*, 'tis their Country that are born in it, and they would think themselves banished to go to the place which thou leavest, and from which thou art so loth to depart. 'Tis no disparagement to be a stranger, or so irksome to be an exile. † *The rain is a stranger to the earth, rivers to the sea, Jupiter in Egypt, the Sun to us all. The Soul is an alien to the Body, a Nightingale to the ayre, a Swallow in an house, and Ganymede in heaven, an Elephant at Rome, a Phœnix in India*; and such things commonly please us best, which are most strange and come fartheſt off. Those old Hebrews esteemed the whole world *Gentiles*; the *Greeks* held all *Barbarians* but themselves; our modern *Italians* account of us as dull *Transalpines* by way of reproach, they scorn thee and thy country which thou so much admirest. Tis a childish humour to hone after home, to be discontent at that which others seek; to prefer as base *Islanders* and *Norvegians* do, their own ragged Iland before *Italy* or *Greece*, the Gardens of the world. There is a base nation in the North, saith * *Pliny*, called *Chauci*, that live amongst rocks and sands by the seaside, feed on fish, drink water: and yet these base people account themselves slaves in respect, when they come to *Rome*. *Ita est profecto* (as he concludes) *multis fortuna parcit in pœnam*, So it is, Fortune favors some to live at home, to their further punishment; tis want of judgement. All places are distant from heaven alike, the Sun shines happily as warm in one city as in another, and to a wise man there is no difference of climes: friends are everywhere to him that behaves himself well, and a Prophet is not esteemed in his own country. *Alexander, Cæsar, Trajan, Adrian*, were as so many land-leapers, now in the East, now in the West, little at home, and *Polus Venetus, Lod. Vertomannus, Pinzonus, Cadamustus, Columbus, Americus Vesputius, Vascus Gama, Drake, Candish, Oliver Adnort, Schoutien*, got all their honour by voluntary expeditions. But you say such mens travel is voluntary; we are compelled, and as malefactors must depart: yet know this of * *Plato* to be true, *ultori Deo summa cura peregrinus est*, God hath an especial care of strangers, *and when he wants friends and allies, he shall deserve better and find more favour with God and men.* Besides the pleasure of peregrination, variety of objects will make amends; and so many nobles, *Tully, Aristides, Themistocles, Theseus, Codrus, &c.* as have been banished, will give sufficient credit unto it. Read *Pet. Alcionius* his two books of this subject.

† *Philostratus in deliciis. Peregrini sunt imbres in terra & fluvii in mari. Jupiter apud Ægyptos, sol apud omnes; hospes anima in corpore, lusciniain aere, hirundo in domo, Ganymedes cœlo, &c.*

* *Lib. 16 cap. 1. Nullam frugem habent, potus ex imbre: Et hæ gentes si vincantur, &c.*

* *Lib. 5. de legibus. Cum à cognatis careat & amicis, majorem apud deos & apud homines misericordiam meretur.*

Memb. 5.

Against sorrow for death of friends or otherwise, vain fear, &c.

DEath and departure of friends are things generally grievous, r *Omnium quæ in humana vita contingunt, luctus atque mors sunt acerbissima*, the most austere and bitter accidents that can happen to a man in this life, *in æternum valedicere*, to part for ever, to forsake the world and all our friends, 'tis *ultimum terribilium*, the last and the greatest terrour, most irkesome and troublesome unto

r *Cardan. de consol. lib. 2.*

unto us. † *Homo toties moritur, quoties amittit suos.* And though we hope for a better life, eternall happinesse, after these painfull and miserable daies, yet we cannot compose our selves willingly to dye; the remembrance of it is most grievous unto us, especially to such who are fortunate and rich: they start at the name of death, as an horse at a rotten post. Say what you can of that other world, with [f] *Metezuma* that *Indian* Prince, *Bonum est esse hîc*, they had rather be here. Nay many generous spirits, and grave staid men otherwise, are so tender in this, that at the loss of a dear friend they will cry out, roare, and tear their hair, lamenting some months after, houling *O Hone*, as those *Irish* women, and [t] *Greeks* at their graves, commit many undecent actions, and almost go besides themselves. My dear father, my sweet husband, mine only brother's dead, to whom shall I make my moan? *O me miserum!*

Quis dabit in lachrymas fontem, &c.

What shall I do?

[u] *Sed totum hoc studium luctu fraterna mihi mors*
Abstulit, hei misero frater adempte mihi!

My brothers death my study hath undone,
Woe's me, alas my brother he is gone!

Mezentius would not live after his son:

[x] *Nunc vivo, nec adhuc homines lucemq; relinquo,*
Sed linquam——

And *Pompey's* wife cryed out at the news of her husbands death,

[y] *Turpe mori post te solo non posse dolore,*
Violenta luctu & nescia tolerandi,

as † *Tacitus* of *Agrippina*, not able to moderate her passions. So when she heard her son was slain, she abruptly broke off her work, changed countenance and colour, tore her hair, and fell a roaring down right,

——subitus miseræ color ossa reliquit,
Excussi manibus radii, revolutaque pensa:
Evolat infelix & fœmineo ululatu
Scissa comam——

Another would needs run upon the swords poin after *Euryalus* departure,

[z] *Figite me, si qua est pietas, in me omnia tela*
Conjicite ô Rutili;——

O let me dye, some good man or other make an end of me. How did *Achilles* take on for *Patroclus* departure? A black cloud of sorrows overshadowed him, saith *Homer*. *Iacob* rent his clothes, put sack-cloth about his loines, sorrowed for his son a long season, and could not be comforted, but would needs go down into the grave unto his son, *Gen.* 37. 37. Many years after, the remembrance of such friends, of such accidents, is most grievous unto us, to see or hear of it, though it concern not our selves but others. *Scaliger* saith of himself, that he never read *Socrates* death, in *Plato's Phædon*, but he wept: [a] *Austin* shed tears when he red the destruction of *Troy*. But howsoever this passion of sorrow be violent, bitter, and seizeth familiarly on wise, valiant, discreet men, yet it may surely be withstood, it may be diverted. For what is there in this life, that it should be so dear unto us? or that we should so much deplore the departure of a friend? The greatest pleasures are common society, to enjoy one anothers presence,

† *Seneca.*

f *Benzo.*

t *Summo mane ululatum oriuntur, pectora percutientes, &c. miserabile spectaculum exhibentes. Ortelius in Græcia.*

u *Catullus.*

x *Virgil.*

y *Lucan.*

† 3 *Annal.*

z *Virg. Æn. 10.*

a *Confess. l. 1.*

342 presence, feasting, hawking, hunting, brooks, woods, hils, musick, dancing, &c. all this is but vanity and losse of time, as I have sufficiently declared.

† *Juvenalis.*

——† *dum bibimus, dum serta, unguenta, puellas*
Poscimus, obrepit non intellecta senectus.
Whilst we drink, prank our selves, with wenches dally,
Old age upon's at unawares doth sally.

As *Alchymists* spend that small modicum they have to get gold, and never finde it, we lose and neglect eternity, for a little momentany pleasure which we cannot enjoy, nor shall ever attain to in this life. We abhor death, pain, and grief, all, and yet we will do nothing of that which should vindicate us from, but rather voluntarily thrust our selves upon it. [b] *The lascivious prefers his whore before his life, or good estate; an angry man his revenge; a parasite his gut; ambitious, honours; covetous, wealth; a thief his booty; a souldier his spoyle; we abhor diseases, and yet we pull them upon us.* We are never better or freer from cares then when we sleep, and yet, which we so much avoid and lament, death is but a perpetuall sleep, and why should it as * *Epicurus* argues, so much affrigh us? *When we are, death is not: but when death is, then we are not*: our life is tedious and troublesome unto him that lives best; † *'tis a misery to be born, a pain to live, a trouble to dye*; death makes an end of our miseries, and yet we cannot consider of it; a little before * *Socrates* drank his potion of *Cicuta*, he bid the Citizens of *Athens* cheerfully farewell, and concluded his speech with this short sentence; *My time is now come to be gone, I to my death, you to live on; but which of these is best, God alone knows.* For there is no pleasure here but sorrow is annexed to it, repentance follows it. [c] *If I feed liberally, I am likely sick or surfeit; If I live sparingly, my hunger and thirst is not allayed; I am well neither full nor fasting; If I live honest, I burn in lust;* If I take my pleasure, I tire and starve my self, and do injury to my body and soul. † *Of so small a quantity of mirth, how much sorrow? after so little pleasure, how great misery?* 'Tis both waies troublesome to me, to rise and go to bed, to eat and provide my meat; cares and contentions attend me all day long, fears and suspicions all my life. I am discontented, and why should I desire so much to live? But an happy death will make an end of all our woes and miseries; *Omnibus una meis certa medela malis*;

Why shouldst not thou then say with old *Simeon* since thou art so well affected, *Lord, now let thy servant depart in peace*: or with *Paul*, *I desire to be dissolved, and to be with Christ? Beata mors quæ ad beatam vitam aditum aperit*, tis a blessed houre that leads us to a [d] blessed life; and blessed are they that dye in the Lord. But life is sweet, and death is not so terrible in it self as the concomitants of it, a loathsome disease, pain, horrour, &c. and many times the manner of it, to be hanged, to be broken on the wheel, to be burned alive. † *Servetus* the heretick, that suffered in *Geneva*, when he was brought to the stake, and saw the executioner come with fire in his hand, *homo viso igne tam horrendum exclamavit, ut universum populum perterrefecerit*, roared so loud, that he terrified the people. An old *Stoick* would have scorned this. It troubles some to be unburied, or so:

b *Amator sceptum vitæ præponit, iracundus vindictam, parasitus gulam, ambitiosus honores, avarus opes, miles rapinam, fur prædam; morbos odimus & accersimus. Card.*

* *Seneca; quum nos sumus mors non adest; cum vero mors adest, tum nos non sumus.*

† *Bernard. c.3. med. nasci miserum, vivere pœna, angustia mori.*

* *Plato Apol. Socratis. Sed jam hora est hinc abire, &c.*

c *Comedi ad satietatem, gravitas me offendit; parcius edi, non est expletum desiderium; venereas delicias sequor, hinc morbus, lassitudo, &c.*

† *Bern. c.3. med. de tantilla lætitia, quanta tristitia; posti tantam voluptatem quam gravis miseria?*

d *Est enim mors piorum felix transitus de labore ad refrigerium, de expectatione ad præmium, de agone ad bravium.*

† *Vaticanus vita ejus.*

——* *non*

——* *non te optima mater*
Condet humi, patriove onerabit membra sepulchro;
Alitibus linguere feris, & gurgite mersum
Vnda feret, piscesq; impasti vulnera lambent:
Thy gentle parents shall not bury thee,
Amongst thine Ancestors entomb'd to be,
But feral fowle thy carcass shall devoure,
Or drowned corps hungry fish maws shall scoure.

As *Socrates* told *Crito*, it concerns me not what is done with me when I am dead; *Facilis jactura sepulchri*: I care not so long as I feel it not; let them set mine head on the pike of *Tenariffa*, and my quarters in the foure parts of the world, ——*pascam licet in cruce corvos*, let Wolves or Bears devoure me;

——e *Cælo tegitur qui non habet urnam*, e Luc.

The Canopy of heaven covers him that hath no tomb. So likewise for our friends, why should their departure so much trouble us? They are better as we hope, and for what then doest thou lament, as those do whom *Paul* taxed in his time, 1 *Thes.* 4. 13. *that have no hope?* Tis fit there should be some solemnity. † *Sed sepelire decet defunctum, pectore forti,*
Constantes, unumq; diem fletui indulgentes. † Il. 9. Homer.

Iobs friends said not a word to him the first seven daies, but let sorrow and discontent take their course, themselves sitting sad and silent by him. When *Jupiter* himself wept for *Sarpedon*, what else did the poet insinuate, but that some sorrow is good.

* *Quis matrem nisi mentis inops in funere nati*
Flere vetat? —— who can blame a tender mother if she weep for her children? Beside as †*Puutarch* holds, tis not in our power not to lament, *Indolentia non cuivis contingit*, it takes away mercy and pitty, not to be sad; 'tis a natural passion to weep for our friends, an irresistible passion to lament and grieve. *I know not how* (saith *Seneca*) *but sometimes tis good to be miserable in misery: and for the most part all grief evacuates it self by teares,* ——f *est quædam flere voluptas,*
Expletur lachrymis egeriturq; dolor:
yet after a dayes mourning or two, comfort thy self for thy heavines, Eccles. 38. 17. † *Non decet defunctum ignavo quæstu prosequi*; twas *Germanicus* advice of old, that we should not dwell too long upon our passions, to be desperately sad, immoderate grievers, to let them tyrannize, there's *indolentiæ ars*, a *medium* to be kept: we do not (saith* *Austin*) forbid men to grieve, but to grieve overmuch. *I forbid not a man to be angry, but I ask for what cause he is so? Not to be sad, but why is he sad? Not to fear, but wherefore is he afraid?* I require a moderation as well as a just reason. † The *Romans* and most civil Commonwealths have set a time to such solemnities, they must not mourn after a set day, *or if in a family a child be born, a daughter or son married, some state or honour be conferred, a brother be redeemed from his bands, a friend from his enemies*, or the like, they must lament no more. And tis fit it should be so; to what end is all their funeral pomp, complaints and tears? When *Socrates* was dying, his friends *Apollodorus* and *Crito* with some others, were weeping by him, which he perceiving, asked them what they meant: g *for that very cause he put all the women out of the roome, upon which*

* *Ovid.*
† *Consol. ad Apolon. non est libertate nostra positum non dolere, misericordiam abolet, &c.*
f *Ovid. 4 Trist.*
† *Tacitus lib. 4.*
* *Lib. 9 cap. 9. de civitate Dei: Non quæro cum irascatur sed cur, non utrum sit tristis sed unde, non utrum timeat sed quid timeat.*
† *Festus verbo minuitur. Luctui dies indicebatur cum liberi nascantur, cum frater abit, amicus ab hospite captivus domum redeat, puella desponsetur.*
g *Ob hanc causam mulieres ablegâram ne talia facerent; nos hæc audientes erubuimus & destitimus a lachrymis.*

which words of his they were abashed, and ceased from their tears. *Lodovicus Cortesius*, a rich Lawyer of *Padua* (as † *Bernardinus Scardeonius* relates) commanded by his last will, & a great mulct if otherwise to his heir, that no funeral should be kept for him, no man should lament: But as at a wedding, musick and minstrels to be provided; and instead of black mourners he took order, * *that twelve virgins clad in green should carry him to the Church.* His will and testament was accordingly perfomed, and he buried in S. *Sophies* Church. [h] *Tully* was much grieved for his daughter *Tulliola's* death at first, until such time that he had confirmed his mind with some Philosophical precepts, [i] *then he began to triumph over fortune and grief, and for her reception into heaven to be much more joyed then before he was troubled for her loss.* If an heathen man could so fortifie himself from Philosophy, what shall a Christian from Divinity? Why doest thou so macerate thy selfe? 'Tis an inevitable chance, the first statute in *Magna Charta*, an everlasting Act of Parliament, all must † die.

[k] *Constat æternâ positumq; lege est,*
Vt constet genitum nihil.

It cannot be revoked, we are all mortal, and these all-commanding gods and princes *die like men*: †—— *involvit humile pariter & celsum caput, æquatque summis infima. O weak condition of humane estate,* *Sylvius* exclaims: [l] *Ladislaus* King of *Bohemia* 18 yeeres of age, in the flower of his youth, so potent, rich, fortunate and happy, in the midst of all his friends, amongst so many [m] Physicians, now ready to be [n] married, in 36 houres sickned and died. We must so be gone sooner or later all, and as *Calliopeius* in the Comedy took his leave of his Spectators and Auditors,

Vos valete & plaudite, Calliopeius recensui.

must we bid the world farewel, (*Exit Calliopeius*) and having now plaid our parts, for ever be gone. Tombs and monuments have the like fate, *data sunt ipsis quoque fata sepulchris*, kingdomes, provinces, towns, and cities have their periods, and are consumed. In those flourishing times of *Troy*, *Mycenæ* was the fairest city in *Greece*, *Græciæ cunctæ imperitabat*, but it alas, and that * *Assyrian Ninive are quite overthrown*: The like fate hath that *Egyptian* and *Bœotian Thebes*, *Delos*, *commune Græciæ conciliabulum*, the common councel-house of *Greece*, † and *Babylon* the greatest city that ever the sun shone on, hath now nothing but walls, and rubbish left.

* *Quid Pandioniæ restat nisi nomen Athenæ?*

Thus † *Pausanias* complained in his times. And where is *Troy* it self now, *Persepolis*, *Carthage*, *Cizicum*, *Sparta*, *Argos*, and all those *Grecian* cities? *Syracuse* and *Agrigentum*, the fairest towns in *Sicily*, which had sometimes 700000 inhabitants, are now decayed: the names of *Hieron*, *Empedocles*, *&c.* of those mighty numbers of people, only left. One *Anacharsis* is remembred amongst the *Scythians*; the world it self must have an end; And every part of it. *Cæteræ igitur urbes sunt mortales*, as *Peter* † *Gillius* concludes of *Constantinople*, *hæc sane quamdiu erunt homines, futura mihi videtur immortalis*; but tis not so: nor site, nor strength, nor Sea nor land can vindicate a city, but it and all must vanish at last. And as to a traveller great mountains seem plains afar off, at last are not discerned at all; cities, men, monuments decay.

† *Lib.1.class.8. de clarisiuris-consultis Patavinis.*

* *12. Innuptæ puellæ amictæ viridibus pannis, &c.*

h *Lib. de consol.*

i *Præceptis philosophiæ confirmatus adversus omnem fortunæ vim, & te consecratâ in cœlum, receptâ, tantâ affectus lætitia sum ac voluptate, quantam animo capere possum, ac exultare plane mihi videor, victorq; de omni dolore & fortuna triumphare.*

† *Vt lignum uri natum, arista secari, sic homines mori.*

k *Boeth. lib.2. met.3.*

† *Boeth.*

l *Nic. Henisel. Breslagr. fol.47.*

m Twenty then present.

n To *Magdalen* the daughter of *Charles* the seventh of *France.*

Obeunt noctesque dies, &c.

* *Assyriorum regio funditus deleta.*

† *Omnium quot unquam Sol aspexit urbium maxima.*

* *Ovid.*

† *Arcad. lib.8.*

† *Præfat. Topogr. Constantinop.*

——— *nec solidis prodest sua machina terris,* the names are only left, those at length forgotten, and are involved in perpetual night. [o] *Returning out of Asia, when I sailed from Ægina toward Megara, I began* (saith *Servius Sulspitius* in a consolatory Epistle of his to *Tully*) *to view the country round about.* Ægina *was behind me,* Megara *before,* Pyræus *on the right hand,* Corinth *on the left, what flourishing towns heretofore, now prostrate and overwhelmed before mine eyes? I began to think with my self, Alas, why are we men so much disquieted with the departure of a friend, whose life is much shorter?* [p] *When so many goodly cities lye buried before us. Remember O* Servius *thou art a man; and with that I was much confirmed, and corrected my self.* Correct then likewise, & comfort thy self in this, that we must necessarily dye, and all dye, that we shall rise again: as *Tully* held; *Iucundiorq; multò congressus noster futurus, quam insuavis & acerbus digressus,* Our second meeting shall be much more pleasant, then our departure was grievous.

I but he was my most dear and loving friend, my sole friend,

† *Quis desiderio sit pudor aut modus*
Tam chari capitis? — *And who can blame my woe?*

Thou mayst be ashamed, I say with [q] *Seneca*, to confess it, *in such a* [r] *tempest as this to have but one anchor,* go seek another: and for his part thou dost him great injury to desire his longer life. [s] *Wilt thou have him crazed and sickly still,* like a tired traveller that comes weary to his Inne, begin his journey afresh, *or to be freed from his miseries? thou hast more need rejoyce that he is gone.* Another complains of a most sweet wife, a young wife, *Nondum sustulerat flavum Proserpina crinem,* such a wife as no mortal man ever had, so good a wife, but she is now dead and gone, *lethæoque jacet condita sarcophago.* I reply to him in *Seneca's* words, if such a woman at least ever was to be had, [t] *He did either so find or make her; if he found her, he may as happily find another;* if he made her, as *Critobulus* in *Xenophon* did by his, he may as good cheap inform another, *& bona tam sequitur, quam bona prima fuit;* he need not dispair, so long as the same master is to be had. But was she good? Had she been so tryed peradventure as that *Ephesian* widow in *Petronius*, by some swaggering souldier, she might not have held out. Many a man would have been willingly rid of his: before thou wast bound, now thou art free; [u] *and 'tis but a folly to love thy fetters though they be of gold.* Come into a third place, you shall have an aged father sighing for a sonne, a pretty childe;

† *Impube pectus quale vel impia*
Molliret Thracum pectora.

——— He now lyes asleep,
Would make an impious Thracian weep.

Or some fine daughter that dyed young, *Nondum experta novi gaudia prima tori.* Or a forlorn son for his deceased father. But why? *Prior exiit, prior intravit,* he came first, and he must go first. * *Tu frustra pius, heu, &c.* What wouldst thou have the laws of nature altered, and him to live alwayes? *Julius Cæsar, Augustus, Alcibiades, Galen, Aristotle,* lost their fathers young. And why on the other side shouldst thou so heavily take the death of thy little son?

o *Epist. Tull. lib. 3.*

p *Quum tot oppidorum cadavera ante oculos projecta jacent.*

† *Hor. lib. 1. Od. 24.*

q *De remed. fortuit.*

r *Erubesce tanta tempestate quod ad unam anchoram stabas.*

s *Vis ægrum, & morbidum, fitibundum — gaude potius quod his malis liberatus sit.*

t *Uxorem bonam aut invenisti, aut sic fecisti; si inveneris, aliam habere te posse ex hoc intelligamus: si feceris, bene speres, saltus est artifex.*

u *Stulti est compedes licet aureas amare.*

† *Hor.*

* *Hor. lib. 2. Od 24.*

* *Num quia nec fato, meritâ nec morte peribat,*
Sed miser ante diem — he died before his time perhaps, not yet come to the solstice of his age, yet, was he not mortal? Hear that divine * *Epictetus*, *If thou covet thy wife, friends, children should live alwayes, thou art a fool.* He was a fine child indeed, *dignus Apollineis lachrymis*, a sweet, a loving, a fair, a witty child, of great hope, another *Eteoneus*, whom *Pindarus* the Poet, and *Aristides* the Rhetorician so much lament; but who can tell whether he would have been an honest man? He might have proved a thief, a rogue, a spendthrift, a disobedient son, vexed and galled thee more then all the world beside, he might have wrangled with thee and disagreed, or with his brothers, as *Eteocles* and *Polynices*, and broke thy heart; he is now gone to eternity as another *Ganymede* in the [x] flower of his youth, *as if he had risen*, saith [y] *Plutarch*, *from the midst of a feast*, before he was drunk, *the longer he had lived, the worse he would have been, & quo vita longior* (*Ambrose* thinks) *culpa numerosior*, more sinful, more to answer he would have had. If he was naught, thou mayst be glad he is gone; if good, be glad thou hadst such a son. Or art thou sure he was good? It may be he was an hypocrite as many are, and howsoever he spake thee fair, peradventure he prayed amongst the rest that *Icaro Menippus* heard at *Jupiters* whispering place in *Lucian*, for his fathers death, because he now kept him short, he was to inherit much goods, and many fair Manors after his decease. Or put case he was very good, suppose the best, may not thy dead son expostulate with thee, as he did in the same [z] *Lucian*, *Why dost thou lament my death, or call me miserable that am much more happy then thy self? what misfortune is befaln me? Is it because I am not bald, crooked, old, rotten, as thou art? What have I lost, some of your good chear, gay cloths, musick, singing, dancing, kissing, merry meetings*, thalami lubentias, *&c. is that it? Is it not much better not to hunger at all then to eat: not to thirst then to drink to satisfie thirst: not to be cold then to put on cloths to drive away cold? You had more need rejoyce that I am freed from diseases, agues, cares, anxieties, livor, love, covetousness, hatred, envy, malice, that I fear no more thieves, tyrants, enemies as you do.*

† *Id cinerem & manes credis curare sepultos?*

Do they concern us at all, think you, when we are once dead? Condole not others then overmuch, wish not or fear thine death.

* *Summum nec optes diem nec metuas*; 'tis to no purpose.
Excessi è vitæ ærumnis facilisq; lubensq;,
Ne pejora ipsâ morte dehinc videam,
I left this irksome life with all mine heart,
Lest worse then death should happen to my part.

† Cardinal *Brundusinus* caused this Epitaph in *Rome* to be inscribed on his tomb, to shew his willingness to dye, and taxe those that were so loth to depart. Weep and howl no more then, 'tis to small purpose; and as *Tully* adviseth us in the like case, *Non quos amisimus, sed quantum lugere par sit cogitemus*: Think what we do, not whom we have lost. So *David* did, 2 *Sam.* 22. *While the child was yet alive, I fasted and wept, but being now dead, why should I fast? Can I bring him again? I shall go to him, but he cannot return*

* *Virg.* 4. *Æn.*
* *Cap.* 19. *Si id studes ut uxor, amici, liberi perpetuo vivant, stultus es.*
x *Deus quos diligit juvenes rapit, Menan.*
y *Consol. ad Apol. Apollonius filius tuus in flore decessit, ante nos ad æternitatem digressus, tanquam è convivio abiens, priusquam in errorem aliquem è temulentiâ incideret, quales in longâ senectâ accidere solent.*
z *Tom.* 1. *Tract. de luctu. Quid me mortuum miserum vocas, qui te sum multo felicior? aut quid accrbi mihi putas contigisse? an quia non sum malus senex, ut tu facie rugosus, incurvus, &c.*
O demens, quid tibi videtur in vita boni? nimirum amicitias, cœnas, &c.
Longe melius non esurire quam edere; non sitire, &c. Gaude potius quod morbos & febres effugerim, angorem animi, &c.
Ejulatus quid prodest, quid lachrymæ, &c.
† *Virgil.*
* *Hor.*
† *Chytreus deliciis Europæ.*

return to me. He that doth otherwise is an intemperate, a weak, a silly, and undiscreet man. Though *Aristotle* deny any part of intemperance to be conversant about sorrow, I am of *Seneca's* mind, *he that is wise is temperate, and he that is temperate is constant, free from passion, and he that is such a one, is without sorrow:* as all wise men should be. The [a] *Thracians* wept still when a child was born, feasted and made mirth when any man was buried: and so should we rather be glad for such as die well, that they are so happily freed from the miseries of this life. When *Eteoneus* that noble young Greek was so generally lamented by his friends, *Pindarus* the Poet faines some god saying, *Silete homines, non enim miser est, &c.* be quiet good folks, this young man is not so miserable as you think; he is neither gone to *Styx* nor *Acheron, sed glorioſus & senii expers heros*, he lives for ever in the *Elisian* fields. He now enjoyes that happinesse, which your great Kings so earnestly seek, and wears that garland for which ye contend. If our present weakness is such, we cannot moderate our passions in this behalf, we must divert them by all means, by doing something else, thinking of another subject. The *Italians* most part sleep away care and grief, if it unseasonably seise upon them, *Danes, Dutchmen, Polanders* and *Bohemians* drink it down, our country men go to playes: doe something or other, let it not transpose thee, or by [b] *premeditation make such accidents familiar*, as *Ulysses* that wept for his dog, but not for his wife, *quòd paratus esset animo obfirmato*, (*Plut. de anim. tranq.*) accustome thy self, and harden before hand by seeing other mens calamities, and applying them to thy present estate: *Prævisum est levius quod fuit ante malum.*

I will conclude with † *Epictetus, If thou lovest a pot, remember 'tis but a pot thou lovest, and thou wilt not be troubled when 'tis broken: If thou lovest a son or wife, remember they were mortall, and thou wilt not be so impatient.* And for false fears and all other fortuite inconveniences, mischances, calamities, to resist and prepare our selves, not to faint is best; * *Stultum est timere quod vitari non potest*, 'tis a folly to fear that which cannot be avoided, or to be discouraged at all.

[c] *Nam quisquis trepidus pavet vel optat,*
Abjecit clypeum, locoq; motus
Nectit quâ valeat trahi catenam.

For he that so faints or fears, and yeelds to his passion, flings away his own weapons, makes a cord to bind himself, and puls a beam upon his own head.

a *Sardus de mor. gen.*

* *Epist. 85.*

b *Præmeditatione facilem reddere quemq; casum. Plutarchus consolatione ad Apollonium. Assuefacere nos casibus debemus. Tull. lib. 3. Tusculan. quæst.*

† *Cap. 8. Si ollam diligas, memento te ollam diligere, non perturbaberis eâ confractâ; si filium aut uxorem, memento hominem à te diligi, &c.*

* *Seneca.*

c *Boeth. lib. 1. pros. 4.*

Memb. 6.

Against Envie, Livor, Emulation, Hatred, Ambition, Self-love, and all other affections.

Against those other [d] passions & affections, there is no better remedy, then as Mariners when they go to Sea, provide all things necessary to resist a tempest; to furnish our selves with Philosophicall & Divine precepts, other mens examples, † *Periculum ex aliis facere, sibi quod ex usu siet:* To balance our hearts with love, charity, meekness, patience, and counterpoise those irregular motions of envie, livor, spleen, hatred, with their opposite vertues, as we bend a crooked staffe another way, to oppose † *sufferance to labour, patience to*

d *Qui invidiam ferre non potest, ferre contemptum cogitur.*

† *Ter. Heaut.*

reproach, bounty to covetousnes, fortitude to pusillanimity, meekness to anger, humility to pride, to examine our selves for what cause we are so much disquieted, on what ground, what occasion, is it just or fained? And then either to pacifie our selves by reason, to divert by some other object, contrary passion, or premeditation. † *Meditari secum oportet quo pacto adversam ærumnam ferat, Pericla, damna, exilia peregrè rediens semper cogitet, Aut filii peccatum, aut uxoris mortem, aut morbum filiæ, communia esse hæc: fieri posse, ut ne quid animo sit novum.* To make them familiar, even all kinde of calamities, that when they happen, they may be lesse troublesome unto us. *In secundis meditare, quo pacto feras adversa*; or out of mature judgement to avoid the effect, or disannull the cause, as they do that are troubled with toothach, pull them quite out.

† *Epictetus c. 14. Si labor objectus fuerit tolerantiæ, convicium patientiæ, &c. si ita consueveris, vitiis non obtemperabis.*

† *Ter Phor.*

† *Ut vivat castor, sibi testes amputat ipse*;
Tu quoque siqua nocent, abjice, tutus eris.

† *Alciat. Embl.*

The *Beaver* bites off's stones to save the rest:
Do thou the like with that thou art oppresst.

Or as they that play at wasters, exercise themselves by a few cudgels how to avoid an enemies blows: let us arm our selves against all such violent incursions, which may invade our minds. A little experience and practice will inure us to it; *vetula vulpes,* as the proverb saith, *laqueo haud capitur,* an old Fox is not so easily taken in a snare: an old souldier in the world me thinkes should nor be disquieted, but ready to receive all fortunes, encounters, and with that resolute Captain, come what may come, to make answer,

* *Virg. Æn.*

——— * *non ulla laborum*
O virgo nova mî facies inopinaque surgit,
Omnia percepi atq; animo mecum ante peregi.
No labour comes at unwares to me,
For I have long before cast what may be.
—— *non hoc primum mea pectora vulnus*
Senserunt, graviora tuli ———

The Commonwealth of † *Venice,* in their Armory have this inscription, *Happy is that citie which in time of peace thinks of war,* a fit Motto for every mans private house; happy is the man that provides for a future assault. But many times we complain, repine and mutter without a cause, we give way to passions, we may resist, and will not. *Socrates* was bad by nature, envious, as he confessed to *Zopirus* the Physiognomer, accusing him of it, froward and lascivious: but as he was *Socrates,* he did correct and amend himself. Thou art malicious, envious, covetous, impatient, no doubt, & lascivious, yet as thou art a Christian correct & moderate thy self. 'Tis something I confesse, and able to move any man, to see himself contemned, obscure, neglected, disgraced, undervalued, [d] *left behind,* some cannot endure it, no not constant *Lipsius,* a man discreet otherwise, yet too weak and passionate in this, as his words expresse, [e] *collegas olim, quos ego sine fremitu non intueor, nuper terræ filios, nunc Mæcenates & Agrippas habeo,— summo jam monte potitos.* But he was much too blame for it; to a wise staid man this is nothing, we cannot all be honoured and rich, all *Cæsars*; if we will be content, our present state is good; and in some mens opinion to be preferred. Let them go on, get wealth, offices, titles, honours, preferments, and what they will themselves, by chance, fraud, impostur, simony, and in-

† *Nat. Chytræus deliciis Europæ. Felix civitas quæ tempore pacis de bello cogitat.*

d *Occupet extremum scabies; mihi turpe relinqui est. Hor.*

e *Lipsius epist. quæst. l. 1. ep 7.*

indirect means, as too many do, by bibery, flattery, and parasiticall insinuation, by impudence, and time-serving, let them climb up to advancement in despite of vertue, let them *go before, crosse me on every side,* [f] *me non offendunt modo non in oculos incurrant*, as he said, correcting his former errour, they do not offend me, so long as they run not into mine eyes. I am inglorious and poor, *compositâ paupertate*, but I live secure and quiet: they are dignified, have great means, pompe and state, they are glorious; but what have they with it? [g] *Envie, trouble, anxiety, as much labour to maintain their place with credit, as to get it at first.* I am contended with my fortunes, *spectator è longinquo*, and love *Neptunum procul à terrâ spectare furentem*: he is ambitious, and not satisfied with his: *but what* [h] *gets he by it? to have all his life laid open, his reproaches seen; not one of a thousand but he hath done more worthy of dispraise and animadversion, then commendation; no better means to help this then to be private.* Let them run, ride, strive as so many fishes for a crum, scrape, climb, catch, snach, cozen, collogue, temporize and fleire, take all amongst them, wealth, honour, [i] and get what they can, it offends me not: ——[k] *me mea tellus*

Lare secreto tutoq; tegat, —I am well pleased with my fortunes,

——[l] *Vivo & regno simul ista relinquens.* I have learned *in what state soever I am therewith to be contented, Philip.* 1. 11. Come what can come, I am prepared, *Nave ferar magna an parva, ferar unus & idem.* I am the same. I was once so mad to bussell abroad, and seek about for preferment, tyre my self, and trouble all my friends, *sed nihil labor tantus profecit; nam dum alios amicorum mors avocat, aliis ignotus sum, his invisus, alii largè promittunt, intercedunt illi mecum soliciti, hi vanâ spe lactant; dum alios ambio, hos capto, illis innotesco, ætas perit, anni defluunt, amici fatigantur, ego deferor, & jam, mundi tædus, humanæq; satur infidelitatis acquiesco.* And so I say still; although I may not deny, but that I have had some † bountifull patrons, and noble benefactors, *ne sim interim ingratus*, and I do thankfully acknowledge it, I have received some kindness, *quod Deus illis beneficium rependat, si non pro votis, fortasse pro meritis*, more peradventure then I deserve, though not to my desire, more of them then I did expect, yet not of others to my desert; neither am I ambitious or covetous, all this while, or a *Suffenus* to my self; what I have said, without prejudice or alteration shall stand. And now as a mired horse that struggles at first with all his might and main to get out, but when he sees no remedy, that his beating will not serve, lies still, I have laboured in vain, rest satisfied, and if I may usurpe that of † *Prudentius*,

Inveni portum; spes & fortuna valete,
Nil mihi vobiscum, ludite nunc alios.

Mine haven's found, fortune and hope adieu,
Mock others now, for I have done with you.

f *Lipsius epist. lib. 1. epist. 7.*

g *Gloria comitem habet invidiam, parionere premitur retinendo ac acquirendo.*

h *Quid aliud ambitiosus sibi parat quam ut probra ejus pateant? nemo vivens qui non habet in vitâ plura vituperatione quam laude digna; his malis non melius occurritur, quam si bene latueris.*

i *Et omnes fama per urbes garrula laudet.*

k *Sen. Her. fur.*

l *Hor.*

† The right honourable Lady *Francis* Countesse Dowager of *Exeter*. The Lord *Berkley*.

† *Distichon ejus in militem Christianum è Græco.* Engraven on the tomb of *Fr. Puccius* the *Florentine* in *Rome. Chytreus in deliciis.*

MEMB.

Against Repulse, Abuses, Injuries, Contempts, Disgraces, Contumelies, Slanders, Scoffes, &c.

Repulse.

I May not yet conclude, think to appease passions, or quiet the minde till such time as I have likewise removed some other of their more eminent and ordinary causes, which produce so grievous tortures and discontents: to divert all I cannot hope; to point alone at some few of the chiefest, is that which I aime at.

Repulse and *disgrace* are two main causes of discontent, but to an understanding man not so hardly to be taken. *Cæsar* himself hath been denied, [m] and when two stand equall in fortune, birth, and all other qualties alike, one of necessitie must lose. Why shouldst thou take it so grievously? It hath been a familiar thing for thee thy self to deny others. If every man might have what he would, we should all be deified, Emperours, Kings, Princes; if whatsoever vain hope suggests, unsatiable appetite affects, our prepposterous judgement thinks fit were granted, we should have another *Chaos* in an instant, a meer confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices, are not alwayes given by desert or worth, but for love, affinitie, friendship, affection, [n] great mens letters, or as commonly they are bought and sold. * *Honours in court are bestowed not according to mens vertues and good conditions* (as an old courtier observes) *but as every man hath means, or more potent friends, so he is preferred.* With us in *France* († for so their own countrey man relates) *most part the matter is carried by favour and grace; he that can get a great man to be his mediatour, runnes away with all the preferment. Indignissimus plerumque præfertur, Vatinius Catoni, illaudatus laudatissimo;*

——servi dominantur; aselli
Ornantur phaleris, dephalerantur equi.

An illiterate fool sits in a mans seat, and the common people hold him learned, grave and wise: *One professeth* (* *Cardan* well notes) *for a thousand Crownes, but he deserves not ten, when as he that deserves a thousand cannot get ten. Solarium non dat multis salem.* As good horses draw in carts, as coaches. And oftentimes, which *Machiavel* seconds, † *Principes non sunt qui ob insignem virtutem principatu digni sunt*, he that is most worthy wants imployment; he that hath skill to be a pilot wants a ship, and he that could govern a Commonwealth, a world it self, a King in conceit, wants means to exercise his worth, hath not a poor office to manage. And yet all this while he is a better man that is fit to reign, *etsi careat regno*, though he want a kingdome, † *then he that hath one, and knows not how to rule it*; a Lion serves not alwayes his keeper, but oftentimes the keeper the Lion, and as * *Polydore Virgil* hath it, *multi reges ut pupilli ob insciti am non regunt sed reguntur. Hieron* of *Syracuse* was a brave King, but wanted a Kingdom; *Perseus* of *Macedon* had nothing of a King, but the bare name and title, for he could not govern it: so great places are often ill bestowed, worthy persons unrespected. Many times too the servants have more means then the masters whom they serve, which † *Epictetus* counts an eye-sore and inconvenient. But who can help it? It is an

m *Pæderatus in 300 Lacedæmoniorum numerum non electus risit, gratulari se dicens civitatem habere 300 cives se meliores.*

n Kissing goes by favour.

* *Æneas Syl. de miser. curial. Dantur honores in curiis non secundum honores & virtutes, sed ut quisq; ditior est atq; potentior, eò magis honoratur.*

† *Sesellius lib. 2 de repub. Gallorum. Favore apud nos & gratia plerumque res agitur; & qui commodum aliquem nacti sunt intercessorem, aditum fere habent ad omnes præfecturas.*

* *Imperitus periti munus occupat. & sic apud vulgus habetur. Ille profitetur mille coronatis, cum nec decem mereatur; alius è diverso nihile dignus, vix decem consequi potest.*

† *Epist. dedic. disput Zeubbeo Bondemontio, & Cosmo Rucelaio.*

† *Quum is qui regnat, & regnandi sit imperitus.*

* *Lib. 22. hist.*

† *Ministri locupletiores sunt iis quibus ministratur.*

an ordinary thing in these dayes to see a base impudent asse, illiterate, unworthy, unsufficient, to be preferred before his betters, because he can put himself forward, because he looks big, can busle in the world, hath a fair outside, can temporize, collogue, insinuate, or hath good store of friends and mony, whereas a more discreet, modest, and better deserving man shall lie hid or have a repulse. 'Twas so of old, and ever will be, and which *Tiresias* advised *Ulysses* in the † Poet, 351

† *Hor. lib. 2. Sat. 5.*

——— *Accipe quâ ratione queas ditescere, &c.*

is still in use; lie, flatter and dissemble: If not, as he concludes,

——*Ergo pauper eris*, then go like a begger as thou art. *Erasmus*, *Melancthon*, *Lipsius*, *Budæus*, *Cardan*, liv'd and died poor. *Gesner* was a silly old man, *baculo innixus*, amongst all those huffing Cardinals, swelling Bishops that flourished in his time, and rode on foot-clothes. It is not honesty, learning, worth, wisdom, that prefers men, *The race is not to the swift, nor the battle to the strong*, but as the wise man said, ° *Chance*, and sometimes a ridiculous chance. * *Casus plerumq; ridiculus multos elevavit.* 'Tis fortunes doings, as they say, which made *Brutus* now dying exclaim, *O misera virtus, ergo nihil quàm verba eras, atqui ego te tanquam rem exercebam, sed tu serviebas fortunæ.* Beleeve it hereafter O my friends! Vertue serves fortune. Yet be not discouraged (O my well deserving spirits) with this which I have said, it may be otherwise, though seldom I confesse, yet sometimes it is. But to your farther content, Ile tell you a †tale. In *Moronia pia*, or *Moronia fælix*, I know not whether, nor how long since, nor in what Cathedrall Church, a fat Prebend fell void. The carcasse scarce cold, many sutors were up in an instant. The first had rich friends, a good purse, and he was resolved to out-bid any man before he would lose it, every man supposed he should carry it. The second was my Lord Bishops Chaplain (in whose gift it was) and he thought it his due to have it. The third was nobly born, and he meant to get it by his great parents, patrons, and allies. The fourth stood upon his worth, he had newly found out strange mysteries in Chymistry, and other rare inventions which he would detect to the publike good. The fifth was a painfull preacher, and he was commended by the whole parish where he dwelt, he had all their hands to his Certificate. The sixth was the prebendaries son lately deceased, his father died in debt (for it, as they say) left a wife and many poor children. The seventh stood upon fair promises, which to him and his noble friends had been formerly made for the next place in his Lordships gift. The eight pretended great losses, and what he had suffered for the Church, what pains he had taken at home and abroad, and besides he brought noble mens letters. The ninth had married a kinswoman, and he sent his wife to sue for him. The tenth was a forrain Doctor, a late convert, and wanted means. The eleventh would exchange for another, he did not like the formers site, could not agree with his neighbours and fellows upon any termes, he would be gone. The twelfth and last was (a suitor in conceit) a right honest, civil, sober man, an excellent scholar, and such a one as lived private in the Universitie, but he had neither means nor mony to compasse it; besides he hated all such courses, he could not speak for himself, neither had he any friends to solicite his cause, and therefore made no suit, could not expect, neither did he hope for, or look

° *Solomon Eccles. 9. 11.*

* *Sat. Menip.*

† *Tale quid est apud Valent. Andream Apolog. manip. 5. apol. 39.*

352 after it. The good Bishop amongst a jury of competitors thus perplexed, and not yet resolved what to do, or on whom to bestow it, at the last, of his own accord, meer motion, and bountifull nature, gave it freely to the Vniversity student, altogether unknown to him but by fame; and to be brief, the Academical Scholar had the Prebend sent him for a present. The newes was no sooner published abroad, but all good students rejoyced, and were much cheered up with it, though some would not beleeve it; others as men amazed, said it was a miracle; but one amongst the rest, thanked God for it, and said, *Nunc juvat tandem studiosum esse, & Deo integro corde servire.* You have heard my tale; but alas it is but a tale, a meer fiction, 'twas never so, never like to be, and so let it rest. Well, be it so then, they have wealth and honour, fortune and preferment, every man (there's no remedy) must scamble as he may, and shift as he can; yet *Cardan* comforted himself with this, ° *the star Fomahant would make him immortall*, and that † after his decease his Books should be found in Ladies studies. * *Dignum laude virum Musa vetat mori.*

But why shouldst thou take thy neglect, thy Canvas so to heart? It may be thou art not fit; but as a † child that puts on his fathers shoes, hat, headpiece, breastplate, breeches, or holds his spear, but is neither able to weild the one, or wear the other; so wouldst thou doe by such an office, place, or Magistracy: thou art unfit; *And what is dignity to an unworthy man*, but (as * *Salvianus* holds) *a gold ring in a swines snowt?* Thou art a brute. Like a bad actor (so ᵖ *Plutarch* compares such men) in a Tragœdy, *diadema fert, at vox non auditur:* Thou wouldst play a Kings part, but actest a Clowne, speakest like an Asse. ᵠ *Magna petis Phaeton & quæ non viribus istis &c.* as *James* and *John* the sons of *Zebedy* did ask they knew not what; *nescis temerarie nescis*; thou dost, as another *Suffenus*, overween thy self; thou art wise in thine own conceit, but in other more mature judgement altogether unfit to manage such a businesse. Or be it thou art more deserving then any of thy rank, God in his providence hath reserved thee for some other fortunes, *sic superis visum.* Thou art humble as thou art, it may be; hadst thou been preferred, thou wouldst have forgotten God and thy self, insulted over others, contemned thy friends, ʳ been a block, a tyrant, or a demi-god, *sequiturq; superbia formam:* ˢ *Therefore*, saith *Chrysostome*, *good men do not alwayes finde grace and favour, lest they should be puffed up with turgent titles, grow insolent and proud.*

Injuries, abuses, are very offensive, and so much the more in that they think *veterem ferendo invitant novam*, by taking one they provoke another: but it is an erroneous opinion: for if that were true, there would be no end of abusing each other; *lis litem generat*; 'tis much better with patience to bear, or quietly to put it up. If an Asse kick me, saith *Socrates*, shall I strike him again? and when ᵘ his wife *Xantippe* stroke and misused him, to some friends that would have had him strike her again, he replied that he would not make them sport, or that they should stand by and say *Eia Socrates, eia Xantippe*, as we do when dogs fight, animate them the more by clapping of hands. Many men spend themselves, their goods, friends, fortunes, upon small quarrels, and sometimes at other mens procurements, with much vexation of spirit and anguish of minde, all which with good advice, or mediation of friends might have been happily composed

o *Stella Fomahant immortalitatem dabit.*
† *Lib. de lib. Propriis.*
* *Hor.*
† *Qui induit thoracem aut galeam. &c.*
* *Lib. 4. de guber. Dei. Quid est dignitas indigno nisi circulus aureus in naribus suis.*
p *In Lysandro.*
q *Ovid. Met.*
r *Magistratus virum indicat.*
s *Ideo boni viri aliquando gratiam non accipiunt, ne in superbiam eleventur ventositate jactantiæ, ne altitudo muneris negligentiores efficiat.*
u *Ælian.*

sed, or if patience had taken place. Patience in such cases is a most soveraign remedy, to put up, conceal, or dissemble it, to [x] forget and forgive, [y] *not seven, but seventy seven times, as often as he repents forgive him*; *Luk.* 17.3 as our Saviour enjoyns us stroken, *to turn the other side:* as our [z] Apostle perswades us, *to recompence no man evill for evil, but as much as is possible to have peace with all men: not to avenge our selves, and we shall heap burning coales upon our adversaries head. For if you put up wrong* (as *Chrysostome* comments) *you get the victore; he that loseth his mony, loseth not the conquest in this our Philosophy.* If he contend with thee, submit thy self unto him first, yeeld to him. *Durum & durum non faciunt murum*, as the diverb is, two refractory spirits will never agree, the onely means to overcome, is to relent, *obsequio vinces. Euclide* in *Plutarch*, when his brother had angred him, swore he would be revenged; but he gently replied, † *Let me not live if I do not make thee to love me again*, upon which meek answer he was pacified.

* *Flectitur obsequio curvatus ab arbore ramus,*
Frangis si vires experiare tuas.
A branch if easily bended yeelds to thee,
Pul' hard it breaks: the difference you see.

The noble family of the *Columni* in *Rome*, when they were expelled the city by that furious *Alexander* the sixt, gave the bending branch therefore as an Impresse with this motto, *Flecti potest, frangi non potest*, to signifie that he might break them by force, but so never make them stoop, for they fled in the midst of their hard usage to the kingdome of *Naples*, and were honourably entertained by *Frederick* the King, according to their callings. Gentlenes in this case might have done much more, and let thine adversary be never so perverse, it may be by that means thou mayst win him; [a] *favore & benevolentiâ etiam immanis animus mansuescit*, soft words pacifie wrath, and the fiercest spirits are so sooneste overcome; † A generous Lion will not hurt a beast that lies prostrate, nor an Elephant an innocuous creature, but is *infestus infestis*, a terrour and scourge alone to such as are stubborn, and make resistance. It was the symbole of *Emanuel Philibert* Duke of *Savoy*, and he was not mistaken in it, for

* *Quo quisq; est major, magis est placabilis iræ,*
Et faciles motus mens generosa capit.
A greater man is sooneste pacified,
A noble spirit quickly satisfied.

It is reported by [b] *Gualter Mapes* an old Historiographer of ours, (who lived 400 yeers since) that king *Edward Seneor*, and *Leolin* Prince of *Wales*, being at an interview neer *Aust* upon *Severn* in *Glocestershire*, & the Prince sent for, refused to come to the King, he would needs goe over to him: which *Leolin* perceiving, [c] *went up to the armes in water, and imbracing his boat, would have carried him out upon his shoulders, adding that his humility and wisdom had triumphed over his pride and folly*; And thereupon was reconciled unto him, and did his homage. If thou canst not so win him, put it up, if thou beest a true Christian, a good divine, an imitator of Christ, (*For he was reviled and put it up, whipped and sought no revenge*) thou wilt pray for thine enemies, [d] *and blesse them that persecute thee*; be patient, meek, humble, &c. An honest man will not offer thee injury, *probus non vult*; if he were a brangling knave, 'tis his fashion so to do; where is least heart, is most

x *Injuriarum remedium est oblivio.*
y Mat. 18.22. Mat. 5 39.
z Rom. 12.17.
† *Si toleras injuriam, victor evadis; qui enim pecuniis privatus est, non est privatus victoria in hac Philosophia.*
† *Dispeream nisi te ultus fuero: dispereã nisi ut me deinceps ames effecero.*
* *Ioach. Camerarius Embl.* 21. *cent.* 1.

a *Heliodorus*
† *Reipsa reperi nihil esse homini melius facilitate & clementia. Ter. Adelph.*
* *Ovid.*
b *Camden in Glouc.*
c *Vsq; ad pectus ingressus est, aquam &c. cymbam amplectens, sapientissime rex ait, tua humilitas meam vicit superbiam, & sapientia triumphavit ineptiam; collũ ascende quod contra te fatuus erexi, intrabis terram quam hodie fecit tuam benignitas, &c.*
† *Chrysostome, Contumelius affectus est et eas pertulit; opprobriis, nec ultus est; verberibus cæsus, nec vicem reddidit.*
d Rom. 12. 14.

354 most tongue; *quo quisq; stultior, eò magis insolescit*, the more sottish he is, still the more insolent: [e] *Doe not answer a fool according to his folly.* If he be thy superiour, [f] bear it by all means, grieve not at it, let him take his course; *Anitus* and *Melitus* * *may kill me, they cannot hurt me:* as that generous *Socrates* made answer in like case. *Mens immota manet*, though the body be torn in peeces with wild horses, broken on the wheel, pinched with fiery tongs, the Soul cannot be distracted. 'Tis an ordinary thing for great men to vilifie and insult, oppress, injure, tyrannise, to take what liberty they list, and who dare speak against? *Miserum est ab eo lædi, à quo non possis queri*, a miserable thing 'tis to be injured of him, from whom is no appeal: † and not safe to write against him that can proscribe and punish a man at his pleasure, which *Asinius Pollio* was ware of, when *Octavianus* provoked him. 'Tis hard I confesse to be so injur'd: One of *Chilo's* three difficult things: † *To keep counsell, spend his time well, put up injuries*; but be thou patient, and leave revenge unto the Lord. [g] *Vengance is mine and I will repay, saith the Lord. I know the Lord,* saith * *David, will avenge the afflicted and judge the poor. No man* (as † *Plato* farther addes) *can so severely punish his adversary, as God will such as oppresse miserable men.*

† *Iterum ille rem judicatam judicat,*
Majoreq; mulctâ mulctat.

If there be any religion, any God, and that God be just, it shall be so; if thou beleevest the one, beleeve the other: *Erit, erit*, it shall be so. *Nemesis* comes after, *serò sed seriò*, stay but a little and thou shalt see Gods just judgement overtake him.

* *Raro antecedentem scelestum*
Deseruit pede pœna claudo.

Thou shalt perceive that verified of *Samuel* to *Agag.* 1. *Sam.* 15. 33. *thy sword hath made many women childlesse, so shall thy mother be childlesse amongst other women.* It shall be done to them as they have done to others. *Conradinus* that brave *Suevian* Prince, came with a well prepared army into the Kingdom of *Naples*, was taken prisoner by King *Charles*, and put to death in the flower of his youth; a little after (*ultionem Conradini mortis, Pandulphus Collinutius Hist. Neap. lib.* 5. calls it,) King *Charles* his own sonne, with 200. Nobles was so taken prisoner, and beheaded in like sort. Not in this only, but in all other offences, *quo quisq; peccat in eo punietur*, † they shall be punished in the same kinde, in the same part, like nature, eye with or in the eye, head with or in the head, persecution with persecution, lust with effects of lust; let them march on with ensignes displayed, let drums beat on, trumpets sound *Taratantarra*, let them sack cities, take the spoil of countries, murder infants, deflour Virgins, destroy, burn, persecute, and tyrannize, they shall be fully rewarded at last in the same measure, they and theirs, and that to their desert.

* *Ad generum Cereris sine cæde & sanguine pauci*
Descendunt reges & siccâ morte tyranni,
Few Tyrants in their beds do die,
But stab'd or maim'd to hell they hie.

Oftentimes too a base contemptible fellow is the instrument of Gods justice to punish, to torture and vex them, as an *Ichnemon* doth a *Crocodile.* They shall be recompenced according to the works of their hands, as *Haman*

e Pro.
f Contend not with a greater man, *Pro.*
* *Occidere possunt.*
† *Non facile aut tutum in eum scribere qui potest proscribere.*
† *Arcana tacere, otium recte collocare, iniuriam posse ferre, difficillimum.*
f Psal. 45.
g Rom. 12.
* Psa 13. 12.
† *Nullus tam severè inimicum suum ulcisci potest, quam deus solet miserorum oppressores.*
† *Arcturus in Plaut.*
* *Hor. 3. od. 2.*
† Wisd. 11. 6.
* *Juvenal.*

man was hanged on the gallowes he provided for *Mordochy*; *They shall have sorrow of heart, and be destroyed from under the heaven, Thre. 3. 64, 65, 66.* Only be thou patient: [i]*vincit qui patitur*: and in the end thou shalt be crowned. Yea but 'tis a hard matter to do this, flesh and blood may not abide it; 'Tis *grave, grave!* no (*Chrysostome* replies) *non est grave ô homo*, 'tis not so grievous, † *neither had God commanded it, if it had been so difficult.* But how shall it be done? *Easily*, as he followes it, *if thou shalt look to heaven, behold the beauty of it, and what God hath promised to such as put up injuries.* But if thou resist and go about *vim vi repellere*, as the custome of the world is, to right thy self, or hast given just cause of offence, 'tis no injury then but a condign punishment; thou hast deserved as much: *A te principium, in te recidit crimen quod à te fuit; peccasti, quiesce*, as *Ambrose* expostulates with *Cain. lib. 3. de Abel & Cain.* [k] *Dionysius* of *Syracuse*, in his exile was made stand without dore, *patienter ferendum, fortasse nos tale quid fecimus, quum in honore essemus*, he wisely put it it up, and laid the fault where it was, on his own pride and scorn which in his prosperity he had formerly shewed others. 'Tis † *Tullies* axiome, *ferre ea molestissimè homines non debent, quæ ipsorum culpâ contracta sunt*, self do, self have, as the saying is, they may thank themselves. For he that doth wrong must look to be wronged again; *habet & musca splenem, & formicæ sua bilis inest*, The least fly hath a Spleen, and a little Bee a sting. † An Asse overwhelmed a Thisselwarps nest, the little Bird pecked his gaul'd back in revenge; and the Humble-bee in the fable flung down the Eagles eggs out of *Jupiters* lap. *Bracidas* in *Plutarch* put his hand into a Mouse nest, and hurt her young ones, she bit him by the finger: * *I see now* (saith he) *there is no creature so contemptible, that will not be revenged.* Tis *lex Talionis*, and the nature of all things so to do: If thou wilt live quietly thy self, † do no wrong to others; if any be done thee, put it up, with patience endure it. For [l] *this is thank worthy*, saith our Apostle, *if a man for conscience towards God endure grief, and suffer wrong undeserved: for what praise is it, if when ye be buffeted for your faults, ye take it patiently? but if when you do well, ye suffer wrong, and take it patiently, there is thanks with God; for hereunto verily we are called. Qui mala non fert, ipse sibi testis est per impatientiam quòd bonus non est*, He that cannot bear injuries witnesseth against himself that he is no good man, as [k] *Gregory* holds. *'Tis the nature of wicked men to do injuries, as it is the property of all honest men patiently to bear them. Improbitas nullo flectitur obsequio.* The Wolf in the † Emblem sucked the Goat, * (so the shepheard would have it) but he kept nevertheless a Wolfs nature; * a knave will be a knave. Injury is on the other side a good mans foot-boy, his *fidus Achates*, and as a lackey followes him wheresoever he goes. Besides *misera est fortuna quæ caret inimico*, he is in a miserable estate that wants enemies: it is a thing not to be avoided, and therefore with more patience to be endured. *Cato Censorius*, that upright *Cato* of whom *Paterculus* gives that honourable *elogium, benè fecit quod aliter facere non potuit*, was † 50 times endited and accused by his fellow citizens, and as * *Ammianus* well hath it, *Quis erit innocens si clam vel palam accusasse sufficiat?* if it be sufficient to accuse a man openly or in privat, who shall be free? If there were no other respect then that of Christianity, Religion and the like, to induce men to be long-suffering and patient, yet me thinks the nature of injury it self is sufficint to

[i] *Apud Christianos non qui patitur, sed qui facit injuriam miser est. Leo ser.*

† *Neq; præcepisset deus si grave fuisset: sed qua ratione potero? facilè si cœlum suspexeris; & ejus pulchritudinē, & quod pollicetur Deus, &c.*

[k] *Valer. lib. 4. cap. 1.*

[l] *Ep. 2. frat.*

† *Camerarius emb. 75. cen. 2.*

* *Pape, inquit; nullum animal tam pusillum quod non cupiat ulcisci.*

† *Quod tibi fieri non vis, alteri ne feceris.*

[l] 1 Pet. 2.

[k] *Siquidem malorum proprium est inferre damna, & bonorum pedissequa est injuria.*

† *Alciat. emb.*

† *Naturam expellas furca licet usq; recurret.*

[l] By many indignities we come to dignities.

Tibi subjicito quæ fiunt aliis, furtum, convitia, &c.

Et in iis in te admissis non excandesces. Epictetus.

† *Plutarch, quinquagies Catoni dies dicta ab inimicis.*

* *Lib. 18.*

356 keep them quiet, the tumults, uproars, miseries, discontents, anguish, losse, dangers that attend upon it might restrain the calamities of contention: for as it is with ordinary gamesters, the gains go to the box, so falls it out to such as contend; the Lawyers get all; and therefore if they would consider of it, *aliena pericula cautos*, other mens misfortunes in this kind, and common experience might detain them. [m] The more they contend, the more they are involved in a Labyrinth of woes, and the *Catastrophe* is to consume one another, like the Elephant and Dragons confli ctin *Pliny*; the Dragon got under the Elephants belly, and sucked his blood so long, till he fell down dead upon the Dragon, and killed him with the fall, so both were ruin'd. Tis an Hydra's head, contention; the more they strive, the more they may: and as *Praxitiles* did by his glass, when he saw a scurvy face in it, brake it in pieces: but for that one, he saw many more as bad in a moment: for one injury done they provoke another *cum fœnore*, and twenty enemies for one. *Noli irritare crabrones*, oppose not thy self to a multitude: but if thou hast received a wrong, wisely consider of it, and if thou canst possibly, compose thy self with patience to bear it. This is the safest course, and thou shalt find greatest ease to be quiet.

[m] *Hoc scio pro certo quod si cum Sterope certe, Vinco seu vincor, semper ego maculor.* † *Lib. 8. cap. 2.*

[n] I say the same of scoffs, slanders, contumelies, obloquies, defamations, detractions, pasquilling libels, and the like, which may tend any way to our disgrace: 'tis but opinion: if we could neglect, contemn, or with patience digest them, they would reflect on them that offered them at first. A wise citizen I know not whence, had a scold to his wife: when she brawled, he plaid on his drum, and by that means madded her more, because she saw that he would not be moved. *Diogenes* in a crowd when one called him back, and told him how the boys laughed him to scorn, *Ego, inquit non rideor*, took no notice of it. *Socrates* was brought upon the stage by *Aristophanes*, and misused to his face, but he laughed as if it concerned him not: and as *Ælian* relates of him, whatsoever good or bad accident or fortune befel him, going in or coming out, *Socrates* still kept the same countenance: Even so should a Christian souldier do, as *Hierom* describes him, *per infamiam & bonam famam grassari ad immortalitatem*, march on through good and bad reports to immortality, [o] not be moved: for honesty is a sufficient reward, *probitas sibi præmium*; and in our times the sole recompence to do well, is, to do well: but naughtiness will punish it self at last, † *Improbis ipsa nequitia supplicium*, As the diverbe is,

Qui benè fecerunt, illi sua facta sequentur;
Qui malè fecerunt, facta sequentur eos:
They that do well, shall have reward at last;
But they that ill, shall suffer for that's past.

[n] *Obloquutus est, probrumq; tibi intulit quispiam, sive vera is dixerit, sive falsa, maximam tibi coronam texueris si mansuetè convitium tuleris. Chrys. in 6. cap. ad Rom. ser. 10.*

[o] *Tullius epist. Dolabellæ, tu forti sis animo; & tua moderatio, constantia, eorum infamet injuriam.* † *Boethius consol. lib. 4. pros. 3.*

Yea but I am ashamed, disgraced, dishonoured, degraded, exploded: my notoriour crimes and villanies, are come to light, (*deprendi miserum est*) my filthy lust, abominable oppression and avarice lies open, my good name's lost, my fortune's gone, I have been stigmatized, whipt at post, arraigned and condemned, I am a common obloquy, I have lost my ears, odious, execrable, abhorred of God and men. Be content, 'tis but a nine dayes wonder, and as one sorrow drives out another, one passion another, one cloud another, one rumor is expelled by another; every day almost, come new news unto our ears, as how the Sun was eclipsed, meteors seen i'th aire,

aire, monſters born, prodigies, how the *Turks* were overthrown in *Perſia*, an Earth-quake in *Helvetia*, *Calabria*, *Japan*, or *China*, an innundation in *Holland*, a great plague in *Conſtantinople*, a fire at *Prage*, a dearth in *Germany*, ſuch a man is made a Lord, a Biſhop, another hanged, depoſed, preſt to death, for ſome murder, treaſon, rape, theft, oppreſſion, all which we do hear at firſt with a kind of admiration, deteſtation, conſternation, but by and by they are buried in ſilence: thy father's dead, thy brother rob'd, wife runs mad, neighbour hath kild himſelfe; 'tis heavy, gaſtly, fearfull newes at firſt, in every mans mouth, table talk; but after a while who ſpeaks or thinks of it? It will be ſo with thee and thine offence, it will be forgotten in an inſtant, be it theft, rape, ſodomy, murder, inceſt, treaſon, &c. thou art not the firſt offender, nor ſhalt not be the laſt, 'tis no wonder, every houre ſuch malefactors are called in queſtion, nothing ſo common,

Quocunq; in populo, quocunq; ſub axe.

Comfort thy ſelf, thou art not the ſole man. If he that were guiltleſs himſelf ſhould fling the firſt ſtone at thee, and he alone ſhould accuſe thee that were faultleſs, how many executioners, how many accuſers wouldſt thou have? If every mans ſinnes were written in his fore-head, and ſecret faults known, how many thouſands would parallel, if not exceed thine offence? It may be the Judge that gave ſentence, the Jury that condemned thee, the ſpectators that gazed on thee, deſerved much more, and were farre more guilty then thou thy ſelf. But it is thine infelicity to be taken, to be made a publike example of juſtice, to be a terror to the reſt; yet ſhould every man have his deſert, thou wouldeſt peradventure be a Saint in compariſon; *vexat cenſura columbas*, poor ſouls are puniſhed; the great ones do twenty thouſand times worſe, and are not ſo much as ſpoken of.

Non rete accipitri tenditur neq; milvio, Ter. Phor.
Qui male faciunt nobis; illis qui nil faciunt tenditur.
The net's not laid for kites or birds of prey,
But for the harmleſs ſtill our gins we lay.

Be not diſmaid then, *humanum eſt errare*, we are all ſinners, daily and hourely ſubject to temptations, the beſt of us is an hypocrite, a grievous offender in Gods ſight, *Noah*, *Lot*, *David*, *Peter*, *&c.* how many mortal ſins do we commit? Shall I ſay, be penitent, ask forgiveneſs, and make amends by the ſequel of thy life, for that foule offence thou haſt committed? recover thy credit by ſome noble exploit, as *Themiſtocles* did, for he was a moſt deboſhed and vitious youth, *ſed juventæ maculas præclaris factis delevit*, but made the World amends by brave exploits; at laſt become a new man and ſeek to be reformed. He that runs away in a battle, as *Demoſthenes* ſaid, may fight again; and he that hath a fall may ſtand as upright as ever he did before. *Nemo deſperet meliora lapſus*, a wicked liver may be reclaimed, and prove an honeſt man; he that is odious in preſent, hiſſed out, an exile, may be received again with all mens favours, and ſingular applauſe; ſo *Tully* was in *Rome*, *Alcibiades* in *Athens*. Let thy diſgrace then be what it will, *quod fit, infectum non poteſt eſſe*, that which is paſt cannot be recalled; trouble not thy ſelfe,

vexe,

vexe and grieve thy self no more, be it obloquy, disgrace, &c. No better way, then to neglect, contemn, or seem not to regard it, to make no reckoning of it, *Deesse robur arguit dicacitas*: If thou be guiltless it concerns thee not:

† *Irrita vaniloquæ quid curas spicula linguæ,*
Latrantem curatne alta Diana canem?

Doth the Moon care for the barking of a dog? They detract, scoffe and raile saith one, [p] and bark at me on every side, but I, like that *Albanian* dog sometimes given to *Alexander* for a present, *vindico me ab illis solo contemptu*, I lie still and sleep, vindicate my self by contempt alone.

* *Expers terroris Achilles armatus*: As a Tortoise in his shell, *virtute meâ me involvo*, † or an Urchin round, *nil moror ictus*, [o] a Lizard in Camomile, I decline their fury and am safe.

Integritas virtusq; suo munimine tuta,
Non patet adversæ morsibus invidiæ:
Vertue and integrity are their own fence,
Care not for envy or what comes from thence.

Let them rail then, scoffe, and slander, *sapiens contumeliâ non afficitur*, a wise man *Seneca* thinks, is not moved, because he knows, *contra Sycophantæ morsum non est remedium*, there is no remedy for it: Kings and Princes, wise, grave, prudent, holy, good men, divine, all are so served alike. [q] *O Jane à tergo quem nulla ciconia pinsit*, *Antevorta* and *Postvorta Jupiters* gardians may not help in this case, they cannot protect; *Moses* had a *Dathan*, a *Corath*, *David* a *Shimei*, God himself is blasphemed: *nondum felix es si te nondum turba deridet*. It is an ordinary thing so to be misused; **Regium est cum benè faceris malè audire*, the chiefest men and most understanding are so vilified; let him take his † course. And as that lusty courser in *Æsop*, that contemned the poor Asse, came by and by after with his bowels burst, a pack on his back, and was derided of the same Asse: *contemnentur ab iis quos ipsi prius contempsere, & irridebuntur ab iis quos ipsi priùs irrisere*, they shall be contemned and laughed to scorn of those whom they have formerly derided. Let them contemn, defame, or undervalue, insult, oppress, scoffe, slander, abuse, wrong, curse and swear, fain and lye, do thou comfort thy self with a good conscience, *in sinu gaudeas*, when they have all done, *a good conscience is a continual feast*, innocency will vindicate it self: And which the Poet gave out of *Hercules*, *diis fruitur iratis*, enjoy thy self, though all the world be set against thee, contemn and say with him, *Elogium mihi præ foribus*, my posie is, *not to be moved, that* [r] *my* Palladium, *my brest-plate, my buckler, with which I ward all injuries, offences, lies, slanders; I lean upon that stake of modesty, so receive and break asunder all that foolish force of Livor and spleen*. And whosoever he is that shall observe these short instructions, without all question he shall much ease and benefit himself.

In fine, if Princes would do justice, Judges be upright, Clergie-men truly devout, and so live as they teach, if great men would not be so insolent, if souldiers would quietly defend us, the poor would be patient, rich men would be liberal and humble, Citizens honest, Magistrates meek, Superiours would give good example, subjects peaceable, young men would stand in awe: if Parents would be kind to their children, and they again obedient to their Parents, brethren agree amongst themselves, enemies

be

† *Camerar. cent.3. emb.61.* p *Lipsius elect. lib.3. ult. Latrant me jaceo ac taceo, &c.* * *Catullus.* o *Tullius epist. Dolabellæ; tu forti sis animo, & tua moderatio, constantia eorum insamet injuriam.* o *The symbole of I. Kevenheder a Carinthian Baron saith Sambucus.* * *The symbole of Gonzaga Duke of Mantua.* q *Pres. sat. 1.* * *Magni animi est injurias despicere. Seneca de ira, cap. 31.* † *Quid turpius quam sapientis vitam ex insipientis sermone pendere? Tullius 2. de finibus.* r *Tua te conscientia salvare, in cubiculum ingredere, ubi secure requiescas. Minuit se quodammodo proba bonitas conscientiæ secretum, Boethius l.1. pros.4.* [r] *Ringantur licet & maledicant; Palladium illud pectori oppono, Non Moveri: consisto modestiæ veluti sudi innitens, excipio & frango stultissimum impetum livoris. Putean. lib. 2. epist 58.*

be reconciled, ſervants truſty to their Maſters, Virgins chaſte, Wives modeſt, Husbands would be loving and leſs jealous: If we could imitate *Chriſt* and his Apoſtles, live after Gods laws, theſe miſchiefs would not ſo frequently happen amongſt us; but being moſt part ſo irreconcileable as we are, perverſe, proud, inſolent, factious and malicious, prone to contention, anger and revenge, of ſuch fiery ſpirits, ſo captious, impious, irreligious, ſo oppoſite to vertue, void of grace, how ſhould it otherwiſe be? Many men are very teaſty by nature, apt to miſtake, apt to quarrel, apt to provoke and miſinterpret to the worſt, every thing that is ſaid or done, & thereupon heap unto their ſelves a great deal of trouble, & diſquietneſs to others, ſmatterers in other mens matters, tale-bearers, whiſperers, lyers, they cannot ſpeak in ſeaſon, or hold their tongues when they ſhould, * *Et ſuam partem itidem tacere, cum aliena eſt oratio*: they will ſpeak more then comes to their ſhares, in all companies, and by thoſe bad courſes accumulate much evil to their own ſouls, (*qui contendit, ſibi convicium facit*) their life is a perpetual braul, they ſnarl like ſo many dogs, with their wives, children, ſervants, neighbours, and all the reſt of their friends, they can agree with no body. But to ſuch as are judicious, meek, ſubmiſs, and quiet, theſe matters are eaſily remedied: they will forbear upon all ſuch occaſions, neglect, contemn, or take no notice of them, diſſemble, or wiſely turn it off. If it be a natural impediment, as a red noſe, ſquint eyes, crooked legs, or any ſuch imperfection, infirmity, diſgrace, reproach, the beſt way is to ſpeak of it firſt thy ſelf, & ſo thou ſhalt ſurely take away al occaſions from others to jeſt at, or contemn, that they may perceive thee to be careleſs of it. *Vatinius* was wont to ſcoffe at his own deformed feet, to prevent his enemies obloquies and ſarcaſms in that kind; or elſe by prevention, as *Cotys* King of *Thrace*, that brake a company of fine glaſſes preſented to him, with his own hands, leſt he ſhould be overmuch moved when they were broken by chance. And ſometimes again, ſo that it be diſcreetly and moderately done, it ſhall not be amiſs to make reſiſtance, to take down ſuch a ſaucy companion, no better means to vindicate himſelf to purchaſe final peace: for he that ſuffers himſelf to be ridden, or through puſillanimity or ſottiſhneſs will let every man baffle him, ſhall be a common laughing ſtock for all to flout at. As a cur that goes through a Village, if he clap his taile between his legs, and run away, every cur will inſult over him: but if he briſtle up himſelf, and ſtand to it, give but a counter-ſnarle, there's not a dog dares meddle with him: much is in a mans courage and diſcreet carriage of himſelf.

Many other grievances there are, which happen to mortals in this life, from friends, wives, children, ſervants, maſters, companions, neighbours, our own defaults, ignorance, errours, intemperance, indiſcretion, infirmities, &c. and many good remedies to mitigate and oppoſe them, many divine precepts to counterpoiſe our hearts, ſpecial antidotes both in Scriptures & humane Authors, which who ſo will obſerve, ſhall purchaſe much eaſe and quietneſs unto himſelf: I will point at a few. Thoſe Prophetical, Apoſtolical admonitions are well known to all; what *Salomon*, *Siracides*, our Saviour *Chriſt* himſelf hath ſaid tending to this purpoſe, as *Fear God: obey the Prince: be ſober and watch: pray continually: be angry but ſin not: remember thy laſt: faſhion not your ſelves to this world, &c. apply your ſelves to the*

* *Mil. glor. Act. 3. Plautus.*

† *Bion* ſaid his father was a rogue, his mother a whore, to prevent obloquy, and to ſhew that nought belonged to him but goods of the mind.

 times;

times: strive not with a mighty man: recompence good for evil, let nothing be done through contention or vain glory, but with meekness of mind, every man esteeming of others better then himself: love one another; Or that Epitome of the law and the Prophets, which our Saviour inculcates, *love God above all, thy neighbour as thy self*: And *whatsoever you would that men should do unto you so do unto them*, which *Alexander Severus* writ in letters of gold, and used as a motto. [u]*Hierom* commends to *Celantia* as an excellent way, amongst so many inticements and worldly provocations to rectify her life. Out of humane Authors take these few cautions, [x]*Know thy self.* [y]*Be contented with thy lot.* [z]*Trust not wealth, beauty, nor parasites, they will bring thee to destruction.* [a]*Have peace with all men, war with vice.* [h]*Be not idle.* [c]*Look before you leap.* [d]*Beware of Had I wist.* [e]*Honour thy parents, speak well of friends. Be temperate in foure things*, lingua, loculis, oculis, & poculis. *Watch thine eye.* [f]*Moderate thine expences. Hear much, speak little.* † sustine & abstine. *If thou seest ought amiss in another, mend it in thy self. Keep thine own counsel, reveal not thy secrets, be silent in thine intentions.* [g]*Give not ear to tale-tellers, bablers, be not scurrilous in conversation:* [*]*lest without bitterness: give no man cause of offence: set thine house in order:* [h]*take heed of suretiship.* †Fide & diffide, *as a fox on the ice, take heed whom you trust.* [i]*Live not beyond thy means.* [k]*Give chearfully. Pay thy dues willingly. Be not a slave to thy mony;* [l]*Omit not occasion, embrace opportunity, loose no time. Be humble to thy superiors, respective to thine equals, affable to all,* [m] *but not familiar. Flatter no man.* [n]*Lie not, dissemble not. Keep thy word and promise, be constant in a good resolution. Speak truth. Be not opinative, maintain no factions. Lay no wagers, make no comparisons.* [o]*Find no faults, meddle not with other mens matters. Admire not thy self.* [p]*Be not proud or popular. Insult not.* Fortunam reverenter habe. [q]*Fear not that wich cannot be avoided.* † *Grieve not for that which cannot be recalled.* * *Undervalue not thy self. Accuse no man, commend no man rashly. Go not to law without great cause. Strive not with a greater man. Cast not off an old friend, Take heed of a reconciled enemy.* [r]*If thou come as a guest stay not too long. Be not unthankful. Be meek, merciful and patient. Do good to all. Be not fond of fair words.* [*]*Be not a newter in a faction; moderate thy passions.* [t]*Think no place without a witness.* [u]*Admonish thy friend in secret, commend him in publike. Keep good company.* [x] *Love others to be beloved thy self.* Ama tanquam osurus. Amicus tardo fias. *Provide for a tempest.* Noli irritare crabrones. *Do not prostitute thy soul for gain. Make not a fool of thy self to make others merry. Marry not an old Crony or a fool for mony. Be not over sollicitous or curious. Seek that which may be found. Seem not greater then thou art. Take thy pleasure soberly.* Ocymum ne terito. [y]*Live merrily as thou canst.* [z]*Take heed by other mens examples. Go as thou wouldst be met, sit as thou wouldst be found,* [a] *yield to the time, follow the stream. Wilt thou live free from fears and cares?* [b] *Live innocently, keep thy self upright, thou needest no other keeper, &c.* Look for more in *Isocrates, Senca, Plutarch, Epictetus, &c.* and for defect, consult with cheese-trenchers and painted cloths.

u *Lib.2.ep.25.*
x *Nosce teipsum.*
y *Contentus abi.*
z *Ne fidas opibus, neq; parasitis, trahunt in præcipitium.*
a *Pace cum hominibus habe, bellum cum vitiis. Otho. 2. imperat. symb.*
b *Dæmon te nunquam otiosum inveniat. Hieron.*
c *Diu deliberandum quod statuendum est semel.*
d *Insipientis est dicere non putaram.*
e *Ames parentem, si æquum, aliter feras; præstes parentibus pietatem, amicis dilectionem.*
f *Comprime linguam. Quid de quoq; viro & cui dicas sæpe caveto. Libentius audias quam loquaris; vive ut vivas.* †*Epictetus: optime feceris si ea fugeris quæ in alio reprehendis. Nemini dixeris quæ nolis efferri.*
g *Fuge susurrones. Percontatorem fugito, &c.*
* *Sint sales sine vilitate. Sen.*
h *Sponde, præsto noxa.*
† *Camerar. emb. 55. cent. 2. cave cui credas, vel nemini fidas. Epicarmus.*
i *Tecum habita.*
k *Bis dat qui cito dat.*
l *Post est occasio calva.*
m *Nimia familiaritas parit contemptum.*
n *Mendatium servile vitium*
o *Arcanum neq; inscrutaberis ullius unquam, commissumq; teges, Hor. lib. 1. ep. 19. Nec tua laudabis studia aut aliena reprendes. Hor. ep. lib. 18.*
p *Ne te quæsiveris extra.*
q *Stultum est timere, quod vitari non potest.* † *De re amissa irreparabili ne doleas.* * *Tant eris aliis quanti tibi fueris. Neminem cito laudes vel accuses.* ſ *Nullius hospitis grata est mora longa.* * *Solonis lex apud. Aristotelem Gellius lib. 2. cap. 12.*
t *Nullum locum putes sine teste, semper adesse Deum cogita.*
u *Secretò amicos admone, lauda palam.*
x *Ut ameris amabilis esto. Eros & anteros gemelli Veneris, amatio & redamatio. Plat.*
y *Dum fata sinunt vivite læti, Seneca.*
z *Id apprime in vita utile, ex aliis observare sibi quod ex usu siet. Ter.*
a *Dum furor in cursu currenti cede furori. Cretizandum cum Crete. Temporibus servi, nec contra flamina fato.*
b *Nulla certior custodia innocentiâ: inexpugnabile munimentum munimento non egere.*

Memb. 8.
Against Melancholy it self.

EVery man, saith, [c] *Seneca, thinks his own burthen the heaviest*, and a melancholy man above all others complains most; wearinesse of life, abhorring all company and light, fear, sorrow, suspition, anguish of mind, bashfulnes, and those other dread Symptomes of body and mind must needs aggravate this misery; yet conferred to other maladies, they are not so hainous as they be taken. For first this disease is either in habit or disposition, curable or incurable. If new and in disposition, 'tis commonly pleasant, and it may be helped. If inveterate, or an habit, yet they have *lucida intervalla*, sometimes well, and sometimes ill; or if more continuate, as the † *Vejentes* were to the *Romans*, tis *hostis magis assiduus quàm gravis*, a more durable enemy then dangerous: and amongst many inconveniences, some comforts are annexed to it. First it is not catching, and as *Erasmus* comforted himself, when he was grievously sick of the stone, though it was most troublesome, and an intolerable pain to him, yet it was no whit offensive to others, not lothsome to the spectators, gastly, fulsom, terrible, as plagues, apoplexies, leprosies, wounds, sores, tetters, pox, pestilent agues are, which either admit of no company, terrify or offend those that are present. In this malady that which is, is wholly to themselves: and those symptomes not so dreadful, if they be compared to the opposite extreams. They are most part bashful, suspicious, solitary, &c. therefore no such ambitious, impudent intruders, as some are, no sharkers, no Cunnicatchers, no prolers, no smel-feasts, praters, panders, parasites, bawds, drunkards, whoremasters, necessity and defect compels them to be honest; as *Mitio* told *Demea* in the comedy,

Hæc si neq; ego neq; tu fecimus,
Non sinit egestas facere nos.

Ter. Scen. 2. Adelphus.

If we be honest, 'twas poverty made us so: if we melancholy men be not as bad as he that is worst, 'tis our dame melancholy kept us so:

Non deerat voluntas sed facultas.

Besides they are freed in this from many other infirmities, solitarinesse makes them more apt to contemplate, suspition wary, which is a necessary humour in these times, [d] *Nam pol qui maximè cavet, is sæpe cautor captus est*, he that takes most heed, is often circumvented & overtaken. Fear and sorrow keep them temperate and sober, and free them from many dissolute acts, which jollity and boldnes thrust men upon: They are therefore no *sicarij*, roaring boyes, theeves or assassinates. As they are soon dejected, so they are as soon, by soft words and good perswasions reared. Wearisomnes of life makes them they are not so besotted on the transitory vain pleasures of the world. If they dote in one thing, they are wise and well understanding in most other. If it be inveterate, they are *insensati*, most part doting, or quite mad, insensible of any wrongs, ridiculous to others, but most happy and secure to themselves. Dotage is a state which many much magnifie and commend: so is simplicity, & folly, as he said, [e] *hic furor ô superi, sit mihi perpetuus.* Some think fools and disards live the merriest lives, as *Ajax in Sophocles*, *Nihil scire vita jucundissima*, 'tis the pleasantest life to know nothing; *iners malorum remedium ignorantia*, ignorance is a down-

c *Unicuiq; suum onus intolerabile videtur.*

† *Livius.*

d *Plautus.*

e *Petronius Catul.*

362 down-right remedy of evils. These curious arts and laborious sciences, *Galens, Tullies, Aristotles, Justinians*, do but trouble the world some think; we might live better with that illiterate *Virginian* simplicity, and gross ignorance; entire Ideots do best, they are not macerated with cares, tormented with fears, and anxiety, as other wise men are: for as † he said, If folly were a pain, you should hear them houl, roar, and cry out in every house, as you go by in the street, but they are most free, jocund, and merry, and in some [f] countries, as amongst the *Turks*, honoured for Saints, and abundantly maintained out of the common stock. They are no dissemblers, lyers, hypocrites, for fools and mad men tell commonly truth. In a word as they are distressed, so are they pitied, which some hold better then to be envied, better to be sad then merry, better to be fooliish and quiet, *quàm sapere & ringi*, to be wise and still vexed; better to be miserable then happy: of two extremes it is the best.

† *Parmeno Cæ-lestinæ, Act. 8. Si stultitia dolor esset, in nulla non domo ejulatus audires.*

[f] *Busbequius. Sands lib. 1. fol. 89.*

† *Quis hodie beatior, quam cui licet stultum esse, & eorundam immunitatibus frui. Sat. Menip.*

SECT. 4.

MEMB. 1. SUBSECT. 1.

Of Physick which cureth with Medicines.

AFter a long and tedious discourse of these six non-naturall things, and their severall rectifications, all which are comprehended in Diet, I am come now at last to *Pharmaceutice*, or that kinde of Physick which cureth by Medicines, which Apothecaries most part make, mingle, or sell in their shops. Many cavill at this kinde of Physick, & hold it unnecessary, unprofitable to this or any other disease, because those countries which use it least, live longest, and are best in health, as [g] *Hector Boethius* relates of the Isles of *Orcades*, the people are still sound of Body and minde, without any use of Physick, they live commonly 120 yeers, and *Ortelius* in his *Itinerary* of the inhabitants of the Forrest of *Arden*, † *they are very painfull, long-lived, sound, &c.* † *Martianus Capella*, speaking of the *Indians* of his time, saith, they were (much like our western *Indians* now) *bigger then ordinary men, bred coursly, very long-lived, in so much, that he that died at an hundred yeers of age, went before his time, &c. Damianus A-Goes, Saxo Grammaticus, Aubanus Bohemus*, say the like of them that live in *Norway, Lapland, Finmark, Biarmia, Corelia*, all over *Scandia*, and those Northern Countries, they are most healthfull, and very long-lived, in which places there is no use at all of Physick, the name of it is not once heard. *Dithmarus Bleskenius* in his accurate description of *Island* 1607, makes mention amongst other matters, of the Inhabitants, and their manner of living, [h] *which is dried fish in stead of bread, butter, cheese, and salt meats, most part they drink water and whey, and yet without Physick or Physitian, they live many of them 250 yeers.* I finde the same relation by *Lerius*, and some other Writers of *Indians* in *America*. *Paulus Jovius* in his description of *Brittain*, and *Levinus Lemnius*, observe as much of this our Island, that there was of old no use of Physick amongst us, and but little at this day, except it be for a few nice idle citizens, surfetting Courtiers, and stall-fed Gentlemen lubbers. The country people use kitchin Physick, and common experience tells us, that they live freest from all manner of infirmities, that make least use

[g] *Lib. Hist.* † *Parvo viventes laborioſi, longævi, suo contenti, ad centum annos vivunt.*

* *Lib. 6. de Nup. Philol. Ultra humanam fragilitatem prolixi, ut immaturè pereat qui centenarius moritur, &c.*

[h] *Victus eorum caseo & lacte consistit, potus aqua & serum; pisces loco panis habent; ita multos annos sæpe 250 absq; medico & medicinâ vivunt.*

[i] *Lib. de 4. complex.*

use of Apothecaries Physick. Many are overthrown by prepostorous use of it, and thereby get their bane, that might otherwise have escaped; * some think Physitians kill as many as they save, and who can tell,

[k] *Quot Themison ægros autumno occiderit uno?*

How many murders they make in a yeer, *quibus impunè licet hominem occidere*, that may freely kill folks and have a reward for it, and according to the * Dutch proverb, a new Physitian must have a new Church-yard; and who daily observes it not? Many that did ill under Physitians hands, have happily escaped, when they have been given over by them, left to God and Nature, and themselves; 'Twas *Plinies dilemma* of old, [l] *Every disease is either curable or incurable, a man recovers of it, or is killed by it; both wayes Physick is to be rejected. If it be deadly, it cannot be cured; if it may be helped, it requires no Physitian, Nature will expell it of it selfe.* *Plato* made it a great signe of an intemperate and corrupt commonwealth, where Lawyers and Physitians did abound; and the *Romans* distasted them so much that they were often banished out of their city, as *Pliny* and *Celsus* relate, for 600 yeeers not admitted. It is no art at all, as some hold, no not worthy the name of a liberall science (nor Law neither) as † *Pet. And. Canonherius* a Patritian of *Rome* and a great Doctor himself, *one of their own tribe*, proves by 16 arguments, because it is mercenary as now used, base, and as Fidlers play for a reward. *Juridicis, medicis, fisco, fas vivere rapto*, tis a corrupt trade, no science, art, no profession; the beginning, practice, and progresse of it, all is naught, full of imposture, incertainty, and doth generally more harm then good. The Divell himself was the first inventer of it: *Inventum est medicina meum*, said *Apollo*, and what was *Apollo*, but the Divell? The *Greeks* first made an Art of it, and they were all deluded by *Apollo's* sons, Priests, Oracles. If we may beleeve *Varro*, *Pliny*, *Columella*, most of their best medicines were derived from his Oracles. *Æsculapius* his son had his temples erected to his Diety; and did many famous cures, but as *Lactantius* holds, he was a Magician, a meer Impostor, and as his successors, *Phaon*, *Podalirius*, *Melampius*, *Menecrates* (another God) by charmes, spells, and ministery of bad spirits, performed most of their cures. The first that ever wrote in Physick to any purpose, was *Hippocrates*, and his Disciple and Commentator *Galen*, whom *Scaliger* cals *Fimbriam Hippocratis*, but as [m] *Cardan* censures them, both immethodicall and obscure, as all those old ones are, their precepts confused, their medicines obsolete, and now most part rejected. Those cures which they did, *Paracelsus* holds, were rather done out of their Patients confidence, [n] and good opinion they had of them, then out of any skill of theirs, which was very small, he saith, they themselves Idiots and Infants, as are all their Academicall followers. The *Arabians* received it from the *Greeks*, and so the *Latines*, adding new precepts and medicines of their own, but so imperfect still, that through ignorance of Professors, Impostors, Mountebanks, Empericks, disagreeing of Sectaries, (which are as many almost as there be diseases) envy, covetousnesse, and the like, they doe much harme amongst us. They are so different in their consultations, prescriptions, mistaking many times the parties constitution, * disease, and causes of it, they give quite contrary Physick; [o] *one saith this, another that,*

* *Per mortes agunt experimenta & animas nostras negotiantur; & quod aliis exitiale hominem occidere, iis impunitas summa. Plinius.*

k *Iuven.*

l *Omnis morbus letbalis aut curabilis, in vitam desinit aut in mortem. Vtroque igitur modo medicina inutilis; si lethalis, curari non potest; si curabilis, non requirit medicum; Natura expellet.*

† *In interpretationes politico-morales in 7. Aphorism. Hippoc. libros.*

m *Præfat. de contrad. med.*

n *Opinio facit medicos:* a fair gowne, a velvet cap, the name of a Doctor is all in all.

* *Morbus alius pro alio curatur; aliud remedium pro alio.*

o *Contrarias proferunt sententias. Card.*

364 out of singularity or opposition, as he said of *Adrian*, *multitudo medicorum principem interfecit*, a multitude of Physitians hath killed the Emperour; *Plus à medico quam à morbo periculi*, more danger there is from the Physitian, then from the disease. Besides, there is much Impostur and malice amongst them. *All arts* (saith [p] *Cardan*) *admit of cozening, Physick amongst the rest, doth appropriate it to her selfe*; and tells a story of one *Curtius* a Physitian in *Venice*, because he was a stranger, and practised among them, the rest of the Physitians did still crosse him in all his precepts. If he prescribed hot medicines, they would prescribe cold, *miscentes pro calidis frigida, pro frigidis humida, pro purgantibus astringentia*, binders for purgatives, *omnia perturbabant*. If the party miscarried, *Curtium damnabant*, *Curtius* killed him, that disagreed from them: If he recovered, then [q] they cured him themselves. Much emulation, imposture, malice, there is amongst them: if they be honest, and mean well, yet a knave Apothecary that administers the Physick, and makes the medicine, may do infinite harm, by his old obsolete doses, adulterine druggs, bad mixtures, *quid pro quo, &c.* See *Fuchsius lib.1. sect.1. cap.8. Cordus Dispensatory*, and *Brassivola's Examen simpl. &c.* But it is their ignorance that doth more harm then rashness, their Art is wholly conjecturall, if it be an art, uncertain, imperfect, and got by killing of men, they are a kind of butchers, leeches, men-slayers; Chirurgeons and Apothecaries especially, that are indeed the Physicians hangmen, *carnifices*, and common executioners; though to say truth, Physicians themselves come not far behinde; for according to that facete Epigram of *Maximilianus Vrentius*, what's the difference?

p *Lib 3. de sap. Omnes artes fraudem admittunt, sola medicina sponte eam accersit.*

q *Omnis ægrotus, propriâ culpâ perit, sed nemo nisi medici beneficio restituitur. Agrippa.*

Chirurgus medico quo differt? scilicet isto,
Enecat hic succis, enecat ille manu:
Carnifice hoc ambo tantum differre videntur,
Tardiùs hi faciunt, quod facit ille citò.

But I return to their skill; many diseases they cannot cure at all, as Apoplexie, Epilesie, Stone, Strangury, Gout,

Tollere nodosam nescit medicina Podagram;

Quartan Agues, a common ague sometimes stumbles them all, they cannot so much as ease, they know not how to judge of it. If by Pulses, that doctrine some hold, is wholly superstitious, and I dare boldly say with [t] *Andrew Dudeth, that variety of pulses described by* Galen, *is neither observed nor understood of any.* And for urine, that is *meretrix medicorum*, the most deceitfull thing of all, as *Forestus* & some other Physicians have proved at large: I say nothing of *Critick* dayes, errours in Indications, &c. The most rationall of them, and skilfull, are so often deceived, that as [r] *Tholosanus* infers, *I had rather beleeve and commit my selfe to a meer Emperick, then to a meer Doctor, and I cannot sufficiently commend that custome of the Babylonians; that have no professed Physitians, but bring all their patients to the market to be cured*: which *Herodotus* relates of the *Ægyptians*: *Strabo, Sardus*, and *Aubanus Bohemus* of many other nations. And those that prescribed Physick amongst them, did not so arrogantly take upon them to cure all diseases, as our professours do, but some one, some another, as their skill and experience did serve; † *One cured the eyes, a second the teeth, a third the head, another the lower parts, &c.* not for gain, but in charity, to do good, they made

r *Lib. 3. Crat. ep. Wincslao Raphæno. Ausim dicere, tot pulsuum differentias, quæ describuntur à Galeno, nec à quoquam intelligi, nec observari posse.*

s *Lib.28. cap.7. syntax. art. mirab. Mallem ego expertis credere solum, quam meræ ratiocinantibus: neq; satis laudare possum institutum Babylonicum &c.*

† *Herod. Euterpe de Ægyptiis. Apud eos singulorum morborum sunt singuli medici; alius curat oculos, alius dentes, alius caput, partes occultas alius.*

made neither art, profession, nor trade of it, which in other places was accustomed: and therefore *Cambises* in † *Xenophon* told *Cyrus*, that to his thinking, Physitians *were like Taylers and Coblers, the one mended our sick bodies, as the other did our cloaths.* But I will urge these cavelling and contumelious arguments no farther, lest some Physitian should mistake me, and deny me Physick when I am sick: for my part, I am well perswaded of Physick: I can distinguish the abuse from the use, in this and many other Arts, and Sciences; † *Aliud vinum, aliud ebrietas*, wine and drunkenesse are two distinct things. I acknowledge it a most noble and divine science, in so much that *Apollo*, *Æsculapius*, and the first fonnders of it, *meritò pro diis habiti*, were worthily counted Gods by succeeding ages, for the excellency of their invention. And whereas *Apollo* at *Delos*, *Venus* at *Cyprus*, *Diana* at *Ephesus*, and those other Gods were confined and adored alone in some peculiar places: *Æsculapius* had his Temple, and Altars everywhere, in *Corinth*, *Lacedæmon*, *Athens*, *Thebes*, *Epidaure*, &c. *Pausanias* records, for the latitude of his art, diety, worth, and necessity. With all vertuous and wise men therefore I honour the name, and calling, as I am enjoyned *to honour the Physitian for necessities sake. The knowledge of the Physitian lifteth up his head, and in the sight of great men he shall be admired. The Lord hath created medicines of the earth, and he that is wise will not abhorre them, Eccles.*58.1. But of this noble subject how many panegyricks are worthily written? For my part, as *Salust* said of *Carthage*, *præstat silere, quam pauca dicere*; I have said, yet One thing I will adde, that this kinde of Physick is very moderately and advisedly to be used, upon good occasion, when the former of diet will not take place. And 'tis no other which I say, then that which *Arnoldus* prescribes in his 8. Aphoris. [t] *A discreet and godly Physitian doth first endeavour to expell a disease by medicinall diet, then by pure medicine:* and in his ninth, [u] *he that may be cured by diet, must not meddle with Physick.* So in 11. Aphoris. [x] *A modest and wise Physitian, will never hasten to use medicines, but upon urgent necessity, and that sparingly too:* becaus (as he addes in his 13. Aphoris.) [y] *Whoso, ever takes much Physick in his youth, shall soon bewail it in his old age:* Purgative Physick especially, which doth much debilitate nature. For which causes some Physitians refrain from the use of Purgatives, or else sparingly use them. [z] *Henricus Ayrerus* in a consultation for a melancholy person, would have him take as few purges as he could, *becaus there be no such medicines, which do not steal away some of our strength, and rob the parts of of our body, weaken Nature, and cause that Cacochymia*, which [a] *Celsus* and others observe, or ill degestion, and bad juyce through all the parts of it. *Galen* himself confesseth, [b] *that purgative Physick is contrary to nature, takes away some of our best spirits, and consumes the very substance of our bodies:* But this without question, is to be understood of such purges as are unseasonably or immoderately taken; they have their excellent use in this, as well as most other infirmities. Of Alteratives and Cordials no man doubts, be they simples or compounds. I will amongst that infinite variety of medicines, which I finde in every *Pharmacopœa*, every Physitian, Herbalist, &c. single out some of the chiefest.

† *Cyrip. lib* 1. *Velut vestium fractarum resarcinatores &c.*

† *Chrys. hom.*

t *Prudens & pius medicus, morbum ante expellere satagit, cibis medicinalibus, quam puris medicinis.*

u *Quicunq; potest per alimenta restitui sanitas, fugiendus est penitus usus medicamentorum.*

x *Modestus & sapiens medicus, nunquam properabit ad Pharmaciam, nisi cogente necessitate.*

y *Quicunq; pharmacatur in juventute, deflebit in senectute.*

z *Hildish. spic.* 2 *de mel. fol.* 276. *Nulla est firmè medicina purgans, quæ non aliquam de viribus & partibus corporis deprædatur.*

a *Lib.* 1. & *Bart. lib.* 1. *cap.* 12.

b 2 *De vict. acut. Omne purgans medicamentum, corpori purgato contrarium &c. succos & spiritus abducit, substantiam corporis aufert.*

SUB-

Subsec. 2.

Simples proper to Melancholy, Againſt Exotick Simples.

MEdicines properly applied to Melancholy, are either *Simple* or *Compound*. *Simples* are *Alterative* or *Purgative*. *Alteratives* are ſuch as correct, ſtrengthen nature, alter, any way hinder or reſiſt the diſeaſe; and they be herbs, ſtones, minerals, &c. all proper to this humor. For as there be diverſe diſtinct infirmities, continually vexing us,

c Νοῦσοι δ' ἀνθρώποισι ἐφ' ἡμέρῃ ἠδ' ἐπὶ νυκτὶ
Αὐτόματοι φοιτῶσι κακὰ θνητοῖσι φέρουσαι
Σιγῇ, ἐπεὶ φωνὴν ἐξείλετο μητίετα Ζεύς.

Diſeaſes ſteal both day and night on men,
For *Iupiter* hath taken voice from them:

So there be ſeverall remedies, as d he ſaith, *each diſeaſe a medicine, for every humor*; and as ſome hold, every clime, every country, and more then that, every private place hath his proper remedies growing in it, peculiar almoſt to the domineering and moſt freqent maladies of it. As e one diſcourſeth, *Wormwood growes ſparingly in Italy, becauſe moſt part there they be miſaffected with hot diſeaſes: but henbane, poppy, and ſuch cold herbes: With us in Germany and Poland, great ſtore of it in every waſt. Baracellus Horto geniali, and Baptiſta Porta Phyſiognomicæ, lib. 6. cap. 23.* gave many inſtances and examples of it, and bring many other proofes. For that cauſe belike that learned *Fuchſius* of *Noremberge*, f *when he came into a village, conſidered alwayes what herbs did grow moſt frequently about it, and thoſe he diſtilled in a ſilver limbeck*, making uſe of others amongſt them as occaſion ſerved. I know that many are of opinion, our Northern ſimples are weak, unperfect, not ſo well concocted, of ſuch force, as thoſe in the Southerne parts, not ſo fit to be uſed in Phyſick, and will therefore fetch their drugs a far off: *Sena, Caſſia* out of *Ægypt*, *Rubarbe* from *Barbary*, *Aloes* from *Zocotora*; Turbith, Agarick, Mirabolanes, Hermodactils from the Eaſt *Indies*, *Tobaco* from the weſt, and ſome as far as *China*, Hellebor from the *Antyciræ*, or that of *Auſtria* which bears the purple flower, which *Mathiolus* ſo much approves, and ſo of the reſt. In the kingdome of *Valence* in *Spain*, g *Maginus* commends two mountains, *Mariola* and *Renagoloſa*, famous for ſimples; *Leander Albertus*,† *Baldus* a mountain near the lake *Benacus* in the territory of *Verona*, to which all the herbaliſts in the country continually flock: *Ortelius* one in *Apulia*, *Munſter Mons maior* in *Hiſtria*: others *Montpelier* in *France*; *Proſper Altinus* preferres *Egyptian* ſimples, *Garcias ab Horto Indian* before the reſt, another thoſe of *Italy*, *Crete* &c. Many times they are overcurious in this kind, whom *Fuchſius* taxeth, *Inſtit. l. 1. ſec. 1. cap. 1.* k *that think they doe nothing, except they rake all over India, Arabia, Æthiopia for remedies, and fetch their Phyſick from the three quarters of the World, and from beyond the Garamantes. Many an old wife or country woman doth often more good with a few known and common garden herbs, then our bumbaſt Phyſitians, with all their prodigious, ſumptuous, far-fetched, rare, conjecturall medicines:* without all queſtion if we have not theſe rare Exotick ſimples,

c *Heſiod. op.*
d *Hurnius præf. pra. med. Quot morborum ſunt Ideæ, tot remediorum genera variis potentiis decorata.*
e *Penottus de nat. med. Quæcunq; regio producit ſimplicia, pro morbis regionis; Creſcit raro abſynthium in Italia, quod ibi plerumq; morbi calidi, ſed cicuta, papaver, & herbæ frigidæ; apud nos Germanos & Polonos ubiq; provenit abſynthium.*
f *Quum in villam venit, conſideravit quæ ibi creſcebant medicamenta, ſimplicia frequentiora & iis plerunq; uſus diſtillatis, & aliter, a limbacum ideo argenteum circumferens.*
g *Herbæ medicis utiles omnium in Apulia feraciſſimæ.*
h *Geog. ad quos magnus herbariorum numerus undiq; confluit. Sincerus Itiner. Gallia.*
† *Baldus mons prope Benacum herbilegis maxime notus.*
k *Qui ſe nihil effeciſſe arbitrantur, niſi Indiam, Æthiopiam, Arabiam, & ultra Garamantas à tribus mundi partibus exquiſita remedia corradunt. Tutius ſæpe medetur ruſtica anus una, &c.*

we

we hold that at home which is in vertue equivalent unto them, ours will serve as well as theirs if they be taken in proportionable quantity, fitted and qualified aright, if not much better, and more proper to our constitutions. But so 'tis for the most part, as *Pliny* writes to *Gallus*, * *We are careless of that which is neer us, and follow that which is afarre off, to know which we will travell and sail beyond the seas, wholly neglecting that which is under our eyes.* *Opium* in *Turky* doth scarce offend, with us in a small quantity it stupifies: *Cicuta* or hemlock is a strong poyson in *Greece*, but with us it hath no such violent effects: I conclude with *I. Voschius*, who as he much inveighs against those exotick medicines, so he promiseth by our *European*, a full cure, and absolute of all diseases; *à capite ad calcem, nostræ regionis herbæ nostris corporibus magis conducunt*, our own simples agree best with us. It was a thing that *Fernelius* much laboured in his *French* practice, to reduce all his cure to our proper and domestick Physick: So did † *Ianus Cornarius*, and *Martin Rulandus* in *Germany*. *T. B.* with us, as appeareth by a treatise of his divulged in our tongue 1615. to prove the sufficiency of *English* medicines, to the cure of all manner of diseases. If our simples be not altogether of such force, or so apposite, it may be, if like industry were used, those far fetched druggs would prosper as well with us, as in those countries, whence now we have them, as well as Cherries, Artichokes, Tobacco, and many such. There have been diverse worthy Physitians, which have tryed excellent conclusions in this kinde, and many diligent, painfull Apothecaries, as *Gesner*, *Besler*, *Gerard*, *&c.* but amongst the rest those famous publike Gardens of *Padua* in *Italy*, *Noremberge* in *Germany*, *Leiden* in *Holland*, *Montpelier* in *France*, (and ours in *Oxford* now in *fieri*, at the cost and charges of the right Honourable the Lord *Danvers* Earl of *Danby*) are much to be commended, wherein all exotick plants almost are to be seen, and liberall allowance yearly made for their better maintenance, that young students may be the sooner informed in the knowledge of them: which as [m] *Fuchsius* holds, *is most necessary for that exquisite manner of curing*, and as great a shame for a Physitian not to observe them, as for a workman not to know his axe, saw, square, or any other tool which he must of necessity use.

* *Ep. lib. 8 Proximorum incuriosi longinqua sectamur, & ad ea cognoscenda iter ingredi & mare transmittere solemus; at quæ sub oculis posita negligimus.*

† *Exotica rejecit, domesticis solum nos contentos esse voluit. Melch. Adamus vit. ejus.*

m *Instit. l. 1. cap. 8. sec. 1. ad exquisitam curandi rationem, quorum cognitio imprimis necessaria est.*

Subsec. 3.

Alteratives, Herbes, other vegetals, &c.

AMongst those 800 simples, which *Galeottus* reckons up, *lib. 3. de promisc. doctor. cap. 3.* and many exquisite herbalists have written of, these few following alone, I finde appropriated to this humour: Of which some be alteratives; [n] *which by a secret force*, saith *Renodæus*, *and speciall quality expell future diseases, perfectly cure those which are, and many such incurable effects.* This is as well observed in other plants, stones, minerals, and creatures, as in herbs, in other maladies as in this. How many things are related of a mans skull? What severall vertues of corns in a horse legge, [o] of a Wolves liver, &c. Of diverse [p] excrements of beasts, all good against severall diseases? What extraordinary vertues are ascribed unto plants? [q] *Satyrium & eruca penem erigunt, vitex & nymphea semen extinguunt*, [r] some herbs provoke lust; some again, as *agnus Castus*, waterlilly, quite extinguisheth seed; poppy causeth sleep, Cabbige resisteth drunken-

n *Quæ cæcâ vi ac specifica qualitate morbos futuros arcent. lib. 1. cap. 10. Instit. Phar.*

o *Galen. lib. e. par lupi epaticos curat.*

p *Stercus pecoris ad Epilepsiam &c.*

q Priestpintle, rocket.

r *Sabina fœtum educit.*

368 drunkeneſs,&c.and that which is more to be admired,that ſuch and ſuch plants, ſhould have a peculiar vertue to ſuch particular parts, [s] as to the head Anniſeeds,foalfoot,Betony,Calamint,eye-bright,Lavander,Bayes, Roſes,Rue,Sage,Marjorum, Piony, &c. For the lungs Calamint, Liquorice,Ennula campana,Hyſop,Horehound, water Germander, &c. For the heart,Borage, Bugloſſe,Saffron, Bawm, Baſil, Roſemary, Violet, Roſes, &c. For the ſtomack,Wormwood,Mints,Betony,Bawm,Centaury,Sorel, Purſlan. For the liver, Darthſpine or *Camæpitis*, Germander, Agrimony, Fennell,Endive,Succory, Liverwort,Barbaryes. For the ſpleen,Maidenhair,finger-ferne,dodder of thyme,hoppe, the rinde of aſh, Betony. For the kidnies,grumell,parſly,ſaxifrage,plantane,mallowe. For the womb, mugwort, pennyroyall, fetherfew,ſavine,&c. For the joynts,Camomile, S. Johnswort,organ, rue,cowſlips, centaury the leſſe, &c. And ſo to peculiar diſeaſes. To this of melancholy you ſhall find a Catalogue of herbs proper, and that in every part. See more in *Wecker*, *Renodeus*, *Hæurnius*, *lib.2.cap.19.&c.* I will briefly ſpeak of them, as firſt of alteratives,which *Galen* in his third book of diſeaſed parts, prefers before diminutives, and *Trallianus* brags, that he hath done more cures on melancholy men [t] by moiſtning,then by purging of them.

[s] *Wecker. Vide Oſwaldum Crollium lib. de Internis rerum ſignaturis,de herbis particularibus parti cuique convenientibus.*

[t] *Idem Laurentius c.9.*

Borage. In this Catalogue, Borage and Bugloſſe may challenge the chiefeſt place, whether in ſubſtance,juice,roots,ſeeds, flowers,leaves,decoctions, diſtilled waters,extracts,oils,&c.for ſuch kind of herbs be diverſly varied. Bugloſſe is hot and moiſt, and therefore worthily reckoned up amongſt thoſe herbs which expell melancholy, and [u] exhilarate the heart, *Galen lib.6.cap.* 80. *de ſimpl.med.Dioſcorides lib.4.cap.123. Pliny* much magnifies this plant. It may be diverſly uſed; as in Broth,in [x] Wine, in Conſerves, Syrops, &c. It is an excellent cordiall, and againſt this malady moſt frequently preſcribed; an herb indeed of ſuch Soveraignty,that as *Diodorus lib.7.bibl. Plinius lib.25.cap.2.& lib.21.cap.22.Plutarch ſympoſ.lib.1.cap.1. Dioſcorides lib.5.cap.40. Cælius lib. 19.c.3.* ſuppoſe,it was that famous *Nepenthes* of † *Homer*,which *Polydamna Thonis* wife (then King of *Thebes* in *Ægypt*) ſent *Helena* for a token,of ſuch rare vertue,that if taken ſteept in wine, if wife and children, father and mother, brother and ſiſter, and all thy deareſt friends ſhould die before thy face, thou couldſt not grieve or ſhed a tear for them.

Qui ſemel id paterâ miſtum Nepenthes Faccho
Hauſerit,hic lachrymam,non ſi ſuaviſſima proles,
Si germanus ei charus,materq;paterq;
Oppetat,ante oculos ferro confoſſus atroci.

Helenas commended Boul,to exhilarate the heart,had no other ingredient, as moſt of our Criticks conjecture,then this of Borage.

[u] *Dicor Borago gaudia ſemper ago.*

[x] *Vino infuſum hilaritatem facit.*

† *Odyſſ.A.*

Meliſſa Bawm,hath an admirable vertue to alter Melancholy, be it ſteeped in our ordinary drink, extracted, or otherwiſe taken.*Cardan lib.* 8. much admires this herb. It heats and dries, ſaith [y] *Heurnius*, in the ſecond degree, with a wonderfull vertue comforts the heart, and purgeth all melancholy vapors from the ſpirits,*Matthiol. in lib.3.c.10. in Dioſcoridem.* Beſides they aſcribe other vertues to it, [z] *as to help concoction, to cleanſe the braine, expell all carefull thoughts, and anxious imaginations:* The ſame words in effect are in *Avicenna, Pliny, Simon Sethi, Fuchſius, Leobel, Delacampius, and every Herbaliſt.* Nothing better for him that is melancholy

Bawme. [y] *Lib.2.cap.2. prax.med.mira vi lætitiam præbet & cor confirmat,vapores melancholicos purgat à ſpiritibus.*

[z] *Proprium eſt eius animum hilarem reddere, concoctionem juvare, cerebri obſtructiones reſecare,ſollicitudines fugare,ſollicitas imaginationes tollere.* Scorzonera.

melancholy then to steep this and Borage in his ordinary drink.

Matthiolus in his fift book of medicinall Epistles, reckons up *Scorzonera*, [a] *not against poison only, falling sickness, and such as are vertiginous, but to this malady; the root of it taken by it self expells sorrow, causeth mirth and lightness of heart.*

Antonius Musa that renowned Physitian to *Cæsar Augustus*, in his book which he writ of the vertues of *Betony*, *cap.* 6. wonderfully commends that herb, *animas hominum & corpora custodit, securas de metu reddit*, it preserves both body and minde, from fears, cares, griefs; cures falling-sickness, this and many other diseases, to whom *Galen* subscribes, *lib.* 7. *simpl. med. Dioscorides lib.* 4. *cap.* 1. *&c.*

Marigold is much approved against Melancholy, and often used therefore in our ordinary broth, as good against this and many other diseases.

Lupulus, *hop*, is a soveraign remedy; *Fuckfius cap.* 58. *Plant. hist.* much extolls it; [b] *it purgeth all choler, and purifies the blood. Matthiol. cap.* 140. *in* 4. *Dioscor.* wonders the Physitians of his time made no more use of it, because it rarifies and cleanseth: we use it to this purpose in our ordinary beer, which before was thick and fulsome.

Wormwood, Centaury, Penniroyall are likewise magnified and much prescribed (as I shall after shew) especially in Hypocondriake melancholy, daily to be used, sod in whey: and as *Ruffus Ephesius*, [c] *Aretæus*, relate, by breaking winde, helping concoction, many melancholy men have been cured with the frequent use of them alone.

And because the spleen and blood are often misaffected in melancholy, I may not omit Endive, Succory, Dandelyon, Fumetory, &c. which cleanse the blood. *Scolopendria*, Cuscuta, Ceterache, Mugwort, Liverwort, Ashe, Tamerisk, Genist, Maidenhair, &c. which much help and ease the spleen.

To these I may adde Roses, Violets, Capers, Fetherfew, Scordium, Stæchas, Rosemary, Ros Solis, Saffron, Ocyme, sweet Apples, Wine, Tobacco, Sanders, &c. That Peruvian *Chamico*, **monstrosâ facultate*, *&c. Linschosteus Datura*; And to such as are cold, the [d] decoction or Guiacum, China, Salsaperilla, Sassafras, the flowers of *Carduus Benedictus*, which I find much used by *Montanus* in his consultations, *Julius Alexandrinus*, *Lelius*, *Egubinus*, and others. [e] *Bernardus Penottus* prefers his *Herba solis*, or Dutch-Sindaw, before all the rest in this disease, *and will admit of no herb upon the earth to be comparable to it.* It excells *Homers* Moly, cures this, falling sickness, and almost all others infirmities. The same *Penottus* speaks of an excellent balm out of *Aponensis*, which taken to the quantity of three drops in a cup of wine, [f] *will cause a sudden alteration, drive away dumps, and chear up the heart. Ant. Guianerius* in his Antidotary hath many such. [g] *Iacobus de Dondis* the *Aggregator*, repeats ambergreese, nutmegs, & all spice amongst the rest. But that cannot be generall, Amber and Spice will make a hot brain mad, good for cold and moist. *Garcias ab Horto* hath many Indian plants, whose vertues he much magnifies in this disease. *Lemnius instit. cap.* 58. admires Rue, and commends it to have excellent vertue, *to* [h] *expell vain imaginations, Divels, and to ease afflicted souls.* Other things are much magnified by writers, as an old Cock, a Rams head, a Wolfes heart born or eaten, which *Mercurialis* approves; *Prosper Altinus*, the water of *Nilus*; *Gomesius* all sea water, and at seasonable times to be sea-sick: Goats milk, Whey, &c.

a *Non solum ad viperarum morsus, comitiales, vertiginosos; sed per se accommodata radix tristitiam discutit, hilaritatem conciliat.*

Hop.

b *Bilem utrâq; detrahit, sanguinẽ purgat.*

c *Lib.* 7. *cap.* 5. *Laiet occid. Indiæ descrip. lib.* 10 *cap.* 2.

d *Heurnius l.* 2. *consil.* 185. *Scoltzii consil.* 77.

e *Præs. denar. med. Omnes capitis dolores & phantasmata tollit; scias nullam herbam in terris huic comparandam viribus & bonitate nasci.*

f *Optimum medicamentum in celeri cordis confortatione, & ad omnes qui tristantur, &c.*

g *Ko idoletius. Elenum quod vim habet miram ad hilaritatem et multi pro secreto habent. Schenkius observ med. cen.* 5. *observ.* 86.

h *Afflictas mentes relevat, animi Imaginationes & Dæmones expellit.*

i *Schenkius, Mizaldus, Rhasis.*

Subsect. 4.

Pretious stones, Metals, Minerals, Alteratives.

PRetious stones are diversly censured; many explode the use of them or any Minerals in Physick, of whom *Thomas Eraſtus* is the chief, in his Tract against *Paracelſus*, and in an Epiſtle of his to *Peter Monavius*, [k] *That stones can work any wonders, let them beleeve that liſt, no man shall perſwade me, for my part I have found by experience there is no vertue in them.* But *Matthiolus* in his comment upon [l] *Dioſcorides*, is as profuse on the other side in their commendation; so is *Cardan, Renodeus, Alardus, Rueus, Encelius, Marbodeus, &c.* [m] *Matthiolus* specifies in Corall: and *Oſwaldus Crollius Baſil. chym.* prefers the salt of Corall. [n] *Chriſtoph. Encelius lib. 3. cap. 131.* will have them to be as so many severall medicines against melancholy, sorrow, fear, dulneſſe, and the like; [o] *Renodeus* admires them, *beſides they adorn Kings Crowns, grace the fingers, enrich our houſhold ſtuffe, defend us from enchantments, preſerve health, cure diſeaſes, they drive away grief, cares, and exhilarate the minde.* The particulars be these.

Granatus a pretious stone so called, because it is like the kernels of a Pomegranate, an unperfect kinde of Ruby, it comes from *Calecut*; [p] *if hung about the neck, or taken in drink, it much reſiſteth ſorrow, and recreats the heart.* The same properties I find ascribed to the *Iacinth* and *Topaze*, [q] They allay anger, grief, diminish madness, much delight and exhilarate the minde, [r] *If it be either carried about, or taken in a potion, it will increaſe wiſdome*, saith *Cardan, expell fear*; *he brags that he hath cured many mad men with it, which when they laid by the ſtone, were as mad again as ever they were at firſt. Petrus Bayerus lib. 2. cap. 13. veni mecum, Fran. Rueus, cap. 19. de gemmis*, say as much of the *Chryſolite*, [s] a friend of wisdome, an enemy to folly. *Pliny lib. 37. Solinus cap. 52. Albertus de lapid. Cardan. Encelius lib. 3. cap. 66.* highly magnifies the vertue of the *Beryll*, [t] *it much availes to a good underſtanding, repreſſeth vain conceits, evil thoughts, cauſeth mirth, &c.* In the belly of a swallow there is a stone found called *Chelidonius*, [u] *which if it be lapped in a fair cloath, and tied to the right arm, will cure lunaticks, mad men, make them amiable and merry.*

There is a kinde of *Onyx* called a *Chalcidonye*, which hath the same qualities, [x] *availes much againſt phantaſtick illuſions which proceed from melancholy*, preserves the vigour and good estate of the whole body.

The *Eban* stone which Goldsmiths use to sleeken their gold with, born about or given to drink, [y] hath the same properties or not much unlike.

Levinus Lemnius Inſtitut. ad vit. cap. 58. amongst other Jewels makes mention of two more notable; *Carbuncle* and *Corall*, [z] *which drive away*

k *Cratonis ep. vol. 1. Credat qui vult gemmas mirabilia efficere; mihi qui & ratione & experientia didici aliter rem habere, nullus facile perſuadebit falſum eſſe verum.*

l *L. de gemmis.*

m *Margaritæ & corallium ad melancholiam præcipue valent.*

n *Margaritæ & geminæ ſpiritus confortant & cor, melancholiam fugant.*

o *Præfat. ad lap. prec. lib. 2. ſect. 2. de mat. med. Regum coronas ornant, digitos illuſtrant, ſupellectilem ditant, è faſcino tuentur, morbis medentur, ſanitatem conſervant, mentem exhilarant, triſtitiam pellunt.*

p *Encelius l. 3. c. 4. Suſpenſus vel ebibitus triſtitiæ multum reſiſtit, & cor recreat.*

q *Idem cap. 5. & cap. 6. de Hyacintho & Topazio. Iram ſedat & animi triſtitiam pellit.*

r *Lapis hic geſtatus aut ebibitus prudentiam auget, nocturnos timores pellit; inſanos hac ſanavi, & quem lapidem abjecerint, erupit iterum ſtultitia.* s *Inducit ſapientiam, fugat ſtultitiam. Idem Cardanus, lunaticos juvat.* t *Confert ad bonum intellectum, comprimit malas cogitationes, &c. Alacres reddit.* u *Albertus, Encelius cap. 44. lib. 3. Plin. lib. 37. cap. 10. Jacobus de Dondis: dextro brachio alligatus ſanat lunaticos, inſanos, facit amabiles, jucundos.* x *Valet contra phantaſticas illuſiones ex melancholia.* y *Amentes ſanat, triſtitiam pellit, iram, &c.* z *Valet ad fugandos timores & dæmones, turbulenta ſomnia abigit, & nocturnos puerorum timores compeſcit.*

childish

childish fears, Divels, overcome sorrow, and hung about the neck repress troublesom dreams, which properties almost *Cardan* gives to that green coloured [a] *Emmetris*, if it be carried about, or worn in a ring; *Rueus* to the *Diamond.*

Nicholas Cabeus a Jesuit of *Farrara,* in the first book of his magnetical Philosophy, cap. 3 speaking of the vertues of a loadstone recites many several opinions; some say that if it be taken in parcels inward, *si quis per frusta voret, juventutem restituet,* it will like vipers wine, restore one to his youth, and yet if carried about them, others will have it to cause melancholy; let experience determine.

Mercurialis admires the *Emerald* for his vertues in pacifying all affections of the mind; others the *Saphyre,* which is *the* [b] *fairest of all precious stones of skye colour, and a great enemy to black choler, frees the mind, mends manners, &c. Jacobus de Dondis* in his Catalogue of Simples, hath *Amber Greece, os in corde cervi,* [c] the bone in a Stags heart, a Monocerots horn, *Bezoars* stone [d] (of which elsewhere) it is found in the belly of a little beast in the East *Indies* brought into *Europe* by *Hollanders* and our country-men Merchants. *Renodeus cap. 22. lib. 3. de ment. med.* saith he saw two of these beasts alive, in the Castle of the Lord of *Vitry* at *Coubert.*

Lapis Lazuli and *Armenus* because they purge, shall be mentioned in their place.

Of the rest in brief thus much I will add out of *Cardan, Renodeus cap. 23. lib. 3. Rondoletius lib. 1. de Testat. c. 15 &c.* [e] *That almost all Jewels and pretious stones, have excellent vertues* to pacifie the affections of the mind, for which cause rich men so much covet to have them: [f] *and those smaller Unions which are found in shells amongst the Persians and Indians,* by the consent of all writers, *are very cordial,* and most part avail to the exhilaration of the heart.

Most men say as much of Gold, and some other Minerals, as these have done of pretious stones. *Erastus* still maintains the opposite part. *Disput. in Paracelsum cap. 4. fol. 196.* he confesseth of gold, [g] *that it makes the heart merry, but in no other sense but as it is in a misers chest: at mihi plaudo simulac nummos contemplor in arcâ,* as he said in the Poet, it so revives the spirits, and is an excellent receit against Melancholy,

† For Gold in Physick is a cordial,
Therefore he loved Gold in special.

Aurum potabile [h], he discommends and inveighs against it, by reason of the corrosive waters which are used in it: Which argument our Dr. *Guin* urgeth against D. *Antonius.* [i] *Erastus* concludes their Philosophical stones and potable gold, &c. *to be no better then poyson,* a meer imposture, a *non Ens*; dig'd out of that broody hill belike this goodly golden stone is, *ubi nascetur ridiculus mus. Paracelsus* and his Chymistical followers, as so many *Promethei,* will fetch fire from heaven, will cure all manner of diseases with Minerals, accounting them the only Physick on the other side. † *Paracelsus* calls *Galen, Hippocrates,* and all their adherents, infants, idiots, Sophisters, &c. *Apagesis istos qui Vulcanias istas Metamorphoses sugillant, insciti æ so-*

a *Somnia læta facit argenteo annulo gestatus*
b *Atræ bili adversatur, omnium gemmarum pulcherrima, cæli colorem refert, animum ab errore liberat, mores in melius mutat.*
c *Longis mœroribus feliciter medetur, deliquus, &c.*
d *Sect. 5. Memb. 1. Subs. 5.*
e *Gestamen lapidum & gemmarum maximum fert auxilium & juvamen; unde qui dites sunt gemmas secum ferre student.*
f *Margaritæ & Vniones quæ à conchis & piscibus apud Persas & Indos, valde cordiales sunt, &c.* Minerals.
g *Aurum lætitiam generat, non in corde, sed in arcâ virorum.*
† *Chaucer.*
h *Aurum non aurum. Noxium ob aquas rodentes.*
i *Ep. ad Monavium. Metallica omnia in universum quovismodo parata, nec tutò nec commodè intra corpus sumi.*
† *In parag. Stultissimus pilus occipitis mei plus scit, quam omnes vestri doctores, & calceorum meorum annuli doctiores sunt quam vester Galenus & Avicenna, barba mea plus experta est quam vestræ omnes Academiæ*

boles, ſupinæ pertinaciæ alumnos, &c. not worthy the name of Phyſitians, for want of theſe remedies; and brags that by them he can make a man live 160 yeers, or to the worlds end, with their * *Alexipharmacums, Panaceas, Mummia's, unguentum Armarium*, and ſuch Magnetical cures, *Lampas vitæ & mortis, Balneum Dianæ, Balſamum, Electrum Magico-phyſicum, Amuleta Martialia*, &c. What will not he and his followers effect? He brags moreover that he was *primus medicorum*, and did more famous cures then all the Phyſitians in *Europe* beſides, * *a drop of his preparations ſhould go farther then a dram, or ounce of theirs*, thoſe loathſome and fulſome filthy potions, Heteroclitical pills (ſo he cals them) horſe medicines, *ad quorum aſpectum Cyclops Polyphemus exhorreſceret.* And though ſome condemn their skill, and Magnetical cures as tending to Magical ſuperſtition, witchery, charms, &c. yet they admire, ſtiffly vindicate nevertheleſs, and infinitely prefer them. But theſe are both in extreams, the middle ſort approve of Minerals, though not in ſo high a degree. *Lemnius lib. 3. cap. 6. de occult. nat. mir.* commends Gold inwardly, and outwardly uſed, as in Rings, excellent good in medicines; and ſuch mixtures as are made for melancholy men, ſaith *Wecker. antid. ſpec. lib. 1.* to whom *Renodeus* ſubſcribes, *lib. 2. cap. 2. Ficinus lib. 2. cap. 19. Fernel. meth. med. lib. 5. cap. 21. de Cardiacis, Daniel Sennertus lib. 1. part. 2. cap. 9. Audernacus, Libavius, Quercetanus, Oſwaldus Crollius, Euvonymus, Rubeus*, and *Matthiolus* in the fourth book of his Epiſtles, *Andreas à Blawen epiſt. ad Matthiolum*, as commended and formerly uſed by *Avicenna, Arnoldus*, and many others: [k] *Matthiolus* in the ſame place approves of potable gold, *Mercury*, with many ſuch Chymical confections, and goes ſo far in approbation of them, that he holds [l] *no man can be an excellent Phyſitian that hath not ſome skill in Chymiſtical diſtillations, and that Chronick diſeaſes can hardly be cured without mineral medicines*: Look for *Antimony* among purgers.

* *Vide Ernestum Burgratium edit. Franaker.* 8°. 1611. *Crollius* and others.

* *Plus proficiet gutta mea, quam tot eorũ drachmæ & unciæ.*

k *Nonnulli huic ſupra modum indulgent, uſum etſi non adeo magnum, non tamen abjiciendum cenſeo.*

l *Auſim dicere neminem medicum excellentem qui non in hac diſtillatione chymica ſit verſatus. Morbi Chronici devinci citra metallica vix poſſint, aut ubi ſanguis corrumpitur.*

Subsect. 5.

Compound Alteratives; cenſure of Compounds, and mixt Phyſick.

PLiny *lib. 24. c. 1.* bitterly taxeth all compound medicines. [m] *Mens knavery, impoſture, and captious wits have invented theſe ſhops, in which every mans life is ſet to ſale: and by and by came in thoſe compoſitions and inexplicable mixtures, far fetcht out of India and Arabia; a medicine for a botch muſt be had as farre as the red ſea, &c.* And 'tis not without cauſe which he ſaith; for out of queſtion they are much to blame in their compoſitions, whilſt they make infinite variety of mixtures, as [n] *Fuchſius* notes. *They think they get themſelves great credit, excel others, and to be more learned then the reſt, becauſe they make many variations; but he accounts them fools, and whilſt they brag of their skill, and think to get themſelves a name, they become ridiculous, bewray their ignorance and error.* A few

m *Fraudes hominum & ingeniorum capturæ, officinas invenêre iſtas, in quibus ſua cuiq; venalis promittitur vita; ſtatim compoſitiones & mixturæ inexplicabiles ex Arabia & India, ulceri parvo medicina à rubro mari importatur.*

n *Arnoldus Aphor. 15. Fallax medicus qui potens mederi ſimplicibus, compoſita doloſè aut fruſtra quærit.* o *Lib. 1. Sect. 1 cap. 8. Dum infinita medicamenta miſcent, laudem ſibi comparare ſtudent, & in hoc ſtudio alter alterum ſuperare conatur, dum quiſq; quo plura miſcuerit, eo ſe doctiorem putet, inde fit ut ſuam prodant inſcitiam, dum oſtentant peritiam, & ſe ridiculos exhibeant, &c.*

ſimples

simples well prepared and understood, are better then such an heap of nonsense confused compounds, which are in Apothecaries shops ordinarily sold. *In which many vain, superfluous, corrupt, exolete things out of date are to be had* (saith * *Cornarius*) *a company of barbarous names given to Syrrops, Julips, an unnecessary company of mixt medicines; rudis indigestaque moles.* Many times (as *Agrippa* taxeth) there is by this means [p] *more danger from the medicine then from the disease*, when they put together they know not what, or leave it to an illiterate Apothecary to be made, they cause death and horror for health. Those old Physitians had no such mixtures; a simple potion of *Hellebor* in *Hippocrates* time, was the ordinary purge; and at this day, saith [r] *Mat. Riccius*, in that flourishing Commonwealth of *China*, *Their Physitians give precepts quite opposite to ours, not unhappy in their Physick: they use altogether roots, hearbs, and simples in their medicines, and all their Physick in a manner is comprehended in an herbal*: no science, no schoole, no art, no degree, *but like a trade, every man in private is instructed of his Master.* † *Cardan* cracks that he can cure all diseases with water alone, as *Hippocrates* of old did most infirmities with one medicine. Let the best of our rational Physitians demonstrate and give a sufficient reason for those intricate mixtures, why just so many simples in *Mithridate* or *Treacle*, why such and such quantity; may they not be reduced to half or a quarter? *Frustra fit per plura* (as the saying is) *quod fieri potest per paucíora*; 300 simples in a julip, potion, or a little pill, to what end or purpose? I know not what [f] *Alkindus*, *Capivaccius*, *Montagna*, and *Simon Eitover*, the best of them all and most rational have said in this kind; but neither he, they, nor any one of them, gives his reader, to my judgement, that satisfaction which he ought; why such, so many simples? *Rog. Bacon* hath taxed many errors in his tract *de graduationibus*, explained some things, but not cleared. *Mercurialis* in his book *de compositi. medicin.* gives instance in *Hamech*, and *Philonium Romanum*, which *Hamech* an *Arabian*, and *Philonius* a *Roman* long since composed, but *crasse* as the rest. If they be so exact, as by him it seems they were, and those mixtures so perfect, why doth *Fernelius* alter the one, and why is the other obsolete? [t] *Cardan* taxeth *Galen* for presuming out of his ambition to correct *Theriachum Andromachi*, and we as justly may carp at all the rest. *Galens* medicines are now exploded and rejected; what *Nicholas Meripsa*, *Mesue*, *Celsus*, *Scribanius*, *Actuarius*, &c. writ of old, are most part contemned. *Mellichius*, *Cordus*, *Wecker*, *Quercetan*, *Rhenodeus*, the *Venetian*, *Florentine* states have their several receipts, and Magistrals: They of *Noremberge* have theirs, and *Augustana Pharmacopœa*, peculiar medicines to the meridian of the City: *London* hers, every city, town, almost every private man hath his own mixtures, compositions, receipts, magistrals, precepts, as if he scorned antiquity, and all others in respect of himself. But each man must correct and alter to shew his skill, every opinionative fellow must maintain his own paradox, be it what it will; *Delirant reges, plectuntur Achivi*: they dote, and in the mean time the poor patients pay for their new experiments, the Commonalty rue it.

Thus others object, thus I may conceive out of the weakness of my apprehension; but to say truth, there is no such fault, no such ambition, no novelty, or ostentation, as some suppose, but as [u] one answers, this of compound

[p] *Multo plus periculi à medicamento quam à morbo &c.*

[r] *Expedit in Sinas lib. 1. c. 5. Præcepta medici dant nostris diversa, in medendo non infelices, pharmacis utuntur simplicibus, Herbis, radicibus, &c. tota eorum medicina nostræ herbariæ præceptis continetur, nullus ludus hujus artis, quisq; privatus à quolibet magistro eruditur.*

† *Lib. de Aqua*

[f] *Opusc. de Dos.*

[t] *Subtil. cap. de scientiis.*

[u] *Quercetan. pharmacop. restitut. cap. 2. Nobilissimum & utilissimum inventum summa cum necessitate adinventum & introductum.*

374 pound medicines, *is a most noble and profitable invention found out, and brought into Physick with great judgement, wisdome, counsel and discretion.* Mixt diseases must have mixt remedies, and such simples are commonly mixt as have reference to the part affected, some to qualify, the rest to comfort, some one part, some another. *Cardan* and *Brassavola* both hold that *Nullum simplex medicamentum sine noxâ*, no simple medicine is without hurt or offence; and although *Hippocrates*, *Erasistratus*, *Diocles* of old, in the infancy of this art, were content with ordinary simples: yet now, saith [x] *Ætius*, *necessity compelleth to seek for new remedies, and to make compounds of simples, as well to correct their harms if cold, dry, hot, thick, thin, insipid, noysome to smell, to make them savory to the palat, pleasant to taste and take, and to preserve them for continuance, by admixtion of sugar, hony, to make them last moneths, and yeares for several uses.* In such cases, compound medicines may be approved, and *Arnoldus* in his 18. Aphorisme, doth allow of it. [y] *If simples cannot, necessity compels us to use compounds*; so for receits and magistrals, *dies diem docet*, one day teacheth another, and they are as so many words or phrases, *Que nunc sunt in honore vocabula si volet usus*, Ebbe and flow with the season, and as wits vary, so they may be infinitely varied.

Quisq; suum placitum quo capiatur habet,

Every man as he likes, so many men so many minds, and yet all tending to good purpose, though not the same way. As arts and sciences, so Physick is still perfected amongst the rest; *Horæ musarum nutrices*, and experience teacheth us every day [z] many things which our predecessors knew not of. Nature is not effœte, as he saith, or so lavish, to bestow all her gifts upon an age, but hath reserved some for posterity, to shew her power, that she is still the same, and not old or consumed. Birds and beasts can cure themselves by nature, † *naturæ usu ea plerumq; cognoscunt, quæ homines vix longo labore & doctrinâ assequuntur*, but men must use much labour and industry to find it out: But I digresse.

Compound medicines, are *inwardly* taken, or *outwardly applyed*. Inwardly taken, be either *liquid* or *solid*: liquid, are *fluid* or *consisting*. Fluid, as Wines and Syrrups. The wines ordinarily used to this disease, are Wormewood-wine, Tamarisk, and *Buglossatum*, wine made of Borage and bugloss. The composition of which, is specified in *Arnoldus Villanovanus*, *lib. de vinis* of Borage, Bawme, Bugloss, Cinamon, &c. and highly commended for its vertues, [a] *it drives away Lepros y, Scabs, cleers the blood, recreates the spirits, exhilarates the mind, purgeth the brain of those anxious black melancholy fumes, and cleanseth the whole body of that black humour by urine. To which I adde*, saith Villanovanus, *that it will bring mad men, and such raging Bedlams as are tied in chains, to the use of their reason again. My conscience bears me witness, that I do not lye, I saw a grave matron helped by this means; she was so cholerick, and so furious sometimes, that she was almost mad, and beside her self, she said and did she knew not what, scolded, beat her maids, and was now ready to be bound till she drank of this Borage wine, and by this excellent remedy, was cured, which a poor forrainer, a silly beggar taught her by chance, that*

x *Cap. 25. Tetrabib. 4. ser. 2 Necessitas nunc cogit aliquando noxia quærere remedia, & ex simplicibus compositas facere, tum ad saporem, odorem, palati gratiam, ad correctionem simplicium, tum ad futuros usus, conservationem, &c.*

y *Cum simplicia non possint necessitas cogit ad composita.*

z *Lips. Epist.*

† *Theod. Podromus Amor. lib. 9.*

a *Sanguinem corruptum emaculat, scabiem abolet, lepram curat, spiritus recreat, & animum exhilarat. Melancholicos humores per urinam educit, & cerebrum à crassis, ærumnosis melancholiæ fumis purgat, quibus addo dementes & furiosos vinculis retinendos plurimum juvat, & ad rationis usum ducit. Testis est mihi conscientia, quod viderim matronam quandam hinc liberatam, quæ frequentius ex iracundia demens, & impos animi dicenda tacenda loquebatur, adeo furens ut ligari cogeretur. Fuit ei præstantissimo remedio, viai istius usus, indicatus à peregrino homine mendico, eleemosynam præ foribus dictæ matronæ implorante.*

came

came to crave an alms from door to door. The juyce of Borage, if it be clarified, and drunk in wine, will do as much, the roots sliced and steeped, &c. saith *Ant. Mizaldus art. med.* who cites this story *verbatim* out of *Villanovanus*, and so doth *Magninus* a Physitian of *Millan*, in his regiment of health. Such another excellent compound water I find in *Rubeus de distill. sect.* 3. which he highly magnifies out of *Savanarola*, [b] *for such as are solitary, dull, heavy or sad without a cause, or be troubled with trembling of heart.* Other excellent compound waters for melancholy, he cites in the same place. [c] *If their melancholy be not inflamed, or their temperature over hot. Evonimus* hath a pretious *Aquavitæ* to this purpose, for such as are cold. But he and most commend *Aurum potabile*, and every writer prescribes clarified whey, with Borage, Bugloss, Endive, Succory, &c. of Goats milk especially, some indefinitely at all times, some thirty dayes together in the spring, every morning fasting, a good draught. Syrupes are very good, and often used to digest this humor in the heart, spleen, liver, &c. As Syrupe of Borage, (there is a famous Syrupe of Borage highly commended by *Laurentius* to this purpose in his Tract of melancholy) *de pomis* of King *Sabor* now obsolete, of Thyme and Epithyme, Hops, Scolopendria, Fumitory, Maidenhair, Bizantine, &c. These are most used for preparatives to other Physick, mixt with distilled waters of like nature, or in Julips otherwise.

b *Ies qui tristantur sine causa, & vitant amicorum societatem & tremunt corde.*

c *Modo non inflammetur melancholia, aut calidiore temperamento sint.*

Consisting, are conserves or confections; conserves of Borage, Bugloss, Bawm, Fumitory, Succory, Maidenhair, Violets, Roses, Wormwood, &c. Confections, Treacle, Mithridate, Eclegms, or Linctures, &c. Solid, as Aromatical confections; hot, *Diambra, Diamargaritum calidum, Dianthus, Diamoschum dulce, Electuarium de gemmis, lætificans Galeni & Rhasis, Diagalinga, Diacimynum, Dianisum, Diatrion piperion, Diazinziber, Diacapers, Diacinnamonum:* Cold, as *Diamargaritum frigidum, Diacorolli, Diarrhodon Abbatis, Diacodion, &c.* as every *Pharmacopœia* will shew you, with their tables or losings that are made out of them; with Condites and the like.

Outwardly used as occasion serves, as amulets, oyls hot and cold, as of Camomile, Stæchado's, Violets, Roses, Almonds, Poppy, Nymphea, Mandrake, &c. to be used after bathing, or to procure sleep.

Oyntments composed of the said species, oyls and wax, &c. as *Alablastritum Populeum*, some hot, some cold, to moysten, procure sleep, and correct other accidents.

Liniments are made of the same matter to the like purpose: Emplasters of herbs, flowers, roots, &c. with oyls, and other liquors mixt and boiled together.

Cataplasms, salves, or pultises made of green hearbs, pounded, or sod in water till they be soft, which are applied to the Hypocondries, and other parts when the body is empty.

Cerotes, are applyed to several parts, and Frontals, to take away pain, grief, heat, procure sleep. Fomentations or spunges, wet in some decoctions, &c. Epithemata, or those moist medicines, laid on linnen, to bath and cool several parts misaffected.

Sacculi, or little bags of herbs, flowers, seeds, roots, and the like applied to the head, heart, stomack, &c. odoraments, balls, perfumes, posies to smell to, all which have their several uses in melancholy, as shall be shewed, when I treate of the cure of the distinct Species by themselves.

Memb. 2. Subsect. 1.

Purging Simples upward.

Melanagoga, or melanch oly purgin med icines, are either *Simple* or *Compound*, and that gently, or violently, purging *upwards* or *downward*. These following purge upward. [d] *Asarum*, or *Asrabecca*, which as *Mesue* saith, is hot in the second degree, and dry in the third, *it is commonly taken in wine, whey*, or as with us, the juyce of two or three leaves or more sometimes, pounded in posset drink qualified with a little liquorice, or anniseeds, to avoid the fulsomness of the taste, or as *Diaserum Fernelii. Brassivola in Catart.* reckons it up amongst those simples that only purge melancholy, and *Ruellius* confirms as much out of his experience, that it purgeth [e] black choler, like *Hellebor* it self. *Galen lib. 6. simplic.* and [f] *Matthiolus* ascribe other vertues to it, and will have it purge other humors as well as this.

Laurel, by *Heurnius method. ad prax. lib. 2. cap.* 24. is put amongst the strong purgers of melancholy; it is hot and dry in the fourth degree. *Dioscorides lib.* 11. *cap.* 114. adds other effects to it. *Pliny* sets down 15 berries in drink for a sufficient potion: it is commonly corrected with his opposites, cold and moist, as juyce of Endive, Purslane, and is taken in a potion to seaven grains and a half. But this and *Asrabecca*, every Gentlewoman in the Country knows how to give, they are two common vomits.

Scilla, or SeaOnyon, is hot and dry in the third degree. *Brassivola in Catart.* out of *Mesue*, others and his own experience, will have this simple to purge [h] melancholy alone. It is an ordinary vomit, *vinum Scilliticum*, mixt with Rubel in a little white wine.

White Hellebor, which some call sneezing powder, a strong purger upward, which many reject, as being too violent: *Mesue* and *Averroes* will not admit of it, [i] *by reason of danger of suffocation*, [k] *great pain and trouble it puts the poor patient to*, saith *Dodonæus*. Yet *Galen lib. 6. simpl. med.* and *Dioscorides cap.* 145. allow of it. It was indeed [l] *terrible in former times*, as *Pliny* notes, but now familiar, insomuch that many took it in those dayes, [m] *that were students, to quicken thir wits*, which *Persius Sat.* 1. objects to *Accius* the Poet, *Ilias Acci ebria veratro.* [n] *It helps melancholy, the falling sickness, madness, gout, &c. but not to be taken of old men, youths, such as are weaklings, nice or effeminate, troubled with headach, high coloured, or fear strangling*, saith *Dioscorides.* [o] *Oribasius* an old Physitian, hath written very copiously, and approves of it, *in such affections, which can otherwise hardly be cured. Heurnius lib. 2. prax. med. de vomitoriis*, will not have it used [p] *but with great Caution, by reason of its strength, and then when Antimony will do no good*, which caused *Hermophilus* to compare it to a stout captain (as *Codroncus* observes *cap.* 7. *comment. de Helleb.*) that will see all his souldiers go before him and come *post principia*, like the bragging souldier, last him self: [q] when other helps fail in inveterate melancholy, in a desperate case, this vomit is

d *Heurnius: datur in sero lactis, aut vino.*
e *Veratri modo expurgat cerebrum, roborat memoriam. Fuchsius.*
f *Crassos & biliosos humores per vomitum educit.*
g *Vomitum & menses cit. valet ad Hydrop. &c.*
h *Materias atras educit.*
i *Ab arte ideo rejiciendum, ob periculum suffocationis.*
k *Cap. 16. magna vi educit, & molestia cum summa.*
l *Quondam terribile.*
m *Multi studiorum gratia ad providenda acrius quæ commentabantur.*
n *Medetur comitialibus, melancholicis, podagricis; vetatur senibus, pueris, mollibus & effœminatis.*
o *Collect. lib. 8. cap. 3. in affectionibus iis quæ difficulter curantur, Helleborum damus.*
p *Non sine summa cautione hoc remedio utemur; est enim validissimum, & quum vires Antimonii contemnit morbus, in auxilium evocatur, modo valide vires efflorescant.*

q *Ætius tetrab. cap. 1. ser. 2. Iis solum dari vult Helleborum album, qui secus spem non habent, non iis qui Syncopen timent, &c.*

to

to be taken. And yet for all this, if it be well prepared, it may be [r] securely given at first. [s] *Mathiolus* brags, that he hath often, to the good of many, made use of it, and *Heurnius*, [t] *that he hath happily used it, prepared after his own prescript*, and with good success. *Christophorus à Vegalib.* 3. *c.* 41. is of the same opinion, that it may be lawfully given; and our country Gentlewomen finde it by their common practice, that there is no such great danger in it. D. *Turner* speaking of this plant, in his Herball, telleth us, that in his time it was an ordinary receipt among good wives, to give Hellebor in powder to ii[d] weight, and he is not much against it. But they do commonly exceed, for who so bold as blinde *Bayard*, and prescribe it by penyworths, and such irrationall wayes, as I have heard my self market folks ask for it in an Apothecaries shop: but with what success God knows; they smart often for their rash boldness and folly; break a vein, make their eyes ready to start out of their heads, or kill themselves. So that the fault is not in the Physick, but in the rude and undiscreet handling of it. He that will know therefore, when to use, how to prepare it aright, and in what *dose*, let him read *Heurnius lib.* 2. *prax. med. Brassivola de Catart. Godefridus Stegius* the Emperour *Rodolphus* Physitian *cap.* 16. *Matthiolus in Dioscor.* and that excellent Commentary of *Baptista Codronchus*, which is *instar omnium de Helleb. alb.* where he shall finde great diversity of examples and Receipts.

Antimony or *Stibium*, which our Chymists so much magnifie, is either taken in substance or infusion, &c. and frequently prescribed in this disease. *It helps all infirmities*, saith [u] *Matthiolus*, *which proceed from black choler, falling sickness, and Hypocondriacall passions*; and for farther proof of his assertion, he gives severall instances of such as have been freed with it: [x] One of *Andrew Gallus*, a Physitian of *Trent*, that after many other essayes, *imputes the recovery of his health, next after God, to this remedy alone*. Another of *George Handschus*, that in like sort, when other medicines failed, [y] *was by this restored to his former health, and which of his knowledge, others have likewise tried, and by the help of this admirable medicine, been recovered.* A third of a parish Priest at *Prage* in *Bohemia*, [z] *that was so far gone with melancholy, that he doted, and spake he knew not what, but after he had taken* 12. *grains of Stibium*, (*as I my self saw, and can witness, for I was called to see this miraculous accident*) *he was purged of a deal of black choler, like little gobbets of flesh, and all his excrements were as black blood*, a medicine fitter for a Horse then a Man) *yet it did him so much good, that the next day he was perfectly cured.* This very story of the *Bohemian* Priest, *Sckenkius* relates *verbatim*, *Exoter. experiment. ad Var. morb. cent.* 6. *observ.* 6. with great approbation of it. *Hercules de Saxonia* calls it a profitable medicine, if it be taken after meat to 6. or 8. grains, of such as are apt to vomit. *Rodericus à Fonseca* the Spaniard, and late professor of *Padua* in *Italy*, extols it to this disease, *Tom.* 2. *consul.* 85. so doth *Lod. Mercatus de inter. morb. cur. lib.* 1. *cap.* 17. with many others. *Iacobus Gervinus* a French Physitian on the other side, *lib.* 2. *de venenis confut.* explodes all this, and saith he took three grains only upon *Matthiolus* and some others commendation, but it almost killed him, whereupon he concludes, [a] *Antimony is rather poyson then a medicine. Th. Erastus* concurres with him in his opinion, and so doth *Ælian Montaltus cap.* 30. *de melan.* But what do I talk? 'tis the subject of whole books, I might

r *Cum salute multorum.*
s *Cap.* 12. *de morbis cap.*
t *Nos facillime utimur nostro præparato Helleboro albo.*
u *In lib.* 5 *Dioscor. cap.* 3. *Omnibus opitulatur morbis, quos atrabilis excitavit comitialibus iisq; præsertim qui Hypocondriacas obtinent passiones.*
x *Andreas Gallus, Tridentinus medicus, salutem huic medicamento post Deum debet.*
y *Integræ sanitati, brevi restitutus. Id quod aliis accidisse scio, qui hoc mirabili medicamento usi sunt.*
z *Qui melancholicus factus plane dispiebat, multaq; stultè loquebatur, huic exhibitum* 12. *gr. stibium, quod paulo post atram bilem ex alvo eduxit (ut ego vidi, qui vocatus tanquam ad miraculum adfui testari possum,) & ramenta tanquam carnis dissecta in partes totum excrementum tanquam sanguinem nigerrimum repræsentab. t.*
a *Antimonium venenum non medicamentum.*

378 might cite a century of Authors *pro* and *con*. I will conclude with [b] *Zuinger*, *Antimony* is like *Scanderbegs* sword, which is either good or bad, strong or weak, as the party is that prescribes, or useth it; *a worthy medicine if it be rightly applied to a strong man, otherwise poyson.* For the preparing or it, look in *Evonimi thesaurus*, *Quercetan*, *Oswaldus Crollius*, *Basil. Chim. Basil. Valentius*, *&c.*

b *Cratonis ep. sect. vel ad Monavium ep. In utramq; partem dignissimum medicamentum, si recte utentur, secus venenum.*

Tobacco, divine, rare, superexcellent *Tobacco*; which goes far beyond all their Panaceas, potable gold, and Philosophers stones, a soveraign remedy to all diseases. A good vomit, I confesse, a vertuous herb, if it be well qualified, opportunely taken, and medicinally used, but as it is commonly abused by most men, which take it as Tinkers do ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, diveliſh and damned *Tobacco*, the ruine and overthrow of body and soul.

Subsect. 2.

Simples purging Melancholy downward.

Polypodie and *Epithyme*, are without all exceptions, gentle purgers of melancholy. *Dioscorides* will have them void flegm; but *Brasivola* out of his experience averreth, that they purge this humor; they are used in decoction, infusion, &c. simple, mixt, &c.

Mirabolanes, all five kinds, are happily [c] prescribed against melancholy and quartan agues, *Brasivola* speaks out [d] *of a thousand* experiences, he gave them in pills, decoction, &c. look for peculiar Receipts in him.

c *Mærores fugant; utilissimè dantur melancholicis & quaternariis.*

d *Millies horum vires expertus sum.*

Stœchas, Fumitory, Dodder, herb Mercury, roots of Capers, Genista or broom, Pennyriall and half boiled Cabbage, I finde in this Catalogue of purgers of black choler, Origan, Fetherfew, Ammoniack [e] Salt, Salt-peter. But these are very gentle, alyppus, dragon root, centaury, ditany, Colutea, which *Fuchsius cap.* 168. & others take for Sene, but most distinguish. *Sene* is in the middle of violent and gentle purgers downward, hot in the second degree, dry in the first. *Brasivola* calls it [f] *a wonderfull herb against melancholy, it scowres the blood, illightens the spirits, shakes off sorrow, a most profitable medicine*, as [g] *Dodonæus* terms it, invented by the *Arabians*, and not heard of before. It is taken divers wayes, in powder, infusion, but most commonly in the infusion, with ginger, or some cordiall flowres added to correct it. *Actuarius* commends it sod in broath, with an old cock, or in whey, which is the common convayer of all such things as purge black choler; or steeped in wine, which *Heurnius* accounts sufficient, without any farther correction.

e *Sal nitrum, sal ammoniacum, Dracontij radix, dictamnum.*

f *Calet ordine secundo, siccat primo, adversus omnia vitia atræ bilis valet, sanguinem mundat, spiritus illustrat, mærorem discutit herba mirifica.*

g *Cap. 4. lib. 2.*

Aloes by most is said to purge choler, but *Aurelianus lib. 2. c. 6. de morb. chron. Arcalanus cap. 6. in 9. Rhasis, Julius Alexandrinus, consil.* 185. *Scoltz. Crato consil.* 189. *Scoltz.* prescribe it to this disease, as good for the stomack and to open the Hæmrods, out of *Mesue*, *Rhasis*, *Serapio*, *Avicenna*; *Menardus ep. lib.* 1. *epist.* 1. oppoſeth it, Aloes [h] *doth not open the veines*, or move the Hæmrods, which *Leonhartus Fuchsius parodox. lib.* 1. likewise affirmes; but *Brasivola* and *Dodonæus* defend *Mesue* out of their experience; let [i] *Valesius* end the controversie.

h *Recentiores negant ora venarum resecare.*

i *An aloe aperiat ora venarum. lib 9. cont. 3.*

Lapis

Lapis Armenus and *Lazuli* are much magnified by [k] *Alexander lib.1. cap.16. Avicenna*, *Ætius*, and *Actuarius*, if they be well washed, that the water be no more coloured, fiftie times some say. [l] *That good Alexander* (saith *Guianerus*) *puts such confidence in this one medicine, that he thought all melancholy passions might be cured by it; and I for my part, have oftentimes happily used it, and was never deceived in the operation of it.* The like may be said of *Lapis Lazuli*, though it be somewhat weaker then the other. *Garcias ab Horto hist. lib. 1.cap. 65.* relates, that the [m] Physitians of the *Moores*, familiarly prescribe it to all melancholy passions, and *Matthiolus ep. lib.3.* [n] brags of that happy successe which he still had in the administration of it. *Nicholas Meripsa* puts it amongst the best remedies, *sect.1. cap.12. in Antidotis*; [o] *and if this will not serve* (saith *Rhasis*) *then there remaines nothing but Lapis Armenus, and Hellebor it self. Valescus* and *Iason Pratensis*, much commend *Pulvis Hali*, which is made of it. *Iames Damascen.2.cap.12. Hercules de Saxonia*, &c. speakes well of it. [p] *Crato* will not approve this; it, and both *Hellebors*, he saith, are no better then poyson. *Victor Trincavelius, lib.2.cap.14.* found it in his experience, [q] *to be very noysome, to trouble the stomack, and hurt their bodies that take it overmuch.*

Black *Hellebor*, that most renowned plant, and famous purger of melancholy, which all antiquity so much used and admired, was first found out by *Melanpodius* a shepherd, as *Pliny* records, *lib.25.cap 5.* [r] Who seeing it to purge his Goats when they raved, practised it upon *Elige* and *Calene*, King *Prætus* daughters, that ruled in *Arcadia*, neer the fountain *Clitorius*, and restored them to their former health. In *Hippocrates* time it was in only request, insomuch that he writ a book of it, a fragment of which remaines yet. *Theophrastus*, [s] *Galen*, *Pliny*, *Cælius Aureliauus*, as ancient as *Galen. lib.1. cap.6. Aretæus lib.1.cap.5. Oribasius lib.7. collect.* a famous *Greek*, *Ætius ser.3.cap.112.& 113.p. Ægineta*, *Galens* Ape, *lib.7.cap.4. Actuarius*, *Trallianus lib.5.cap.15. Cornelius Celsus* only remaining of the old Latines, *lib. 3.cap. 23.* extoll and admire this excellent plant, and it was generally so much esteemed of the ancients for this disease amongst the rest, that they sent all such as were crased, or that doted, to the *Anticyræ*, or to *Phocis* in *Achaia* to be purged, where this plant was in abundance to be had. In *Straboe's* time it was an ordinary voyage, *Naviget Anticyras*; a common proverb among the *Greeks* and *Latines*, to bid a disard or a mad man go take *Hellebor*; as in *Lucian*, *Menippus* to *Tantalus*, *Tantale desipis, helleboro epoto tibi opus est, eoq; sane meraco*, Thou art out of thy little wit *O Tantalus*, and must needs drink *Hellebor*, and that without mixture. *Aristophanes in vespis*, drink *Hellebor*, &c. and *Harpax* in the [t] Comœdian, told *Simo* and *Ballio*, two doting fellows, that they had need to be purged with this plant. When that proud *Menacrates* ζεὺς, had writ an arrogant letter to *Phi.* of *Macedon*, he sent back no other answer but this, *Consulo tibi ut ad Anticyram te conferas*, noting thereby that he was crased, *atque elleboro indigere*, had much need of a good purge. *Lilius Geraldus* saith, that *Hercules* after all his mad pranks upon his wife and children, was perfectly cured by a purge of *Hellebor*, which an *Anticyrian* administred unto him. They that were sound commonly took it to quicken their wits, (as *Ennius* of old, † *Qui non nisi potus ad arma—prosiluit dicenda*, and as our Poets drink sack to improve

k *Vapores absurgit à vitalibus partibus.*

l *Tract.15 c 6. Bonus Alexander, tantam lapide Armeno confidentiam habuit, ut omnes melancholicas passiones ab eo curari posse crederet, & ego inde sæpissime usus sum, & in ejus exhibitione nunquam fraudatus fui.*

m *Maurorum medici hoc lapide plerumq; purgant melancholiam, &c.*

n *Quo ego sæpe feliciter usus sum, & magno cum auxilio.*

o *Si non hoc, nihil restat nisi Helleborus, & lapis Armenus. Consil. 184. Scoltzii.*

p *Multa corpora vidi gravissimè hinc agitata, & stomacho multum obfuisse.*

q *Cum vidisset ab eo curari capras furentes &c.*

r *Lib.6. simpl. med.*

s *Pseudolo act. 4. scen. ult. helleboro hisce hominibus opus est.*

† Hor.

380 their inventions(I find it so registred by *Agellius lib.17.cap.15.*)*Carneades* the *Academick* when he was to write against *Zeno* the Stoick, purged himselfe with Hellebor first, which [u] *Petronius* puts upon *Chrysippus*. In such esteem it continued for many ages, till at length *Mesue* and some other *Arabians* began to reject and reprehend it, upon whose authority for many following lusters, it was much debased and quite out of request, held to be poyson and no medicine; and is still oppugned to this day by [x]*Crato* and some *Iunior* Physitians. Their reasons are, because *Aristotle l. 1. de plant. c. 3.* said, Henbane and Hellebor were poyson; and *Alexander Aphrodiseus* in the preface of his Problems,gave out,that(speaking of Hellebor) [y] *Quailes fed on that which was poyson to men.Galen.l.6. Epid.com.5. Text.35.* confirms as much: [z] *Constantine* the Emperour in his *Geoponicks*, attributes no other vertue to it,then to kill mice and rats,flies and mouldwarps, and so *Mizaldus*. *Nicander* of old, *Gervinus*, *Skenkius*, and some other Neotericks that have writren of poysons,speak of Hellebor in a chief place. [a] *Nicholas Leonicus* hath a story of *Solon*,that besieging I know not what city, steeped Hellebor in a spring of water, which by pipes was conveyed into the middle of the town, and so either poysoned, or else made them so feeble and weak by purging, that they were not able to bear arms. Notwithstanding all these cavils and objections,most of our late writers do much approve of it. [b] *Gariopontus lib.1.cap.13. Codronchus com de helleb. Falopius lib.de med.purg.simpl.cap.69. & consil.15.Trincavelii, Montanus* 239. *Frisemelica consil.14. Hercules de Saxonia*, so that it be opportunely given. *Iacobus de Dondis*, *Agg. Amatus*, *Lusit. cent. 66. Godef. Stegius cap.13. Hollerius*, and all our Herbalists subscribe.*Fernelius meth. med.lib.5.cap.16. confesseth it to be a* [c] *terrible purge and hard to take, yet well given to strong men, and such as have able bodies. P. Forestus* and *Capivacius* forbid it to be taken in substance,but allow it in decoction or infusion, both which wayes P. *Monavius* approves above all others, *Epist.* 231. *Scoltzii*, *Iacobinus* in 9. *Rhasis*, commends a receipt of his own preparing; *Penottus* another of his Chymically prepared, *Evonimus* another. *Hildesheim spicel.2.de mel.* hath many examples how it should be used, with diversity of receipts. *Heurnius lib.7. prax. med. cap.* 14. *calls it an* [d] *innocent medicine howsoever, if it be well prepared.* The root of it is onely in use, which may be kept many yeers, and by some given in substance, as by *Falopius* and *Brasivola* amongst the rest, who [e] brags that he was the first that restored it again to his use, and tels a story how he cured one *Melatasta* a mad man, that was thought to be possessed, in the Duke of *Ferrara's* Court with one purge of black Hellebor in substance: the receipt is there to be seen; his excrements were like inke, [f] he perfectly healed at once; *Vidus Vidius* a Dutch Physitian, will not admit of it in substance, to whom most subscribe, but as before in the decoction, infusion, or which is all in all, in the Extract, which he prefers before the rest, and calls *suave medicamentum*,a sweet medicine, an easie, that may be securely given to women,children,and weaklings. *Baracellus horto geniali*, terms it *maximæ præstantia medicamentum*, a medicine of great worth and note. *Quercetan* in his *Spagir. Phar.* and many other, tell wonders of the Extract. *Paracelsus* above all the rest is the greatest admirer of this plant; and especially the extract, he calls it *Theriacum, terrestre Balsamum*, another

u *In Satyr.*
x *Crato consil. 16.l.2.Etsi multi magni viri probent, in bonam partem accipiant medici, non probem.*
y *Vescuntur veratro coturnices quod hominibus toxicum est.*
z *Lib.23.c.7. 12.14.*
a *De var hist.*
b *Corpus incolume reddit, & juvenile efficit.*
c *Veteres non sine causa usi sunt: Difficilis ex Helleboro purgatio,& terroris plena, sed robustis datur tamen, &c.*
d *Innocens medicamentū, modo rite paretur.*
e *Absit jactantia,ego primus præbere cæpi, &c.*
f *In Catart. Ex una sola evacuatione furor cessavit & quietus inde vixit. Tale exemplum apud Skenkium & apud Scoltzium,ep. 231. P. Monavius se stolidum curasse jactat hoc epoto tribus aut quatuor vicibus.*

ther Treacle, a terrestriall Bawm, *instar omnium, all in all, the* [g] *sole and last refuge to cure this malady, the Gout, Epilepsie, Leprosie, &c.* If this will not help, no Physick in the world can but mineral, it is the upshot of all. *Matthiolus* laughs at those that except against it, and though some abhor it out of the authority of *Mesue*, and dare not adventure to prescribe it, [h] *yet I* (saith he) *have happily used it six hundred times without offence, and communicated it to divers worthy Physitians, who have given me great thanks for it.* Look for receipts, dose, preparation, and other cautions concerning this simple in him, *Brasivola, Baracellus, Codronchus*, and the rest.

g *Ultimum refugium, extremum medicamentum, quod cætera omnia claudit, quæcunq; cæteris laxativis pelli non possunt ad hunc pertinent; si non huic, nulli cedunt.* h *Testari possum me sexcentis hominibus Helleborum nigrum exhibuisse, nullo prorsus incommodo, &c.*

Subsec. 3.

Compound Purgers.

Compound medicines which purge melancholy, are either taken in the *superior* or *inferior* parts: *superior* at *mouth* or *nostrils*. At the mouth *swallowed* or not *swallowed*: If swallowed *liquid* or *solid*: liquid, as compound wine of Hellebor, Scilla or Sea-onyon, Sena, *Vinum Scilliticum, Helleboratum*, which [i] *Quercetan* so much applauds *for melancholy and madness, either inwardly taken, or outwardly applied to the head, with little pieces of linen dipped warm in it. Oxymel. Scilliticum, Syrupus Helleboratus major* and *minor* in *Quercetan*, and *Syrupus Genistæ* for Hypochondriacall melancholy in the same Author, compound Syrupe of Succory, of Fumitory, Polypodie, &c. *Heurnius* his purging Cockbroth. Some except against these Syrupes, as appears by [k] *Udalrinus Leonorus* his Epistle to *Matthiolus*, as most pernitious and that out of *Hippocrates, cocta movere, & medicari, non cruda*, no raw things to be used in Physick; but this in the following Epistle is exploded and soundly confuted by *Matthiolus*; many Julips, potions, receipts, are composed of these, as you shall finde in *Hildesheim spicel.* 2. *Heurnius lib.* 2. *cap.* 14. *George Skenkius Ital. med. prax. &c.*

i *Pharmacop. Optimum est ad maniam & omnes melancholicos affectus, tum intra assumptum, tum extra, secus capiti cum linteolis in eo madefactis tepide admotum.*

k *Epist. Math. lib.* 3. *Tales Syrupi nocentissimi & omnibus modis extirpandi.*

Solid purgers are confections, electuaries, pills by themselves, or compound with others, as *de lapide Lazulo, Armeno, Pil. Indæ, of fumitory, &c. Confection of Hamech*, which though most approve, *Solenander sec.* 5. *consil.* 22. bitterly inveighs against, so doth *Randoletius Pharmacop. officina, Fernelius* and others; *Diasena, Diapolypodium, Diacassia, Diacatholicon, Weckers Electuarie de Epithymo, Ptolomyes Hierologadium*, of which diverse receipts are daily made.

Ætius 22. 33. commends *Hieram Ruffi. Trincavelius consil.* 12. *lib.* 1. approves of *Hiera*; *non, inquit, invenio melius medicamentum*, I finde no better medicine, he saith. *Heurnius* adds *pil. Aggregat.* pills *de Epithymo. pil. Ind. Mesue* describes in the *Florentine Antidotary, Pillulæ sine quibus esse nolo, Pillulæ Cochiæ cum Helleboro, Pil. Arabicæ, Fœtidæ, de quinq; generibus mirabolanorum, &c.* More proper to melancholy, not excluding in the mean time, Turbith, Manna, Rubarb, Agarick, Elescophe, &c. which are not so proper to this humour. For as *Montaltus* holds *cap.* 30. and *Montanus*

cholera

382 *cholera etiam purganda, quod atræ sit pabulum*, choler is to be purged because it feeds the other: and some are of an opinion, as *Erasistratus* and *Asclepiades* maintained of old, against whom *Galen* disputes, [l] *that no Physick doth purge one humour alone, but all alike or what is next.* Most therefore in their receipts and magistrals which are coined here, make a mixture of severall simples and compounds to purge all humors in generall as well as this. Some rather use potions then pills to purge this humour, because that as *Heurnius* and *Crato* observe, *hic succus à sicco remedio agrè trahitur*, this juyce is not so easily drawn by dry remedies, and as *Montanus* adviseth 25. *cons. All* [m] *drying medicines are to be repelled, as Aloe, Hiera*, and all pills whatsoever, because the disease is dry of it self.

I might here insert many receipts of prescribed potions, boles, &c. The doses of these, but that they are common in every good Physitian, and that I am loth to incurre the cencure of *Forestus lib. 3. cap. 6. de urinis*, [n] *against those that divulge and publish medicines in their mother tongue*, and lest I should give occasion thereby to some ignorant Reader to practise on himself, without the consent of a good Physitian.

Such as are not swallowed, but only kept in the mouth, are Gargarisms used commonly after a purge, when the body is soluble and loose. Or Apophlegmatisms, Masticatories, to be held and chewed in the mouth, which are gentle, as Hysope, Origan, Pennyriall, Thyme, Mustard; strong, as Pellitory, Pepper, Ginger, &c.

Such as are taken into the nostrils, *Errhina* are liquid or drie, juyce of Pimpernell, Onions, &c. Castor, Pepper, white Hellebor, &c. To these you may adde odoraments, perfumes, and suffumigations, &c.

Taken into the inferior parts are Clysters strong or weak, Suppositories of Castilian sope, hony boiled to a consistence; or stronger of Scamony, Hellebor, &c.

These are all used, and prescribed to this malady upon severall occasions, as shall be shewed in his place.

l *Purgantia censebant medicamenta, non unum humorem attrahere, sed quemcunq; attigerint in suam naturam convertere.*

m *Religantur omnes exsiccantes medicinæ, ut Aloe, Hiera, pilulæ quæcunq;.*

n *Contra eos qui lingua vulgari & vernacula remedia & medicamenta præscribunt, & quibusvis communia faciunt.*

Memb. 3.

Chirurgicall remedies.

IN letting of blood three main circumstances are to be considered, [o] *Who, how much, when.* That is, that it be done to such a one as may endure it, or to whom it may belong, that he be of a competent age, not too young, nor too old, overweak, fat, or lean, sore laboured, but to such as have need, are full of bad blood, noxious humors, and may be eased by it.

o *Quis, quantum, quando.*

The quantity depends upon the parties habit of body, as he is strong or weak, full or empty, may spare more or less.

In the morning is the fittest time: some doubt whether it be best fasting, or full, whether the Moons motion or aspect of Planets be to be observed, some affirm, some deny, some grant in acute, but not in Chronick diseases, whether before or after Physick. 'Tis *Heurnius* Aphorism, *à Phlebotomia auspicandum esse curationem, non à pharmacia*, you must begin with

with blood-letting and not Physick; some except this peculiar malady. But what do I? *Horatius Augenius*, a Physitian of *Padua*, hath lately writ 17. books of this subject, *Jobertus*, &c.

Particular kindes of blood-letting in use [q] are three, first is that opening a Vein in the arm with a sharp knife, or in the head, knees, or any other parts, as shall be thought fit.

Cupping-glasses with or without scarification, *ocyßimè compescunt*, saith *Fernelius*, they work presently, and are applyed to severall parts, to divert humours, aches, winde, &c.

Horse-leeches, are much used in melancholy, applied especially to the Hæmrods. *Horatius Augenius lib.*10.*cap.*10. *Platerus de mentis alienat. cap.* 3. *Altomarus*, *Piso*, and many others, prefer them before any evacuations in this kinde.

[r] *Cauteries* or searing with hot irons, combustions, boarings, launcings, which because they are terrible, *Dropax* and *Sinapismus* are invented, by plaisters to raise blisters, and eating medicines of pich, mustard-seed and the like.

Issues still to be kept open, made as the former, and applyed in and to severall parts, have their use here on diverse occasions, as shall be shewed.

q *Fernelius lib.*2.*cap.*19.

r *Renodeus lib.* 5.*cap.*21.*de his Mercurialis lib.*3. *de composit. med. cap.*24. *Heurnius lib.* 1 *prax. med. Wecker, &c.*

SECT. 5.

MEMB. 1. SUBSEC. 1.

Particular cure of the three severall kindes; of head Melancholy.

THe generall cures thus briefly examined and discussed, it remains now, to apply these medicines to the three particular species or kindes, that according to the severall parts affected, each man may tell in some sort how to help or ease himself. I will treat of head melancholy first, in which, as in all other good cures we must begin with Diet, as a matter of most moment, able oftentimes of it self to work this effect. I have read, saith *Laurentius cap.* 8. *de Melanch.* that in old diseases which have gotten the upper hand or an habit, the manner of living is to more purpose, then whatsoever can be drawn out of the most pretious boxes of the Apothecaries. This diet, as I have said, is not only in choice of meat and drink, but of all those other non-naturall things. Let air be clear and moist most part: diet moistning, of good juyce, easie of digestion, and not windie: drink clear, and well brewed, not too strong nor too small. *Make a melancholy man fat*, as [s] *Rhasis* saith, *and thou hast finished the cure.* Exercise not too remisse, nor too violent. Sleep a little more then ordinary. [t] Excrements daily to be avoided by art or nature; and which *Fernelius* enjoyns his Patient *consil.*44. above the rest, to avoid all passions and perturbations of the mind. Let him not be alone or idle, (in any kind of melancholy) but still accompanied with such friends and familiars he most affects, neatly dressed, washed and combed, according

s *Cont. lib.* 1.*c.* 9.*festines ad impinguationem, & cum impinguantur, removetur malum.*

t *Beneficium ventris.*

384 to his ability at leaſt, in clean ſweet linen, ſpruce, handſome, decent, and good apparell; for nothing ſooner dejects a man then want, ſqualora nd naſtineſs, foul, or old cloaths out of faſhion. Concerning the medicinal part, he that will ſatisfie himſelf at large (in this precedent of diet) and ſee all at once, the whole cure and manner of it in every diſtinct ſpecies, let him conſult with *Gordonius*, *Valeſcus*, with *Proſper Calenius lib. de atra bile ad Card. Caſium*, *Laurentius cap.* 8. *&* 9. *de mela.* *Ælian Montaltus de mel.cap.*26.27.28.29.30. *Donat. ab Altomari cap.* 7. *artis med. Hercules de Saxonia in Panth. cap.*7. *& Tract.ejus peculiar. de melan. per Bolzetam edit. Venetiis* 1620. *cap.* 17. 18. 19. *Savanarola Rub.* 82. *Tract.* 8. *cap.* 1. *Skenkius in prax. curat. Ital. med. Heurmius cap.* 12. *de morb. Victorius Faventinus pract. Magn. & Empir. Hildeſheim Spicel.*2. *de man. & mel. Fel. Platter, Stokerus, Bruel. P. Bayerus, Foreſtus, Fuchſius, Capivaccius, Rondoletius, Iaſon Pratenſis. Saluſt. Salvian. de re med.lib.*2. *cap.*1. *Iacchinus. in* 9. *Rhaſis, Lod. Mercatus de Inter.morb. cur. lib.*1. *cap.*17. *Alexan.Meſſaria pract.med. lib.*1. *cap.* 21. *de mel. Piſo. Hollerius &c.* that have culled out of thoſe old *Greeks*, *Arabians*, and *Latines*, whatſoever is obſervable or fit to be uſed. Or let him read thoſe counſels and conſultations of *Hugo Senenſis conſil.* 13. *&* 14. *Renerus Solinander conſ.*6. *ſec.*1. *& conſil.*2. *ſec.*3. *Crato conſil.*16. *lib.*1. *Montanus* 20.22.229. *and his following counſels, Lælius à Fonte. Egubinus conſult.* 44. 69.77.125.129. 142. *Fernelius conſil.* 44. 45.46. *Iul. Cæſar Claudinus*, *Mercurialis*, *Frambeſarius*, *Sennertus*, *&c.* Wherein he ſhall finde particular receipts, the whole method, preparatives, purgers, correcters, averters, cordials in great variety and abundance: Out of which, becauſe every man cannot attend to read or peruſe them, I will collect for the benefit of the reader, ſome few more notable medicines.

Subsect. 2.

Blood-letting.

PHlebotomy is promiſcuouſly uſed before and after Phyſick, commonly before, and upon occaſion is often reiterated, if there be any need at leaſt of it. For *Galen*, & many others make a doubt of bleeding at all in this kind of head-melancholy. If the malady, ſaith *Piſo cap.*23. *& Altomarus cap.*7. *Fuchſius cap.*33. "*ſhall proceed primarily from the miſ-affected brain, the Patient in ſuch caſe ſhall not need at all to bleed, except the blood otherwiſe abound, the veins be full, inflamed blood, and the party ready to run mad.* In immateriall melancholy, which eſpecially comes from a cold diſtemperature of ſpirits, *Hercules de Saxonia cap.* 17. will not admit of Phlebotomy; *Laurentius cap* 9. approves it out of the authority of the *Arabians*; but as *Meſue*, *Rhaſis*, *Alexander* appoint, [x] *eſpecially in the head*, to open the veins of the fore-head, noſe and ears is good. They commonly ſet cupping-glaſſes on the parties ſhoulders, having firſt ſcarified the place, they apply horſe-leeches on the head, and in all melancholy diſeaſes, whether eſſential or accidental, they cauſe the Hæmrods to be opened, having the eleventh Aphoriſm of the 6. book of *Hippocrates* for their ground and warrant, which ſaith, *that in melancholy and mad men,*

u *Si ex primario cerebri affectu melancholici evaſerint, ſanguinis detractione non indigent, niſi ob alias cauſas ſanguis mittatur, ſi multus in vaſis, &c. fruſtra enim fatigatur corpus &c.*

x *Competit iis phlebotomia frontis.*

the

the varicous tumour or hemorroides appearing doth heal the same. *Valescus* prescribes blood-letting in all three kinds, whom *Salust. Salvian* follows, [y] *If the blood abound, which is discerned by the fulness of the veins, his precedent diet, the parties laughter, age, &c. begin with the median or middle vein of the arm: if the blood be ruddy and clear, stop it, but if black in the spring time, or a good season, or thick, let it run, according to the parties strength: and some eight or twelve dayes after, open the head vein, and the veins in the forehead, or provoke it out of the nostrils, or cupping glasses, &c.* *Trallianus* allows of this, [z] *If there have been any suppression or stopping of blood at nose, or hemrods, or womens moneths, then to open a vein in the head or about the ankles.* Yet he doth hardly approve of this course, if melancholy be sited in the head alone, or in any other dotage, [a] *except it primarily proceed from blood, or that the malady be increased by it; for blood-letting refrigerates and dries up, except the body be very full of blood, and a kind of ruddiness in the face.* Therefore I conclude with *Areteus*, [b] *before you let blood, deliberate of it*, and well consider all circumstances belonging to it.

y *Si sanguis abundet, quod scitur ex venarum repletione, victus ratione præcedente, risu ægri, ætate & aliis, Tundatur mediana; & si sanguis apparet clarus & ruber, supprimatur; aut si vere, si niger aut crassus permittatur fluere pro viribus ægri, dein post 8. vel 12. diem aperiatur cephalica partis magis affectæ, & vena frontis, aut sanguis provocetur setis per nares, &c.* z *Si quibus consuetæ suæ suppressæ sunt menses, &c. talo secare oportet, aut vena frontis si sanguis peccet cerebro.* a *Nisi ortum ducat à sanguine, ne morbus inde augeatur: phlebotomia refrigerat & exiccat, nisi corpus sit valde sanguineum, rubicundum.* b *Cum sanguinem detrahere oportet, deliberatione indiget. Areteus lib.7.c.5.*

Subsec. 3.

Preparatives and Purgers.

After blood-letting we must proceed to other medicines; first prepare, and then purge, *Augeæ stabulum purgare*, make the body clean before we hope to do any good. *Gualter Bruel* would have a practitioner begin first with a Clister of his, which he prescribes before blood-letting: the common sort, as *Mercurialis, Montaltus cap.* 30. *&c.* proceed from lenitives to preparatives, and so to purgers. Lenitives are well known, *Electuarium lenitivum, Diaphenicum, Diacatholicon, &c.* Preparatives are usually Syrups of Borage, Bugloss, Apples, Fumitory, Thyme and Epithyme, with double as much of the same decoction or distilled water, or of the waters of Bugloss, Bawm, Hops, Endive, Scolopendry, Fumitory, &c. or these sod in whey, which must be reiterated and used for many dayes together. Purges come last, *which must not be used at all, if the malady may be otherwise helped*, because they weaken nature and dry so much; and in giving of them, [c] *we must begin with the gentlest first.* Some forbid all hot medicines, as *Alexander*, and *Salvianus, &c. Ne insaniores inde fiant*, Hot medicines increase the disease [d] *by drying too much.* Purge downward rather then upward, use potions rather then pills, and when you begin Physick, persevere and continue in a course; for as one observes, *movere & non educere in omnibus malum est*; To stir up the humour (as one purge commonly doth) and not to prosecute, doth more harm then good. They must continue in a course of Physick, yet not so that they tire and oppress nature, *danda quies naturæ*, they must now and then remit, and let nature have some rest. The most gentle

c *A lenioribus auspicandum. (Valescus, Piso, Bruel) rariusq; medicamentis purgantibus utendum, ni sit opus:* d *Quia corpus exiccant, morbum augent.* e *Guianerius Tract.15.c.6.*

purges to begin with, are [f] *Sena, Cassia, Epithyme, Myrabolanes, Catholicon:* If these prevail not, we may proceed to stronger, as the confection of *Hamech, Pil. Indæ, Fumitoriæ, de Assaieret*, of *Lapis Armenus and Lazuli, Diasena.* Or if pills be too dry; [g] some prescribe both *Hellebors* in the last place, amongst the rest *Areteus*, [h] *because this disease will resist a gentle medicine. Laurentius* and *Hercules de Saxoniâ* would have *Antimony* tried last, *if the* * *party be strong, and it warily given.* [i] *Trincavelius* prefers *Hierologodium*, to whom *Francis Alexander* in his *Apol. rad.* 5. subscribes, a very good medicine they account it. But *Crato* in a counsell of his, for the Duke of *Bavaria's* Chancellour, wholly rejects it.

I finde a vast *Chaos* of medicines, a confusion of receipts and magistrals, amongst writers, appropriated to this disease; some of the chiefest I will rehearse. † To be Sea-sick first is very good at seasonall times. *Helleborismus Matthioli*, with which he vants and boasts he did so many severall cures, [k] *I never gave it* (saith he) *but after once or twice, by the help of God they were happily cured.* The manner of making it he sets down at large in his third book of Epist. to *George Hankshius* a Physitian. *Gualter Bruel* and *Heurnius*, make mention of it with great approbation; so doth *Skenkius* in his memorable cures, and experimentall medicines, *cen. 6. obser. 37.* That famous *Helleborisme* of *Montanus*, which he so often repeats in his consultations and counsels, as 28 *pro melan. sacerdote, & consil.* 148. *pro Hypocondriaco, and cracks,* [m] *to be a most soveraign remedy for all melancholy persons, which he hath often given wiihout offence, and found by long experience and observation to be such.*

Quercetan prefers a Syrupe of Hellebor in his *Spagirica Pharmac.* and Hellebors Extract *cap.* 5. of his invention likewise (*a most safe medicine,* [n] *and not unfit to be given children*) before all remedies whatsoever.

Paracelsus in his book of black Hellebor, admits this medicine, but as it is prepared by him. [o] *It is most certain* (saith he) *that the vertue of this herb is great, and admirable in effect, and little differing from Balm it self; and he that knowes well how to make use of it, hath more art then all their books contain, or all the Doctors in Germany can shew.*

Ælianus Montaltus in his exquisite work *de morb. capitis. cap.* 31. *de mel.* sets a speciall receipt of Hellebor of his own, which in his practice [p] *he fortunately used; because it is but short I will set it down.*

℞ *Syrupe de pomis* ʒ ij, *aquæ borag.* ʒ iiij,
Ellebori nigri per noctem infusi in ligaturâ
6. vel 8 gr. manè factâ collaturâ exhibe.

Other receipts of the same to this purpose you shall finde in him. *Valescus* admires *pulvis Hali*, and *Iason Pratensis* after him: the confection of which our new *London* Pharmacopœa hath lately revived. [q] *Put case* (saith he) *all other medicines fail, by the help of God this alone shall do it, and 'tis a crowned medicine which must be kept in secret.*

℞ *Epithymi semunc. lapidis Lazuli, agarici ana* ʒ ij,
Scammonii, ʒ j, *Chariophillorum numero* 20. *pulverisentur*
Ommia, & ipsius pulveris scrup. 4. singulis septimanis assumat.

f *Piso.*

g *Rhasis, sæpe valent ex Helleboro.*

h *Lib. 7. Exiguis medicamentis morbus non obsequitur.*

* *Modo cante detur & robustis.*

i *Consil. 10. l. 1.*

† *Plin. l. 31. c. 6. Navigationes ob vomitionem prosunt plurimis morbis capitis, & omnibus ob quæ Helleborũ bibitur. Idem Dioscorides, lib. 5. cap. 13. Avicenna tertia imprimis.*

k *Nunquam dedimus, quin ex una aut altera assumptione, Deo juvante, fuerint ad salutem restituti.*

m *Lib. 2. Inter composita purgantia melancholiam.*

n *Longo experimento à se observatum esse, melancholicos sine offensa egregiè curandos valere. Idem respondet ad Aubertum, veratrum nigrum, alias timidum & periculosum vini spiritu etiam & oleo commodum sic usui redditur ut etiam pueris tuto administrari possit.*

o *Certum est hujus herbæ virtutem maximam & mirabilem esse, parumq; distare à balsamo. Et qui novit eo recte uti, plus habet artis quam tota scribentium cohors aut omnes Doctores in Germania.*

p *Quo feliciter usus sum.*

q *Hoc posito quod aliæ medicinæ non valeant, ista tunc Dei misericordiâ valebit, & est medicina coronata, quæ secretissimè teneatur.*

To

To these I may adde *Arnoldi vinum Bugloſſatum*, or Borage wine before mentioned, which [f] *Mizaldus* calls *vinum mirabile*, a wonderful wine, and *Stockerus* vouchsafes to repeat *verbatim* amongst other receits. *Rubeus* his [t] compound water out of *Savanarola*: *Pinetus* his Balm; *Cardans Pulvis Hyacinthi*, with which in his book *de curiis admirandis*, he boasts that he had cured many melancholy persons in eight dayes, which [u] *Sckenkius* puts amongst his observeable medicines: *Altomarus* his Syrupe, with which [x] he calls God so solemnly to witness, he hath in his kind done many excellent cures, and which *Sckenkius cent.7. observ.* 80 mentioneth, *Daniel Sennertus lib.1. part.2. cap.12.* so much commends; *Rulandus* admirable water for melancholy, which *cent.2. cap.96.* he names *Spiritum vitæ aureum*, *Panaceam*, what not, and his absolute medicine of 50 Egges, *curat. Empir. cent.1. cur.* 5. to be taken three in a morning, with a powder of his. [y] *Faventinus prac. Emper.* doubles this number of Egges, and will have 101. to be taken by three and three in like sort, which *Salust Salvian* approves *de re med. lib.2. c.1.* with some of the same powder, till all be spent, a most excellent remedy for all melancholy and mad-men.

℞ *Epithymi, thymi, ana drachmas duas, ſacchari albi unciam unam, croci granatria, Cinamomi drachmam unam; miſce, fiat pulvis.*

All these yet are nothing to those [z] Chymical preparatives of *Aqua Chalidonia*, quintessence of Hellebor, salts, extracts, distillations, oyles, *Aurum potabile, &c.* Dr *Anthony* in his book *de auro potab. edit.* 1600. is all in all for it. [a] *And though all the school of Galenists, with a wicked and unthankful pride and scorn, detest it in their practice, yet in more grievous diseases, when their vegetals will do no good*, they are compelled to seek the help of minerals, though they *use them rashly, unprofitably, slackly, and to no purpose. Rhenanus*, a Dutch Chymist in his book *de Sale è puteo emergente*, takes upon him to Apologize for *Anthony*, and sets light by all that speak against him. But what do I meddle with this great Controversie, which is the subject of many volumes? Let *Paracelsus*, *Quercetan*, *Crollius*, and the brethren of the *Rosy crosse* defend themselves as they may. *Crato*, *Erastus*, and the *Galenists* oppugn. *Paracelsus*, he brags on the other side, he did more famous cures by this means, then all the *Galenists* in *Europe*, and calls himself a Monarch; *Galen*, *Hippocrates*, infants, illiterate, &c. As *Thessalus* of old railed against those ancient *Asclepiadean* writers, *he condemns others, insults, triumphs, overcomes all antiquity* (saith *Galen as if he spake to him*) *declares himself a conquerour, and crowns his own doings.* [b] *One drop of their Chymical preparatives shall do more good then all their fulsome potions. Erastus*, and the rest of the *Galenists* vilifie them on the other side, as Hereticks in Physick; [c] *Paracelsus did that in Physick, which Luther in Divinity.* [d] *A drunken rogue he was, a base fellow, a Magitian, he had the divel for his master, divels his familiar companions, and what he did, was done by the help of the Divel.* Thus they contend and raile, and every Mart write books *pro* and *con*, *& adhuc sub judice lis est*; let them agree as they will, I proceed.

f *Lib. de artif. med.*

t *Sect.3. Optimum remedium aqua composita Savanarolæ.*

u *Sckenkius observ.31.*

x *Donatus ab Altomari cap.7 Testor Deum, me multos melancholicos hujus solius syrupi usu curasse, factâ priùs purgatione.*

y *Centum ova & unum, quolibet mane sumant ova sorbilia, cum sequenti pulvere supra ovum aspersa, & contineant quousq; assumpserint centum & unum, maniacis & melancholicis utilissimum remedium.*

z *Quercetan cap.4 Pharm. Oswaldus Crollius.*

a *Cap.1. Licet tota Galenistarum schola, mineralia non sine impio & ingrato fastu à sua practica detestentur; tamen in gravioribus morbis omni vegetabilium derelicto subsidio, ad mineralia confugiunt, licet ea temere, ignaviter, & inutiliter usurpent. Ad finem libri.*

† *Veteres maledictis incessit, vincit, & contra omnem antiquitatem coronatur, ipseq; à se victor declaratur. Gal. lib.1. meth. c.2.*

b *Codronchus de sale absynthii.*

c *Idem Paracelsus in medicina, quod Lutherus in Theologia.*

d *Disput. in eundem, parte 1. Magus ebrius, illiteratus, dæmonem præceptorem habuit, dæmones familiares, &c.*

Subsect. 4.

Averters.

Averters and Purgers must go together, as tending all to the same purpose, to divert this rebellious humor, and turn it another way. In this range, Clysters and Suppositories challenge a chief place, to draw this humour from the brain and heart, to the more ignoble parts. Some would have them still used a few dayes between, and those to be made with the boyled seeds of Anise, Fennel, and bastard Saffron, Hops, Thyme, Epithyme, Mallows, Fumitory, Bugloss, Polypody, Sene, Diasene, Hamech, Cassia, Diacatholicon, Hierologodium, Oyl of Violets, sweet Almonds, &c. For without question, a Clyster opportunely used, cannot choose in this, as most other maladies, but to do very much good; *Clysteres nutriunt,* sometimes Clysters nourish, as they may be prepared, as I was informed not long since by a learned Lecture of our natural Philosophy † Reader, which he handled by way of discourse, out of some other noted Physitians. Such things as provoke urine most commend, but not sweat. *Trincavelius consil. 16 cap. 1.* in head melancholy forbids it. P. *Byarus* and others approve frictions of the outward parts, and to bath them with warm water. Instead of ordinary frictions, *Cardan* prescribes rubbing with nettles till they blister the skin, which likewise † *Basardus Visontinus* so much magnifies.

Sneezing, masticatories, and nasals are generally received. *Montaltus c. 34. Hildesheim spicel. 2. fol. 136.* and 138. give several receits of all three. *Hercules de Saxoniâ* relates of an Emperick in *Venice* [g] *that had a strong water to purge by the mouth and nostrils, which he still used in head melancholy, and would sell for no gold.*

To open months and Hemroids is very good Physick, [h] *If they have been formerly stopped. Faventinus* would have them opened with horse-leeches, so would *Hercul. de Sax. Julius Alexandrinus consil.* 185. *Scoltzii* thinks Aloes fitter: [i] most approve horse-leaches in this case, to be applied to the fore-head, [k] nostrils, and other places.

Montaltus cap. 29. out of *Alexander* and others, prescribes [l] *cupping-glasses, and issues in the left thigh. Areteus lib. 7. cap. 5.* [m] *Paulus Regolinus, Sylvius* will have them without scarification, *applied to the shoulders and back, thighs and feet:* [n] *Montaltus cap.* 34. *bids open an issue in the arm, or hinder part of the head.* [o] *Piso* injoyns ligatures, frictions, suppositories, and cupping-glasses, still without scarrification, and the rest.

Cauteries and hot irons are to be used [p] *in the suture of the Crown, and the seared or ulcerated place suffered to run a good while. 'Tis not amiss to bore the skull with an instrument, to let out the fuliginous vapours. Salust. Salvianus de re medic. lib. 2. cap. 1.* [q] *Because this humour hardly yeelds to other*

† *Master D. Lapworth.*

† *Ant. Philos. cap. de melan. frictio vertice, &c.*

g *Aqua fortissima purgans os, nares, quam non vult auro vendere.*

h *Mercurialis consil. 6. & 30. hemorroidum & mensium provocatio juvat, modo ex eorum suppressione ortum habuerit.*

i *Laurentius, Bruel, &c.*

k *P. Bayerus l. 2. cap. 13. naribus, &c.*

l *Cucurbitulæ siccæ, & fontanellæ crure sinistro.*

m *Hildesheim spicel. 2. Vapores à cerebro trahendi sunt frictionibus universi, cucurbitulis siccis, humeris ac dorso affixis, circa pedes & crura.*

n *Fontanellam aperi juxta occipitium, aut brachium.*

o *Baleni, ligaturæ, frictiones, &c.*

p *Cauterium fiat sutura coronali, diu fluere permittantur loca ulcerosa. Trepano etiam cranii densitas imminui poterit, ut vaporibus fuliginosis exitus pateat.*

q *Quoniam difficulter cedit aliis medicamentis, ideo fiat in vertice cauterium, aut crure sinistro infra genu.*

Physick, would have the leg cauterized, or the left leg below the knee, [r] *and the head boared in two or three places,* for that it much availes to the exhalation of the vapours: [s] *I saw* (saith he) *a melancholy man at Rome, that by no remedies could be healed, but when by chance he was wounded in the head, and the skul broken, he was excellently cured.* Another to the admiration of the beholders, [t] *breaking his head with a fall from on high, was instantly recovered of his dotage.* *Gordonius cap.* 13. *part.* 2. would have these cauteries tryed last, when no other Physick will serve. [u] *The head to be shaved and bored to let out fumes, which without doubt will do much good. I saw a melancholy man wounded in the head with a sword, his brain pan broken; so long as the wound was open he was well, but when his wound was healed, his dotage returned again.* But *Alexander Messaria* a professor in *Padua*, *lib.* 1. *pract. med. cap.* 21. *de melanchol.* will allow no cauteries at all, 'tis too stiffe an humor and too thick as he holds, to be so evaporated.

Gutanerius c. 8. *Tract.* 15. cured a noble man in *Savoy*, by boaring alone, [x] *leaving the hole open a month together*, by means of which after two years melancholy and madness, he was delivered. All approve of this remedy in the future of the crown; but [y] *Arculanus* would have the cautery to be made with gold. In many other parts, these cauteries are prescribed for melancholy men, as in the thighs, (*Mercurialis consil.* 86.) arms, legs. *Idem consil.* 6. & 19. & 25. *Montanus* 86. *Rodericus à Fonseca Tom.* 2. *consult.* 84. *pro hypocond. coxâ dextrâ, &c.* but most in the head, [z] *If other Physick will do no good.*

r *Fiant duo aut tria cauteria, cum ossis perforatione.*

s *Vidi Romæ melancholicum qui adhibitis multis remediis, sanari non poterat; sed cum cranium gladio fractum esset, optime sanatus est.*

t *Et alterum vidi melancholicum, qui ex alto cadens non sine astantium admiratione, liberatus est.*

u *Radatur caput & fiat cauterium in capite; procul dubio ista faciunt ad fumorum exhalationem; vidi melancholicum à fortuna gladio vulneratum, & cranium fractum, quam diu vulnus apertum, curatus optime; at cum vulnus sanatum, reversa est mania.*

x *Usus ad duram matrem trepanari feci, & per mensaes aperte stetit.*

Subsect. 5.

Alteratives and Cordials, corroborating, resolving the reliques, and mending the Temperament.

BEcause this Humor is so maligne of it self, and so hard to be removed, the reliques are to be cleansed, by alteratives, cordials and such means; the temper is to be altered and amended, with such things as fortifie and strengthen the heart and brain, [a] *which are commonly both affected in this malady, and do mutually misaffect one another*: which are still to be given every other day, or some few dayes inserted after a purge, or like Physick, as occasion serves, and are of such force, that many times they help alone, and as [b] *Arnoldus* holds in his Aphorismes, are to be *preferred before all other medicines, in what kind soever.*

a *Cordis ratio semper habenda quod cerebro compatitur, & sese invicem officiunt.*

b *Aphor.* 38. *Medicina Theriacalis præ cæteris eligenda.*

Amongst this number of Cordials and Alteratives, I do not find a more present remedy, then a cup of wine or strong drink, if it be soberly and opportunely used. It makes a man bold, hardy, couragious, [c] *whetteth the wit*, if moderately taken, (and as [d] *Plutarch* saith, *Symp.* 7. *quæst.* 12.) *it makes those which are otherwise dull, to exhale & evaporate like frankincense*, or quicken

c *Galen, de temp. lib.* 3. *c.* 3. *moderate vinum sumptum, acuit ingenium*

d *Tardos aliter & tristes thuris in modum exhalare facit.*

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quicken (*Xenophon* adds) † as oyl doth fire. [c] *A famous Cordial* Matthiolus in Dioscoridem *calls it, an excellent nutriment to refresh the body, it makes a good colour, a flourishing age, helps concoction, fortifies the stomack, takes away obstructions, provokes urine, drives out excrements, procures sleep, cleers the blood, expels wind and cold poysons, attenuates, concocts, dissipates all thick vapours, and fuliginous humours.* And that which is all in all to my purpose, it takes away feare and sorrow.

† *Curas edaces dissipat Evius.*

It glads the heart of man, Psal. 104.15. *hilaritatis dulce seminarium. Helenas* boule, the sole nectar of the Gods, or that true *Nepenthes* in * *Homer*, which puts away care and grief, as *Oribasius* 5. *Collect. cap.* 7. and some others will, was naught else but a cup of good wine. *It makes the mind of the King and of the fatherless both one, of the bond and freeman, poor and rich; it turneth all his thoughts to joy and mirth, makes him remember no sorrow or debt, but enricheth his heart, and makes him speak by talents, Esdras* 3.19,20,21. It gives life it self, spirits, wit, &c. For which cause the Ancients called *Bacchus, Liber pater à liberando*, and [f] sacrificed to *Bacchus* and *Pallas* still upon an altar. [g] *Wine measurably drunk, and in time, brings gladness and chearfulness of mind, it cheareth God and men, Judges* 9.12. *lætitiæ Bacchus dator*, it makes an old wife dance, and such as are in misery, to forget evil, and be [h] merry.

Bacchus & afflictis requiem mortalibus affert,
Crura licet duro compede vincta forent.
Wine makes a troubled soul to rest,
Though feet with fetters be oppresst.

Demetrius in *Plutarch*, when he fell into *Seleucus* hands, and was prisoner in *Syria*, † *spent his time with dice and drink that he might so ease his discontented mind, and avoid those continual cogitations of his present condition wherewith he was tormented.* Therefore *Solomon*, Prov. 31. 6. *bids wine be given to him that is ready to* † *perish, and to him that hath grief of heart, let him drink that he forget his poverty, and remember his misery no more. Sollicitis animis onus eximit*, it easeth a burdened soule, nothing speedier, nothing better: which the Prophet *Zachary* perceived, when he said, *that in the time of Messias, they of Ephraim should be glad, and their heart should rejoyce as through wine.* All which makes me very well approve of that pretty description of a feast in † *Bartholomeus Anglicus*, when grace was said, their hands washed, and the Guests sufficiently exhilarated, with good discourse, sweet musick, dainty fare, *exhilarationis gratiâ, pocula iterum atque iterum offeruntur*, as a Corollary to conclude the feast, and continue their mirth, a grace cup came in to cheer their hearts, and they drank healths to one another again and again. Which as *I. Fredericus Mateneſius Crit. Christ. lib.* 2. *cap.* 5, 6, *&* 7. was an old custome in all ages in every Commonwealth; so as they be not enforced, *bibere per violentiam*, but as in that royal feast of † *Assuerus* which lasted 180 dayes, *without compulsion they drank by order in golden vessels*, when and what they would themselves. This of drink is a most easie and parable remedy, a common, a cheap, still ready against fear, sorrow, and such troublesome thoughts, that molest the mind; as brimstone with fire, the spirits on a suddain are enlightned by it. *No better Physick* saith

† *Hilaritatem ut oleum flammam excitat.*
c *Viribus retinendis cardiacum eximium, nutriendo corpori alimentum optimum, ætatem floridam facit, calorem innatum fovet, concoctionem juvat, stomachum roborat, excrementis viam parat, urinam movet, somnum conciliat, venena, frigidos flatus dissipat, crassos humores attenuat, coquit, discutit, &c.*
† *Hor. lib.* 2. *Od.* 11.
* *Odyss. A.*
f *Pausanias.*
g *Syracides* 31. 28.
h *Legitur. & prisci Catonis Sæpe mero caluisse virtus.*
† *In pocula & aleam se præcipitavit, & iis fere tempus traduxit, ut ægram crapulamentem levaret, & conditionis præsentis cogitationes quibus agitabatur sobrius vitaret.*
† So did the *Athenians* of old, as *Suidas* relates, and so do the *Germans* at this day.
† *Lib.* 6. *cap.* 23. *&* 24. *de rerum proprietat.*
† *Hester.* 18.

(saith[k] *Rhasis*) *for a melancholy man: and he that can keep company, and carouse, needs no other medicines,* 'tis enough. His country man *Avicenna* 3.1.*doct.*2. *cap.*8. proceeds farther yet, and will have him that is troubled in minde, or melancholy, not to drink only, but now and then to be drunk: excellent good Physick it is for this and many other diseases. *Magninus Reg. san. part.*3.*c.*31. will have them to be so once a month at least, & gives his reasons for it, [l] *because it scoures the body by vomit, urine, sweat, of all manner of superfluities, and keeps it clean.* Of the same mind is *Seneca* the Philosopher in his book *de tranquil. lib.*1.*c.* 15. *nonnunquam ut in aliis morbis ad ebrietatem usq; veniendum; Curas deprimit, tristitiæ medetur,* It is good sometimes to be drunk, it helps sorrow, depresseth cares, and so concludes his Tract with a cup of wine: *Habes, Serene charissime, quæ ad tranquillitatem animæ pertinent.* But these are Epicureall tenents, tending to looseness of life, Luxury and Atheism, maintained alone by some Heathens, dissolute Arabians, prophane Christians, and are exploded by *Rabbi Moses Tract.* 4. *Guliel. Placentius lib.*1.*cap.*8. *Valescus de Taranta,* and most accurately ventilated by *Io. Sylvaticus,* a late writer and Physitian of *Millan, med. cont. cap.* 14. where you shall finde this tenent copiously confuted.

How soever you say, if this be true, that wine and strong drink have such vertue to expell fear and sorrow, and to exhilarate the minde, ever hereafter lets drink and be merry.

[m] *Prome reconditum Lyde strenua cæcubum,*
Capaciores puer huc affer Scyphos,
Et Chia vina aut Lesbia.
Come lusty Lyda, fill's a cup of sack,
And sirrah Drawer, bigger pots we lack,
And *Scio* wines that have so good a smack.

I say with him in [n] *A. Gellius, let us maintain the vigor of our souls with a moderate cup of wine,* † Natis in usum lætitiæ scyphis, *and drink to refresh our minde; if there be any cold sorrow in it, or torpid bashfulness, lets wash it all away.*------*Nunc vino pellite curas:* so saith † *Horace,* so saith *Anacreon,*

Μεθύοντα γὰμε κεῖθαι
Πολὺ κρεῖσσον ἢ θανόντα.

Let's drive down care with a cup of wine: and so say I too, (though I drink none my self) for all this may be done, so that it be modestly, soberly, opportunely used: So that, *they be not drunk with wine, wherein is excess,* which our † Apostle forewarns; for as *Chrysostome* well comments on that place, *ad lætitiam datum est vinum, non ad ebrietatem,* 'tis for mirth wine, but not for madness: And will you know where, when, and how that is to be understood? *Vis discere ubi bonum sit vinum? Audi quid dicat Scriptura,* hear the Scriptures, *Give wine to them that are in sorrow,* or as *Paul* bid *Timothy* drink wine for his stomack sake, for concoction, health, or some such honest occasion. Otherwise as ° *Pliny* telleth us: If singular moderation be not had, [p] *nothing so pernitious, 'tis meer vinegar, blandus dæmon, poyson it self.* But hear a more fearfull doom, *Habac.* 2. 15. *&* 16. *Wo be to him that makes his neighbour drunk, shamefull spewing shall be upon his glory.* Let not good fellows triumph therefore (saith *Matthiolus*) that I have so much commended wine; if it be immoderatly taken, *in stead of making glad, it confounds*

k *Tract.*1. *cont. l.*1. *Non est res laudabilior eo, vel cura melior; qui melancholicus, utatur societate hominum & iberia; & qui potest sustinere usum vini, non indiget alia medicina, quod eo sunt omnia ad usum necessaria hujus passionis.*
l *Tum quod sequatur inde sudor, vomitio, urina, à quibus superfluitates à corpore removentur & remanet corpus mundum.*
m *Hor.*
n *Lib.*15 2. *noct. Att. Vigorem animi moderato vini usu tucamur, & calefacto simul, refotoq; animo, si quid in eo vel frigidæ tristitiæ, vel torpentis verecundiæ fuerit, diluamus.*
† *Hor. l.*1. *Od.* 27.
† *Od.*7. *lib.*1. * 26. *Nam præstat ebrium me quam mortuum jacere.*
† *Ephes.*5.18. *ser.*19. *in cap.* 5.
o *Lib.* 14.5. *Nihil pernitiosius viribus si modus absit, venenum.*
p *Theocritus edyl.*13. *vino dari lætitiam & dolorem.*

392 *founds both body and soul, it makes a giddy head, a sorrowfull heart.* And twas well said of the Poet of old, *Vine causeth mirth and grief,* [q] nothing so good for some, so bad for others, especially as [r] one observes, *qui a causa calida malè habent*, that are hot or inflamed. And so of spices, they alone, as I have shewed, cause head-melancholy themselves, they must not use wine as an [s] ordinary drink, or in their diet. But to determine with *Laurentius c. 8. de melan.* wine is bad for mad men, and such as are troubled with heat in their inner parts or brains; but to melancholy, which is cold (as most is) Wine soberly used, may be very good.

I may say the same of the decoction of *China* roots, *Sassafras, Sarsaparilla, Guajacum: China*, saith *Manardus*, makes a good colour in the face, takes away melancholy, and all infirmities proceeding from cold, even so *Sarsaparilla* provokes sweat mightily, *Guajacum* dries, *Claudinus consult.* 89. & 46. *Montanus, Capivaccius consult.* 188. *Scoltzii.* make frequent and good use of *Guajacum*, and *China*, [t] *so that the liver be not incensed*, good for such as are cold, as most melancholy men are, but by no means to be mentioned in hot.

The Turks have a drink called *Coffa* (for they use no wine) so named of a berry as black as soot, and as bitter, (like that black drink which was in use amongst the *Lacedæmonians* and perhaps the same) which they sip still of, and sup as warm as they can suffer; they spend much time in those *Coffa* houses, which are some what like our Ale-houses or Taverns, and there they sit chatting and drinking to drive away the time, and to be merry together, because they finde by experience that kinde of drink so used helpeth digestion, and procureth alacrity. Some of them take Opium to this purpose.

Borrage, Bawm, Saffron, Gold, I have spoken of; *Montaltus c. 23*, commends *Scorzonera* roots condite. *Garcius ab Horto plant. hist. lib. 2. cap. 25.* makes mention of an hearb called *Datura,* [u] *which if it be eaten, for 24. hours following, takes away all sense of grief, makes them incline to laughter and mirth:* and another called *Bauge*, like in effect to *Opium*, *Which puts them for a time into a kinde of Extasis*, and makes them gently to laugh. One of the *Roman* Emperours had a seed, which he did ordinarily eat to exhilarate himself. [y] *Christophorus Ayrerus* prefers *Bezoars* stone, and the confection of *Alkermes*, before other cordials, and *Amber* in some cases. [z] *Alkermes comforts the inner parts*; and *Bezoar* stone hath an especiall vertue against all melancholy affections, [a] *it refresheth the heart, and corroborates the whole body.* [b] *Amber* provokes urine, helps the body, breaks winde, &c. After a purge, 3 or 4 gr. of *Bezoar* stone, and 3. gr. of *Amber Greece*, drunk, or taken in Borage or Bugloss water, in which gold hot hath been quenched, will do much good, and the purge shall diminish less (the heart so refreshed) of the strength and substance of the body.

℞. *confect. Alkermes* ʒ ß *lap. Bezor.* ℈ j.
Succini albi subtiliss. pulverisat. ℈ j j. *cum*
Syrup. de cort. citri; *fiat electuarium.*

To *Bezoars* stone most subscribe, *Manardus*, and [c] many others, *it takes away sadness, and makes him merry that useth it; I have seen some that have been much diseased with faintness, swouning, and melancholy, that taking the*

q *Rondeus.*
r *Mercurialis consil. 25. Vinum frigidis optimum, & pessimum ferinâ melancholiâ.*
s *Fernelius consil. 44. & 45. vinum prohibet assiduum, & aromata.*
t *Modo jecur non incendatur.*
u *Per 24. horas sensum doloris omnem tollit, & videre facit.*
y *Hildesheim spicel. 2.*
z *Alkermes, omnia vitalia viscera mire confortat.*
a *Contra omnes melancholicos affectus confert, ac certum est ipsius usu omnes cordis & corporis vires mirum in modum refici.*
b *Succinum vero albissimum confortat ventriculum, flatum discutit, urinam movet, &c.*
c *Gartias ab Horto aromatum lib. 1. cap. 15. adversus omnes morbos melancholicos conducit, & venenum. Ego (inquit) utor in morbis melancholicis, &c. & deploratos hujus usu ad pristinam sanitatem restitui.* See more in *Paulinus* book *de lap. Bezoar c. 45.*

the weight of three grains of this ſtons, in the water of Oxtongue, have been cured. Garcias ab Horto brags how many deſperate cures he hath done upon melancholy men by this alone, when all Phyſitians had forſaken them. But *Alchermes* many except againſt; in ſome caſes it may help, if it be good and of the beſt, ſuch as that of *Monſpelior* in *France*, which [d] *Iodocus Sincerus Itinerario Galliæ*, ſo much magnifies, and would have no traveller omit to ſee it made. But it is not ſo generall a medicine as the other. *Fernelius conſil.* 49. ſuſpects *Alchermes*, by reaſon of its heat, [e] *nothing* (ſaith he) *ſooner exaſperates this diſeaſe, then the uſe of hot working meats and medicines, and would have them for that cauſe warily taken.* I conclude therefore of this and all other medicines, as *Thucydides* of the plague at *Athens*; No remedy could be preſcribed for it, *Nam quod uni profuit, hoc aliis erat exitio*: There is no Catholike medicine to be had: that which helps one, is pernitious to another.

Diamargaritum frigidum, Diambra, Diaboraginatum, Electuarium lætificans Galeni & Rhaſis, de Gemmis, Dianthos, Diamoſcum dulce & amarum, Electuarium Conciliatoris, ſyrup. Cidoniorum de pomis, conſerves of Roſes, Violets, Fumitory, Enula campana, Satyrion, Limmons, Orange-pills condite, &c. have their good uſe.

℞. *Diamoſchi dulcis & amari ana* ʒ ij.
Diabugloſſati, Diaboraginati, ſacchari violacei
ana ʒ j. *miſce cum ſyrupo de pomis.*

Every Phyſitian is full of ſuch receipts, one only I will add for the rareneſs of it, which I finde recorded by many learned Authors, as an approved medicine againſt dotage, head-melancholy, and ſuch diſeaſes of the brain. Take a [g] Rams head that never medled with an Ewe, cut off at a blow, and the horns only taken away, boyl it well skin and wooll together, after it is well ſod, take out the brains, and put theſe ſpices to it, Cinamome, Ginger, Nutmeg, Mace, Cloves, *ana* ʒ ſs, mingle the powder of theſe ſpices with it, and heat them in a platter upon a chafing-diſh of coals together, ſtirring them well, that they do not burn; take heed it be not overmuch dried, or dryer then a calves brains ready to be eaten. Keep it ſo prepared, and for three daies give it the patient faſting, ſo that he faſt two hours after it. It may be eaten with bread in an egg or broath, or any way, ſo it be taken. For 14 daies let him uſe this diet, drink no wine, &c. *Geſner. hiſt. animal. lib.*1. *pag.* 917. *Caricterius pract. cap.* 13. *in Nich. de metri pag.* 129. *Iatro: Witenberg. edit. Tubing. pag.*62. mention this medicine, though with ſome variation; he that liſt may try it, [g] and many ſuch.

Odoraments to ſmell to, of Roſe water, Violet flowers, Bawm, Roſe-cakes, Vineger, &c. do much recreat the brains and ſpirits, according to *Solomon, Prov.*27.9. *They rejoyce the heart*, and as ſome ſay, nouriſh: 'tis a queſtion commonly controverted in our ſchools, *an odores nutriant*; let *Ficinus lib.*2. *cap.*18. decide it, [h] many arguments he brings to prove it; as of *Democritus*, that lived by the ſmel of bread alone, applyed to his noſtrils, for ſome few daies, when for old age he could eat no meat. *Ferrerius lib.*2. *meth.* ſpeaks of an excellent confection of his making, of wine, ſaffron, &c. which he preſcribed to dull, weak, feeble, and dying men to ſmell to, & by it to have done very much good, *æquè ferè profuiſſe olfactu & potu,*

d *Edit.* 1617. *Monſpelii electuarium fit preciociſſimum Alcherm. &c.*

e *Nihil morbum hunc æque exaſperat, ac alimentorum vel calidiorum uſus. Alchermes ideo ſuſpectus, & quod ſemel moneam, caute adhibenda calida medicamenta.*

f *Skenkius l.*1. *Obſervat. de Mania, ad mentis alienationem, & deſipientiam vitio cerebri obortam, in manuſcripto codice Germanico, tale medicamentum reperi.*

g *Caput arietis nondum experti venerem, uno ictu amputatum, cornibus tantum demotis, integrum cum lana & pelle bene elixabis, tum aperto cerebrum eximes, & addens aromata, &c.*

g *Cinis teſtudinis uſtus, & vino potus melancholiam curat, & raſura cornu Rhinocerotis, &c. Skenkius.*

h *Inſtat in matrice, quòd ſurſum & deorſum ad odoris ſenſum præcipitatur.*

tu, as if he had given them drink. Our noble and learned Lord † *Verulam*, in his book *de vitâ & morte*, commends therefore all such cold smels as any way serve to refrigerate the spirits. *Montanus consil.* 31. prescribes a form which he would have his melancholy Patient never to have out of his hands. If you will have them spagirically prepared, look in *Oswaldus Crollius basil. Chymica.*

Irrigations of the head shaven, [i] *of the flowers of water-lillies, Lettuce, Violets, Camomile, wild Mallows, wethers head, &c.* must be used many mornings together. *Montan. consil.* 31. would have the head so washed once a week. *Lælius a fonte Eugubinus consult.* 44. for an *Italian* Count, troubled with head melancholy, repeats many medicines which he tried, [k] *but two alone which did the cure; use of whey made of Goats milk, with the extract of Hellebor, and irrigations of the head with water-lillies, lettuce, violets, camomile, &c. upon the future of the crown. Piso* commends a Rams lungs applied hot to the fore part of the head, [l] or a yong Lamb divided in the back, exenterated, &c. all acknowledge the chief cure to consist in moistning throughout. Some, saith *Laurentius*, use powders, and caps to the brain: but forasmuch as such aromatical things are hot and dry, they must be sparingly administred.

Unto the Heart we may do well to apply bags, Epithemes, Oyntments, of which *Laurentius c. 9. de melan.* gives examples. *Bruel* prescribes an Epitheme for the Heart, of Bugloss, Borrage, water-lilly, Violet waters, sweet wine, Bawm leaves, Nutmegs, Cloves, &c.

For the Belly, make a Fomentation of oyle, [m] in which *the seeds of Cummin, Rue, Carrets, Dill, have been boyled.*

Baths are of wonderfull great force in this malady, much admired by [n] *Galen*, [o] *Ætius*, *Rhasis*, *&c.* of sweet water, in which is boyled the leaves of Mallows, Roses, Violets, water-lillies, Wethers head, flowers of Bugloss, Camomile, Melilot, &c. *Guianer. cap. 8. tract. 15.* would have them used twice a day, and when they come forth of the Baths, their back bones to be anointed with oyle of Almonds, Violets, Nymphea, fresh capon greas, &c.

Amulets and things to be born about, I finde prescribed, taxed by some, appoved by *Renodeus*, *Platerus*, (*amuleta inquit non negligenda*) and others; look for them in *Mizaldus*, *Porta*, *Albertus*, *&c. Bassardus Visontinus ant. philos.* commends *Hypericon*, or S. *Iohns wort* gathered on a † friday in the hour of *Iupiter, when it comes to his effectuall operation* (*that is about the full Moon in July*) *so gathered and born, or hung about the neck, it mightily helps this affection, and drives away all phantasticall spirits.* * *Philes* a *Greek* Author that flourished in the time of *Michael Paleologus*, writes that a Sheep or Kids skin, whom a Woolf worried,

† *Hœdus inhumani raptus ab ore Lupi*, ought not at all to be worn about a man, *because it causeth palpitation of the heart*, not for any fear, but a secret vertue which Amulets have. A ring made of the hoofe of an Asses right forefoot carried about, &c. I say with [p] *Renodeus*, they are not altogether to be rejected. Piony doth cure Epilepsie; pretious stones most diseases; [q] a Wolfs dung born with one helps the Colick, [r] a Spider an Ague, &c. Being in the country in the vacation time not many years

since,

† Vicount S. Albans.

i *Ex decocto florum nymphææ, lactucæ, violarum, chamomilæ, alibeæ, capitis verveeum, &c.*

k *Inter auxilia multa adhibita, duo visa sunt remedium adferre, usus seri caprini cum extracto Hellebori, & irrigatio ex lacte Nymphææ, violarum, &c. futuræ coronali adhibita; his remediis sanitatē pristinā adeptus est.*

l *Confert & pulmo arietis, calidus agnus per dorsum divisus, exenteratus, admotus sinciputi.*

m *Semina Cumini, rutæ, dauci, anethi cocta.*

n *Lib. 3. de locis affect.*

o *Tetrab. 2. ser. 1. cap. 10.*

† *Cap. de mel. collectum die vener. hora Iovis cum ad Energiā venit. c. 1. ad pleniluniū Iulii, inde gesta & collo appensa hunc affectū apprime juvat & fanaticos spiritus expellit.*

* *L. de proprietat. animal. ovis à lupo correptæ pellē nō esse pro indumento corporis usurpandam, cordis enim palpitationem excitat, &c.*

† *Mart.*

p *Phar. lib. 1. cap. 12.*

q *Ætius cap. 31. Tet. 3. ser. 4.*

r *Dioscorides, Ulysses Alderovandus de aranea.*

since, at *Lindly* in *Leceſterſhire* my Fathers houſe, I firſt obſerved this Amulet of a Spider in a nut-ſhell lapped in ſilke, &c. ſo applied for an Ague by * my Mother. Whom although I knew to have excellent skill in Chirurgery, ſore eyes, aches, &c. and ſuch experimentall medicines, as all the country where ſhe dwelt can witneſs, to have done many famous and good cures upon divers poor folks, that were otherwiſe deſtitute of help: Yet among all other experiments, this me thought was moſt abſurd and ridiculous, I could ſee no warrant for it. *Quid Aranea cum febre?* For what Antipathy? till at length rambling amongſt authors (as often I do) I found this very medicine in *Dioſcorides*, approved by *Matthiolus*, repeated by *Alderovandus cap. de Aranea lib. de inſectis*, I began to have a better opinion of it, and to give more credit to Amulets, when I ſaw it in ſome parties anſwer to experience. Such medicines are to be exploded, that conſiſt of words, characters, ſpels, and charms, which can do no good at all, but out of a ſtrong conceipt, as *Pomponatius* proves; or the Divels policy, who is the firſt founder and teacher of them.

* *Miſtreſs Dorothy Burton ſhe Died, 1629.*

Subsect. 6.

Correctors of accidents to procure ſleep. Againſt fearfull dreams, redneſs, &c.

When you have uſed all good means and helps of alteratives, averters, diminutives, yet there will be ſtill certain accidents to be corrected and amended, as waking, fearfull dreams, fluſhing in the face to ſome ruddineſs, &c.

Waking, by reaſon of their continuall cares, fears, ſorrows, dry brains, is a ſymptome that much crucifies melancholy men, and muſt therefore be ſpeedily helped, and ſleep by all means procured, which ſometimes is a ſufficient [f] remedy of it ſelf without any other Phyſick. *Skenkius* in his obſervations hath an example of a woman that was ſo cured. The means to procure it, are inward or outward. Inwardly taken, are ſimples, or compounds; ſimples, as Poppy, Nymphæa, Violets, Roſes, Lettuce, Mandrake, Henbane, Nightſhade or Solanum, Saffron, Hempſeed, Nutmegs, Willows with their ſeeds, juyce, decoctions, diſtilled waters, &c. Compounds are ſyrupes, or opiats, ſyrup of Poppy, Violets, Verbaſco, which are commonly taken with diſtilled waters.

f *Solo ſomno curata eſt citra medici auxilium, fol. 154.*

℞. *diacodii* ℥ j. *diaſcordii* ʒ ß *aquæ lactucæ* ℥ iij ß
miſta fiat potio ad horam ſomni ſumenda.

Requies Nicholai, Philonium Romanum, Triphera magna, pilulæ de Cynogloſſa, Dioſcordium, Laudanum Paracelſi, Opium, are in uſe, &c. Country folks commonly make a poſſet of hemp-ſeed, which *Fuchſius* in his herball ſo much diſcommends, yet I have ſeen the good effect, and it may be uſed where better medicines are not to be had.

Laudanum Paracelſi is preſcribed in two or three grains, with a dram of *Dioſcordium*, which *Oſwald. Crollius* commends. *Opium* it ſelf is moſt part uſed outwardly, to ſmell to in a ball, though commonly ſo taken by the Turks to the ſame quantity [t] for a cordiall, and at *Goa* in the *Indies*; the *doſe* 40 or 50 grains.

t *Bellonius obſervat. l. 3. c. 15 laſſitudinem & labores animi tollunt; inde Garcias ab horto, lib. 1. cap 4. ſimp. med.*

Rulandus calls *Requiem Nicholai, ultimum refugium*, the laſt refuge; but of this

396 this and the rest look for peculiar receipts in *Victorius Faventinus, cap. de phrenesi. Heurnius cap. de Mania, Hildesheim spicel. 4. de somno & vigil. &c.* Outwardly used, as oyl of Nutmegs by extraction, or expression with Rosewater to annoint the temples, oyls of Poppy, Nenuphar, Mandrake, Purslan, Violets, all to the same purpose.

Montan. consil. 24. & 25. much commends odoraments of Opium, Vineger, and Rosewater. *Laurentius cap. 9.* prescribes Pomanders and nodules; see the receipts in him; *Codronchus* [u] wormwood to smell to.

[u] *Absynthium somnos allicit olfactu.*

Unguentum Alablastritum, populeum, are used to annoint the temples, nostrils, or if they be too weak, they mix Saffron and Opium. Take a grain or two of Opium, and dissolve it with three or four drops of Rosewater in a spoon, and after mingle with it as much *Unguentum populeum* as a nut, use it as before: or else take half a dram of Opium, *Unguentum populeum,* oyl of Nenuphar, Rose-water, Rose-vineger, of each half an ounce, with as much virgin wax as a nut; annoint your temples with some of it, *ad horam somni.*

Sacks of Wormwood, [x] Mandrake, [y] Henbane, Roses made like pillows and laid under the patients head, are mentioned by [z] *Cardan* and *Mizaldus, to annoint the soles of the feet with the fat of a dormouse, the teeth with eare wax of a dog, swines gall, hares ears:* charms, &c.

[x] Read *Lemnius lib. her. bib. cap. 2. of Mandrake.*
[y] *Hyoscyamus sub cervicali viridis.*
[z] *Plantum pedis inungere pinguedine gliris dicunt efficacissimum, & quod vix credi potest, dentes inunctos ex sordicie aurium canis somnum profundum conciliare, &c. Cardan. de rerum varietat.*

Frontlets are well known to every good wife, Rose-water and Vineger, with a little womans milk, and Nutmegs grated upon a Rose-cake applied to both temples.

For an Emplaster, take of Castorium a dram and half, of Opium half a scruple, mixt both together with a little water of life, make two small plasters thereof, and apply them to the temples.

Rulandus cent. 1. cur. 17. cent. 3. cur. 94. prescribes Epithemes and lotions of the head, with the decoction of flowers of Nymphæa, Violet-leaves, Mandrake roots, Henbane, white Poppy. *Herc. de Saxonia, stillicidia,* or droppings &c. Lotions of the feet do much avail of the said herbs: by these means, saith *Laurentius,* I think you may procure sleep to the most melancholy man in the world. Some use horseleeches behinde the ears, and apply Opium to the place.

† *Veni mecum lib.*

† *Bayerus lib. 2. c. 13.* sets down some remedies against fearfull dreams, and such as walk and talk in their sleep. *Baptista Porta Mag. nat. l. 2. c. 6.* to procure pleasant dreams and quiet rest, would have you take Hippoglossa, or the hearb Horsetongue, Bawm, to use them or their distilled waters after supper, &c, Such men must not eat Beans, Pease, Garlick, Onions, Cabbidge, Venison, Hare, use black wines, or any meat hard of digestion at supper, or lye on their backs, &c.

Rusticus pudor, bashfulness, flushing in the face, high colour, ruddiness are common grievances, which much torture many melancholy men, when they meet a man, or come in [a] company of their betters, strangers, after a meal, or if they drink a cup of wine or strong drink, they are as red and fleet, and sweat, as if they had been at a Majors feast, *præsertim si metus acceserit,* it exceeds, [b] they think every man observes, takes notice of it: and fear alone will effect it, suspicion without any other cause. *Skenkius observ. med. lib. 1.* speaks of a waiting Gentlewoman in the Duke of *Savoyes* Court, that was so much offended with it, that she kneeled down to him, and

[a] *Aut si quid incautius exciderit aut, &c.*
[b] *Nam qua parte pavor simul est pudor additus illi. Statius.*

and offered *Biarus* a Physitian, all that she had to be cured of it. And 'tis most true, that [c] *Antony Lodovicus* saith in his book *de Pudore*, *Bashfulness either hurts or helps*; such men I am sure it hurts. If it proceed from suspicion or fear, [d] *Felix Plater* prescribes no other remedy but to reject and contemn it: *Id populus curat scilicet*, as a † worthy Physitian in our town said to a friend of mine in like case, complaining without a cause, suppose one look red, what matter is it, make light of it, who observes it?

If it trouble at, or after meals, (as [e] *Iobertus* observes *med. pract. l. 1. c. 7.*) after a little exercise or stirring, for many are then hot and red in the face, or if they do nothing at all, especially women; he would have them let blood in both arms, first one, then another, two or three daies between, if blood abound, to use frictions of the other parts, feet especially, and washing of them, because of that consent which is betwixt the head and the feet. [f] And withall to refrigerate the face, by washing it often with Rose, Violet, Nenuphar, Lettuce, Lovage waters, and the like: but the best of all is that *lac virginale*, or strained liquor of Litargy: It is diversly prepared; by *Iobertus* thus; R. *lithar. argent. unc:* j. *cerussæ candidissimæ.* ʒ jjj. *caphuræ.* ℈ jj. *dissolvantur aquarum solani, lactucæ, & nenuphaaris ana unc.* jjj. *aceti vi^ni albi. unc.* jj. *aliquot horas resideat, deinde transmittatur per philt. aqua fervetur in vase vitreo, ac ea bis terve facies quotidie irroretur.* [g] *Quercetan Spagir. phar. cap. 6.* commends the water of frogs spawn for ruddiness in the face. [h] *Crato consil. 283. Scoltzii* would fain have them use all summer, the condite flowers of Succory, Strawbury water, Roses (cupping-glasses are good for the time) *consil. 285. & 286.* and to defecate impure blood with the infusion of Sene, Savory, Bawm water. [i] *Hollerius* knew one cured alone with the use of Succory boyled, and drunk for five months, every morning in the summer.

[k] It is good overnight to annoint the face with Hares blood, and in the morning to wash it with strawbury and cowslip water, the juyce of distil'd Lemmons, juyce of cowcumbers, or to use the seeds of Melons, or kernels of Peaches beaten small, or the roots of Aron, and mixt with wheat bran to bake it in an oven, and to crumble it in strawbury water, [l] or to put fresh cheese curds to a red face.

If it trouble them at meal times that flushing, as oft it doth, with sweating or the like, they must avoid all violent passions and actions, as laughing, &c. strong drink, and drink very little, [m] one draught saith *Crato*, and that about the midst of their meal; avoid at all times indurate salt, and especially spice and windy meat.

[n] *Crato* prescribes the condite fruit of wild rose, to a nobleman his Patient to be taken before dinner or supper, to the quantity of a chestnut. It is made of sugar, as that of Quinces. The decoction of the roots of sowthistle before meat by the same author is much approved. To eat of a baked Apple some advise, or of a preserved Quince, Comminseed prepared with meat insteed of salt, to keep down fumes: not to study or to be intentive after meals. R. *Nucleorum persic. seminis melonum ana unc.* ℈ ß *aquæ fragrorum l. ij. misce, utatur mane.*

[o] To apply cupping glasses to the shoulders is very good. For the other

c *Olysipponensis medicus; pudor aut juvat aut lædit.*
d *De mentis alienat.*
† M. Doctor Ashworth.
e *Facies nonnullis maxime calet rubetq; si se paululum exercuerint; nonnullis quiescentibus idem accidit, fœminis præsertim; causa quicquid fervidum aut halituosum sanguinem facit.*
f *Interim faciei prospiciendum ut ipsa refrigeretur; utrumq; præstabit frequens potio ex aqua rosarum, violarum, nenuphar. &c.*
g *Ad faciei ruborem aqua spermatis ranarum.*
h *Recte utantur in æstate floribus Cichorii sacchoro conditis vel saccharo rosaceo, &c.*
i *Solo usu decocti Cichorii.*
k *Utile imprimis noctu faciem illinire sanguine leporino, & mane aqua fragrorum vel aqua floribus verbasci cum succo limonum distillato abluere.*
l *Utile rubenti faciei caseum recentem imponere.*
m *Consil. 21. libi unico vini hausiu sit contentus.*
n *Idem consil. 283. Scoltzii laudatur conditus rosæ caninæ fructus ante prandium & cænam ad magnitudinem castaneæ. Decoctum radium Sonchi, si ante cibum sumatur, valet plurimum.*
o *Cucurbit. ad scapulas appositæ.*

kinde

398 kinde of ruddineſs which is ſetled in the face with pimples, &c. becauſe it pertains not to my ſubject, I will not meddle with it. I refer you to *Crato's Counſels, Arnoldus lib. 1. breviar. cap. 39. 1. Rulande, Peter Foreſtus de Fuco, lib. 31. obſer. 2.* To *Platerus, Mercurialis, Ulmus, Randoletius, Heurnius, Menadous*, and others that have written largely of it.

Thoſe other grievances and ſymptomes of headach, palpitation of heart, *Vertigo, deliquium &c.* which trouble many melancholy men, becauſe they are copiouſly handled apart in every Phyſitian, I do voluntarily omit.

MEMB. 2.

Cure of Melancholy over all the body.

WHere the melancholy blood poſſeſſeth the whole body with the Brain, [p] it is beſt to begin with blood-letting. [q] The *Greeks* preſcribe the [r] *Median* or middle vein to be opened, and ſo much blood to be taken away, as the Patient may well ſpare, and the cut that is made muſt be wide enough. The *Arabians* hold it fitteſt to be taken from that arm, on which ſide there is more pain and heavineſs in the head: if black blood iſſue forth, bleed on; if it be clear and good, let it be inſtantly ſuppreſſed, [r] *becauſe the malice of melancholy is much corrected by the goodneſs of the blood.* If the parties ſtrength will not admit much evacuation in this kinde at once, it muſt be aſſayed again and again: if it may not be conveniently taken from the arm, it muſt be taken from the knees and ancles, eſpecially to ſuch men or women whoſe hemrods or months have been ſtopped. [t] If the malady continue, it is not amiſs to evacuate in a part in the fore-head, and to virgins in the ancles, which are melancholy for love matters; ſo to widdows that are much grieved and troubled with ſorrow and cares: for bad blood flows in the heart, and ſo crucifies the minde. The hemrods are to be opened with an inſtrument or horſe-leeches, &c. See more in *Montaltus cap. 29. Sckenkius* hath an example of one that was cured by an accidentall wound in his *thigh*, much bleeding freed him from melancholy. Diet, Diminutives, Alteratives, Cordials, Correctors as before, intermixt as occaſion ſerves, [u] *all their ſtudy muſt be to make a melancholy man fat, and then the cure is ended. Diuretica* or medicines to procure urine, are preſcribed by ſome in this kinde hot and cold: hot where the heat of the liver doth not forbid; cold where the heat of the liver is very great: [x] amongſt hot are Parſely roots, Lovage, Fennel, &c. cold, Melonſeeds, &c. with whey of Goats milk, which is the common conveigher.

To purge and [z] purify the blood, uſe Sowthiſtle, Succory, Sena, Endive, Carduus Benedictus, Dandelion, Hop, Maidenhair, Fumitory, Bugloſs, Borage, &c. with their juyce, decoctions, diſtilled waters, Syrups, &c.

Oſwaldus, Crollius baſil. Chym. much admires ſalt of Corals in this caſe, and *Ætius tetrabib. ſer. 2. cap. 114. Hieram Archigenis*, which is an excellent medicine to purify the blood, *for all melancholy affections, falling ſickneſs, none to be compared to it.*

p *Piſo.*
q *Mediana præ cæteris.*
r *Succi melancholici malitia à ſanguinis bonitate corrigitur.*
t *Perſeverante malo ex quacunq; parte ſanguinis detrahi debet.*
t *Obſervat. fol. 154. curatus ex vulnere in crure ob cruorem amiſſum.*
u *Studium ſit omne ut melancholicus impinguetur: ex quo enim pingues & carnoſi, illico ſani ſunt.*
x *Hildeſheim ſpicel. 2. Inter calida radix petroſelini, apii, feniculi; Inter frigida emulſio ſeminis melonum cum ſero caprino quod eſt commune vehiculum.*
z *Hoc unum præmoneo domine ut ſis diligens circa victum, ſine quo cetera remedia fruſtra adhibentur.*

MEMB.

Memb. 3. Subsect. 1.

Cure of Hypocondriacall melancholy.

N this cure, as in the reſt, is eſpecially required the rectification of thoſe ſix non-naturall things above all, as good diet, which *Montanus conſil.* 27. enjoyns a French Nobleman, *To have an eſpeciall care of it, without which all other remedies are in vain.* Blood-letting is not to be uſed, except the Patients body be very full of blood, and that it be derived from the liver and ſpleen to the ſtomack and his veſſels, then [b] to draw it back, to cut the inner vein of either arm, ſome ſay the *ſalvatella*, and if the malady be continuate, [c] to open a vein in the forehead.

Preparatives and Alteratives may be uſed as before, ſaving that there muſt be reſpect had as well to the liver, ſpleen, ſtomack, hypocondries, as to the heart and brain. To comfort the † ſtomack and inner parts againſt winde and obſtructions, by *Areteus, Galen, Ætius, Aurelianus, &c.* and many latter writers, are ſtill preſcribed the decoctions of Wormwood, Centaury, Penniroyall, Betony ſod in whey, and daily drunk: many have been cured by this medicine alone.

Proſper Altinus and ſome others, as much magnifie the water of *Nilus* againſt this malady, an eſpeciall good remedy for windie melancholy. For which reaſon belike *Ptolomeus Philadelphus*, when he married his daughter *Berenice* to the King of *Aſſyria* (as *Celſus lib.*2. records) *magnis impenſis Nili aquam afferri juſſit*, to his great charge cauſed the water of *Nilus* to be carried with her, and gave command, that during her life ſhe ſhould uſe no other drink. I finde thoſe that commend uſe of Apples, in Splenatick and this kinde of melancholy (Lambſwooll ſome call it) which howſoever approved, muſt certainly be corrected of cold rawneſs and winde.

Codronchus in his book *de ſale abſyn.* magnifies the oyl and ſalt of Wormwood above all other remedies, [d] *which works better and ſpeedier then any ſimple whatſoever, and much to be preferred before all thoſe fulſome decoctions, and infuſions, which muſt offend by reaſon of their quantity; this alone in a ſmall meaſure taken, expels winde, and that moſt forcibly, moves urine, cleanſeth the ſtomack of all groſs humours, crudities, helps appetite, &c. Arnoldus* hath a wormwood wine which he would have uſed, which every *Pharmacopœa* ſpeaks of.

Diminutives and purgers may [e] be taken as before, of *hiera, manna, caſſia*, which *Montanus conſil.* 230. for an *Italian* Abbot, in this kind prefers before all other ſimples, [f] *And theſe muſt be often uſed, ſtill abſtaining from thoſe which are more violent, leſt they do exaſperate the ſtomack, &c. and the miſchief by that means be increaſed.* Though in ſome Phyſitians I finde very ſtrong purgers, Hellebor it ſelf preſcribed in this affection. If it long continue, vomits may be taken after meat, or otherwiſe gently procured with warm water, oxymel, &c. now and then. *Fuchſius cap.* 33. preſcribes Hellebor; but ſtill take heed in this malady, which I have often warned, of hot medicines, [g] *becauſe* (as *Salvianus* adds) *drought follows heat, which increaſeth*

b *Laurentius cap.*15. *evulſionis gratia venam internam alterius brachii ſecamus.*

c *Si pertinax morbus, venam fronte ſecabis. Brnell.*

† *Ego maximam curam ſtomacho delegabo. Octa. Horatianus lib.*2. *c.*

d *Citius & efficacius ſuas vires exercet quam ſolent decocta ac diluta in quantitate multa, & magna cum aſſumentium moleſtia deſumpta. Flatus hic ſal efficaciter diſſipat, urinam movet, humores craſſos abſtergit, ſtomachum egregie confortat, cruditatem, nauſeam, appetentiam mirum in modum renovat, &c.*

e *Piſo, Altomarus. Laurentius c.*15.

f *His utendum ſæpius iteratis: à vehementioribus ſemper abſtinendum ne ventrem exaſperent.*

g *Lib.*2. *cap.* 8. *Quoniam caliditate conjuncta eſt ſiccitas quæ malum auget,*

400 *the disease:* and yet *Baptista Sylvaticus controv.*32. forbids cold medicines, [h] *because they increase obstructions, and other bad symptomes.* But this varies as the parties do, and 'tis not easie to determine which to use. [i] *The stomack most part in this infirmity is cold, the liver hot; scarce therefore* (which *Montanus* insinuates *consil.* 229. for the Earl of *Manfort*) *can you help the one, and not hurt the other:* much discretion must be used; take no Physick at at all he concludes without great need. *Lælius Ægubinus consil.*77. for an Hypocondriacall *German* Prince, used many medicines; *but it was after signified to him in* [k] *letters, that the decoction of China and Sassafras, and salt of Sassafras, wrought him an incredible good.* In his 108. *consult.* he used as happily the same remedies; this to a third might have been poison, by overheating his liver and blood.

For the other parts look for remedies in *Savanarola, Gordonius, Massaria, Mercatus, Johnson, &c.* One for the spleen, amongst many other, I will not omit, cited by *Hildesheim spicel.* 2. prescribed by *Mat. Flaccus,* and out of the authority of *Benevenius. Antony Benevenius* in an hypocondriacall passion, [l] *cured an exceeding great swelling of the spleen with Capers alone, a meat befitting that infirmity, and frequent use of the water of a Smiths forge; by this Physick he helped a sick man, whom all other Physitians had forsaken, that for seven yeers had been Splenatick.* And of such force is this water, [m] *that those creatures as drink of it, have commonly little or no spleen.* See more excellent medicines for the Spleen in him, and † *Lod. Mercatus,* who is a great magnifier of this medicine. This *Chalybs præparatus,* or steel-drink is much likewise commended to this disease by *Daniel Sennertus l.*1. *part.*2. *cap.*12. and admired by *I. Cæsar Claudinus Respons.*29. he cals steel the proper * *Alexipharmacum* of this malady, and much magnifies it; look for receipts in them. Averters must be used to the liver and spleen, and to scoure the Meseriack veins; and they are either to open or provoke urine. You can open no place better then the Hæmrods, *which if by horse-leeches they be made to flow,* [n] *there may be again such an excellent remedy,* as *Plater* holds. *Salust. Salvian* will admit no other phlebotomy but this; and by his experience in an hospitall which he kept, he found all mad and melancholy men worse for other blood-letting. *Laurentius cap.* 15. cals this of horse-leeches, a sure remedy to empty the spleen and Meseriack membrane. Only *Montanus consil.* 241. is against it; [o] *to other men* (saith he) *this opening of the hemrods seems to be a profitable remedy; for my part I do not approve of it, because it drawes away the thinnest blood, and leaves the thickest behind.*

Ætius, Vidus Vidius, Mercurialis, Fuchsius, recommend *Diureticks,* or such things as provoke urine, as Anniseeds, Dil, Fennel, Germander, ground Pine, sod in water, or drunk in powder; and yet [p] *F. Bayerus* is against them; And so is *Holierius; All melancholy men* (saith he) *must avoid such things as provoke urine, because by them the subtile or thinnest is evacuated, the thicker matter remains.*

Clysters are in good request. *Trincavelius lib.*3. *cap.*38. for a young Nobleman, esteems of them in the first place, and *Hercules de Saxonia Panth. lib.*1. *cap.*16. is a great approver of them. [q] *I have found* (saith he) *by ex-*

h *Quisquis frigidis auxiliis hoc morbo usus fuerit, is obstructionem aliaq; symptomata augebit.*

i *Ventriculus plerumq; frigidus, epar calidum; quomodo ergo ventriculum calefaciet, vel refrigerabit hepar sine alterius maximo detrimento?*

k *Significatum per literas, incredibilem utilitatem ex decocto Chinæ, & Sassafras percepisse.*

l *Tumorem splenis incurabilem sola cappari curavit, cibo tali ægritudine aptissimo: Soloq; usu aquæ in qua faber ferrarius sæpe candens ferrum extinxerat, &c.*

m *Animalia quæ apud hos fabros educantur, exiguos habent lienes.*

† *L.*1. *cap.*17.

* *Continuus ejus usus semper felicem in ægris finem est assequutus.*

n *Si Hemorroides fluxerint, nullum præstantius esset remedium, quæ sanguisugis admotis provocari poterunt. observat. lib.*1. *pro hypoc. leguleio.*

o *Alii apertio hæc in hoc morbo videtur utilissima; mihi non admodum probatur, quia sanguinem tenuem attrahit & crassum relinquit.* p *Lib.*2. *cap.* 13. *omnes melancholici debent omittere urinam provocantia, quoniam per ea educitur subtile, & remanet crassum.* q *Ego experientia probavi, multos Hypocondriacos solo usu Clysterum fuisse sanatos.*

perience

perience, that many hypocondriacall melancholy men have been cured by the sole use of Clysters, receipts are to be had in him.

Besides those fomentations, irrigations, inunctions, odoraments, prescribed for the head, there must be the like used for the Liver, Spleen, Stomack, Hypocondries, &c. [r] *In crudity* (saith *Piso*) *tis good to binde the stomack hard* to hinder winde, and to help concoction.

Of inward medicines I need not speak; use the same Cordials as before. In this kinde of melancholy, some prescribe Treacle in winter, especially before or after purges, or in the Spring, as *Avicenna*, [t] *Trincavellius* Mithridate, [u] *Montaltus* Piony seeds, Unicorns horn; *os de corde cervi, &c.*

Amongst Topicks or outward medicines, none are more pretious then Baths, but of them I have spoken. Fomentations to the Hypocondries are very good, of wine and water, in which are sod Southernwood, Melilot, Epithyme, Mugwort, Sena, Polypody, as also [x] *Cerots*, [y] Plaisters, Liniments, Oyntments for the Spleen, Liver, and Hypocondries, of which look for examples in *Laurentius, Iobertus, lib.3.c.1.pra. med. Montanus consil.231. Montaltus cap.33. Hercules de Saxonia, Faventinus.* And so of Epithemes, digestive powders, bags, oils, *Octavius Horatianus lib.2.c.5.* prescribes calastick Cataplasms, or dry purging medicines: *Piso* [z] Dropaces of pitch, and oil of Rue, applied at certain times to the stomack, to the metaphrene, or part of the back which is over against the heart, *Ætius* synapisms; *Montaltus cap.35.* would have the thighs to be [a] cauterised, *Mercurialis* prescribes beneath the knees; *Lælius Ægubinus cons.77.* for an Hypocondriacall Dutchman, will have the cautery made in the right thigh, and so *Montanus consil.55.* The same *Montanus consil.34.* approves of issues in the arms or hinder part of the head. *Bernardus Paternus* in *Hildesheim spicel.2.* would have [b] issues made in both the thighs: * *Lod. Mercatus* prescribes them neer the Spleen, *aut prope ventriculi regimen*, or in either of the thighs. Ligatures, Frictions, and Cupping-glasses above or about the belly, without scarification, which † *Felix Platerus* so much approves, may be used as before.

r *In cruditate optimum, ventriculum arctius alligari.*

s *℥j Theriacæ, Vere præsertim & æstate.*

t *Cons.12. l.1.*

u *Cap.33.*

x *Trincavellius consil.15. cerotum pro scene melancholico ad jecur optimum.*

y *Emplastra pro splene. Fernel.consil. 45.*

z *Dropax è pice navali, & oleo rutaceo affigatur ventriculo, & toti metaphreni.*

a *Cauteria cruribus inusta.*

b *Fontanellæ sint in utroq; crure.*

c *Lib.1.c.17.*

† *De mentis alienat.c.3. flatus egregie discutiunt materiamq; evocant.*

Subsec. 2.

Correctors to expell winde. Against costiveness, &c.

IN this kind of melancholy one of the most offensive symptoms is winde, which as in the other species, so in this, hath great need to be corrected and expelled.

The medicines to expell it are either inwardly taken, or outwardly. Inwardly to expell winde, are simples or compounds: Simples are herbs, roots, &c. as Galanga, Gentian, Angelica, Enula, Calamus Aromaticus, Valerean, Zeodoti, Iris, condite Ginger, Aristolochy, Cicliminus, China, Dittander, Pennyroyall, Rue, Calamint, Bay-berries, & Bay-leaves, Betany, Rosemary, Hysope, Sabine, Centaury, Mint, Camomile, Stæchas, *Agnus Castus*, Broom-flowres, Origan, Orange pills, &c. Spices, as Saffron, Cinamome, Bezoar stone, Myrrhe, Mace, Nutmegs, Pepper, Cloves, Ginger, seeds of Annis, Fennell, Amni, Cary, Nettle, Rue, &c. Juniper berries, grana Paradisi: Compounds, *Dianisum, Diagalanga, Diaciminum, Diacalaminth,*

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minth, Electuarium de baccis lauri, Benedicta laxativa, Pulvis ad flatus. Antid. Florent. pulvis Carminativus, Aromaticum Rosatum, Treacle, Mithridate, &c. This one caution of [c] *Gualter Bruell* is to be observed in the administring of these hot medicines and dry, *that whilst they covet to expell winde, they do not inflame the blood, and increase the disease; sometimes* (as he saith) *medicines must more decline to heat, sometimes more to cold, as the circumstances require, and as the parties are inclined to heat or cold.*

Outwardly taken to expell winds, are oils, as of Camomile, Rue, Baies, &c. fomentations of the Hypocondries, with the decoctions of Dill, Penniroyal, Rue, Bay-leaves, Cummin, &c. bags of camomile flowres, Anised, Cummin, Bayes, Rue, Wormwood, ointments of the oil of Spikenard, Wormwood, Rue, &c. [d] *Areteus* prescribes Cataplasms, of Camomile-flowres, Fennell, Aniseeds, Cummin, Rosemary, Wormwood-leaves, &c. [e] Cupping-glasses applied to the Hypocondries, without scarification, do wonderfully resolve winde. *Fernelius consil.* 43. much approves of them at the lower end of the belly; † *Lod. Mercatus* calls them a powerfdll remedy, and testifies moreover out of his own knowledge, how many he hath seen suddenly eased by them. *Iulius Cæsar Claudinus respons. med. resp.* 33. admires these Cupping-glasses, which he calls out of *Galen*, [f] *a kinde of enchantment, they cause such present help.*

Empyricks have a myriade of medicines, as to swallow a bullet of lead, &c. which I voluntarily omit. *Amatus Lusitanus cent.* 4. *curat.* 54. for an Hypocondriacall person, that was extreamly tormented with winde, prescribes a strange remedy. Put a pair of bellows end into a Clyster pipe, and applying it into the fundament, open the bowels, so draw forth the winde, *Natura non admittit vacuum.* He vants he was the first invented this remedy, and by means of it, speedily eased a melancholy man. Of the cure of this flatuous melancholy, read more in *Fienus de flatibus cap.* 26. *& passim alias.*

Against Head-ach, Vertigo, vapours which ascend forth of the stomack to molest the head, read *Hercules de Saxoniâ*, and others.

If Costiveness offend in this, or any other of the three species, it is to be corrected with suppositories, clysters, or lenitives powder of Sene, condite Prunes, &c. R. *Elect. lenit. è succo rosar. ana* ℥ j. *misce.* Take as much as a nutmeg at a time, half an hour before dinner or supper, or *pil. mastichin.* ℥ j. in six pills, a pill or two at a time. See more in *Montan. consil.* 229. *Hildesheim spicel.* 2. *P. Cnemander*, and *Montanus* commend [g] *Cyprian Turpentine, which they would have familiarly taken, to the quantity of a small nut, two or three hours before dinner and supper, twice or thrice a week if need be; for besides that it keeps the belly soluble, it clears the stomack, opens obstructions, cleanseth the liver, provokes urine.*

These in brief are the ordinary medicines which belong to the cure of melancholy, which if they be used aright, no doubt may do much good; *Si non levando saltem leniendo valent, peculiaria benè selecta*, saith *Bessardus*, a good choice of particular receipts, must needs ease, if not quite cure, not one but all or most, as occasion serves.

Et quæ non prosunt singula, multa juvant.

FINIS.

Ana-

c *Cavendum hic diligenter à multum calefacientibus, atq; exsiccantibus sive alimenta fuerint hæc, sive medicamenta: nonnulli enim ut ventositates & rugitus compescant, hujusmodi utentes medicamentis, plurimum peccant, morbum sit augentes: debent enim medicamenta declinare ad calidum vel frigidum secundum exigentiam circumstantiarū, vel ut patiens inclinat ad cal. & frigid.*

d *Cap. 5. lib. 7*

e *Piso Bruel. mire flatus resolvit.*

† *Lib. 1. c. 17. nonullos prætensione ventris deploratos illico restitutos his videmus.*

f *Velut incantamentum quoddam ex flatuoso spiritu, dolorem ortum levant.*

g *Terebinthinam Cypriam habeant familiarem, ad quantitatem deglutiant nucis parvæ, tribus horis ante prandium vel cænam, ter singulis septimanis prout expedire videbitur; nam præterquam quod alvum mollem efficit, obstructiones aperit, ventriculum purgat, urinam provocat hepar mundificat.*

ANALYSIS OF THE THIRD PARTITION

Love and love Melancholy, *Memb.* 1. *Sect.* 1.

- Preface or Introduction. *Subsect.* 1.
- Loves definition, Pedegree, Object, Fair, Amiable, Gracious and pleasant, from which comes Beauty, Grace, which all desire and love, parts affected.
- Division or kinds *Subs.* 2.
  - Natural, in things without life, as love and hatred of elements; and with life, as vegetal, vine and elm, sympathy, antipathy, &c.
  - Sensible, as of Beasts, for pleasure, preservation of kind, mutual agreement, custome, bringing up together, &c.
  - or Rational.
    - Simple which hath 3. objects as *M.* 1
      - Profitable. *Su.* 1. — Health, wealth, honor, we love our benefactors: nothing so amiable as profit, or that which hath a shew of commodity.
      - Pleasant *Subs.* 2. — Things without life, made by art, pictures, sports, games, sensible objects, as hauks, hounds, horses. Or men themselves for similitude of manners, natural affection, as to friends, children, kinsmen, &c. for glory, such as commend us.
      - or Honest *Subs.* 3. — Of women, as { Before marriage, as *Heroical, Mel. Sect.* 2. *vide* ♈ / Or after marriage, as *Jealousie, Sect.* 3. *vide* ♉ }
    - Mixt of al three which extends to *M.* 2 — Common good, our neighbour, country, friends, which is charity; the defect of which is cause of much discontent and Melancholy.
      - or God, *Sect.* 4. { In excess, *vide* ♊ / In defect, *vide* ♋ }

♈ Heroical or Love-Melancholy, in which conſider,

- *Memb.* 1. His pedegree, power, extent to vegetals and ſenſible creatures, as well as men, to ſpirits, divels, &c.
- His name, definition, object, part affected, tyranny.
- Cauſes *Mem.* 2.
  - Stars, temperature, full dyet, place, country, clime, condition, idleneſs. *S.* 1.
  - Natural allurements, and cauſes of love, as beauty, its praiſe, how it allureth.
  - Comelineſs, grace, reſulting from the whole, or ſome parts, as face, eyes, hair, hands, &c. *Subſ.* 2.
  - Artificial allurements, and provocations of luſt and love, geſtures, apparel, dowry, mony, &c.
  - *Quæſt.* Whether beauty owe more to Art or Nature? *Subſ.* 3.
  - Opportunity of time and place, conference, diſcourſe, muſick, ſinging, dancing, amorous tales, laſcivious objects, familiarity, gifts, promiſes, &c. *Subſ.* 4.
  - Bawds and Philters. *Subſ.* 5.
- Symptomes or ſigns *Memb.* 3.
  - Of Body
    - Dryneſs, paleneſs, leanneſs, waking, ſighing, &c.
    - Quæſt. *An detur pulſus amatorius?*
  - Of mind
    - or
      - Bad, as
        - Fear, ſorrow, ſuſpition, anxiety, &c.
        - or
        - An hell, torment, fire, blindneſs, &c.
      - or
        - Dotage, ſlavery, neglect of buſineſs.
      - Good, as
        - Spruceneſs, neatneſs, courage, aptneſs to learn muſick, ſinging, dancing, poetry, &c.
- Prognoſticks; Deſpair, Madneſs, Phrenſie, Death, *Memb.* 4.
- Cures *Mem.* 5.
  - By labour, diet, Phyſick, abſtinence, *Subſ.* 1.
  - To withſtand the beginnings, avoid occaſions, fair and foul means, change of place, contrary paſſion, witty inventions, diſcommend the former, bring in another, *Subſ.* 2.
  - By good counſel, perſwaſion, from future miſeries, inconveniences, &c. *S.* 3.
  - By Philters, magical, and poetical cures, *S.* 4. to let them have their deſire diſputed *pro* and *con.* Impedements removed, reaſons for it. *Subſ.* 5.

♉ Jealouſie. *Sect.* 3.

- His name, definition, extent, power, tyranny, *Memb.* 1.
- Diviſion, Æquivocations, kinds. *Subſ.* 1.
  - Improper
    - To many beaſts; as Swans, Cocks, Bulls.
    - or
      - To Kings and Princes, of their ſubjects, ſucceſſors.
      - To friends, parents, tutors over their children, or otherwiſe.
  - Proper
    - Before marriage, corrivals, &c.
    - After, as in this place our preſent ſubject.
- Cauſes *Sect.* 2.
  - In the parties themſelves,
    - Idleneſs, impotency in one party, melancholy, long abſence.
    - They have been naught themſelves. Hard uſage, unkindneſs, wanntonneſs, Inequality of years, perſons, fortunes, &c.
  - or
  - Fro others
    - Outward inticements and provocations of others.
- Symptomes, *Memb.* 2. Fear, ſorrow, ſuſpicion, anguiſh of mind, ſtrange actions, geſtures, looks, ſpeeches, locking up, outrages, ſevere laws, prodigious tryals, &c.
- Prognoſticks *Memb.* 3. Deſpair, madneſs, to make away themſelves, and others.
- Cures *Memb.* 4
  - By avoiding occaſions, always buſie, never to be idle.
  - By good counſel, advice of friends, to contemn or diſſemble it. *Subſ.* 1.
  - By prevention before marriage. *Plato's* communion.
  - To marry ſuch as are equal in years, birth, fortunes, beauty, of like conditions, &c.
  - Of a good family, good education. To uſe them well.

II Religious melancholy. *Sect.* 4.

In excess of such as do, that which is not required. *Med.* 1

- A proof that there is such a species of Melancholy, Name, Object God, what his beauty is, how it allureth, Part and parties affected, superstitious, Idolaters, Prophets, Hereticks, &c. *Sub.* 1.
- Causes *Sub.* 2.
  - From others
    - The divels allurements, false miracles, Priests for their gain.
    - Polititians to keep men in obedience, Bad instructors, blind Guides.
  - Or from themselves
    - Simplicity, fear, ignorance, solitariness, Melancholy, curiosity, pride, vain glory, decayed Image of God.
- Symptomes *Subs.* 3.
  - General
    - Zeal without knowledge, obstinacy, superstition, strange devotion, stupidity, confidence, stiffe defence of their tenents, mutual love & hate of other sects, belief of incredibilities, impossibilities
  - Or Particular.
    - Of Hereticks, pride, contumacy, contempt of others, wilfulness, vain-glory, singularity, prodigious paradoxes.
    - In superstitious blind zeale, obedience, strange works, fasting, sacrifices, oblations, prayers, vows, pseudo-martyrdome, mad and ridiculous customes, ceremonies, observations.
    - In Pseudo-prophets, visions, revelations, dreams, prophecies, new doctrines, &c. of Jews, Gentiles, Mahometans, &c.
- Prognosticks. *Subs.* 4. New doctrines, paradoxes, blasphemies, madness, stupidity, despair, damnation.
- Cures. *Subs.* 5. By Physick if need be, conference, good counsel, perswasion, compulsion, correction, punishment. *Quæritur an cogi debent? Affir.*

In defect, as *Me.* 2.

- Secure void of grace and fears. Epicures, Atheists Magitians, Hypocrites, such as have cauterised consciences, or else are in a reprobate sense, worldly-secure, some Philosophers, impenitent sinners. *Subs.* 1.
- Or Distrustful, or too timorous, as desperat. In despair consider,
  - Causes *Subs.* 2.
    - The divel and his allurements, Rigid Preachers, that wound their consciences, Melancholy, contemplation, solitariness.
    - How melancholy & dispair differ. Distrust, weakness of faith.
    - Guilty conscience for offence comitted, misunderstanding Scr.
  - Symptomes *Subs.* 3. Fear, sorrow, anguish of mind, extream tortures and horror of conscience, fearful dreams, conceits, visions, &c.
  - Prognosticks; Blasphemy, violent death. *Subs.* 4.
  - Cures *S.* 5.
    - Physick as occasion serves, conferẽce, not to be idle or alone
    - Good counsel, good company, al comforts & contents &c.

THE THIRD PARTITION. LOVE-MELANCHOLY.

THE FIRST { SECTION. MEMBER. SUBSECTION.

The Preface.

THERE will not be wanting, I presume, one or other that will much discommend some part of this Treatise of Love-Melancholy, and object (which [a] *Erasmus* in his Preface to Sr *Thomas Moore* suspects of his) *that it is too light for a Divine, too Commical a subject* to speak of Love-Symptomes, too phantastical, and fit alone for a wanton Poet, a feeling young love-sick gallant, an effeminate Courtier, or some such idle person. And tis true they say: for by the naughtiness of men it is so come to pass, as †*Caussinus* observes, *ut castis auribus vox amoris suspecta sit, & invisa*, the very name of love is odious to *chaster* ears; And therefore some again out of an affected gravity, will dislike all for the names sake before they read a word; dissembling with him in [b] *Petronius*, and seem to be angry that their ears are violated with such obscene speeches, that so they may be admired for grave Philosophers, and staid carriage. They cannot abide to hear talk of Love toies, or amorous discourses, *vultu, gestu, oculis* in their outward actions averse, and yet in their cogitations they are all out as bad, if not worse then others.

† *Erubuit, posuitq; meum* Lucretia *librum,*
Sed coram Bruto, *Brute recede, legit.*

But let these cavillers and counterfeit *Cato's* know, that as the Lord *John* answered the Queen in that Italian **Guazzo*, An old, a grave discreet man is fittest to discourse of love matters, because he hath likely more experience, observed

[a] *Encom. Moriæ leviores esse nugas quam ut Theologum deceant.*
† *Lib. 8. Eloquent. cap. 14. de affectibus mortalium vitio fit qui præclara quæq; in pravos usus vertunt.*
[b] *Quoties de amatoriis mentio facta est, tam vehementer excandui; tam severa tristitia vultari aures meas obsceno sermone nolui, ut me tanquam unam ex Philosophis intueventur.*
† *Martial.*
* *Lib 4. of civil conversation.*

ſerved more, hath a more ſtaid judgment, can better diſcern, reſolve, diſcuſſe, adviſe, give better cautions, and more ſolid precepts, better inform his auditors in ſuch a ſubject, and by reaſon of his riper years ſooner divert. Beſides, *nihil in hâc amoris voce ſubtimendum*, there is nothing here to be excepted at; Love is a ſpecies of melancholy, and a neceſſary part of this my Treatiſe, which I may not omit; *operi ſuſcepto inſerviendum fuit*; ſo *Jacobus Myſillus* pleadeth for himſelf in his tranſlation of *Lucians* Dialogues, and ſo do I; I muſt and will perform my task. And that ſhort Excuſe of *Mercerus*, for his edition of *Ariſtænetus* ſhall be mine, * *If I have ſpent my time ill to write, let not them be ſo idle as to read.* But I am perſwaded it is not ſo ill ſpent, I ought not to excuſe or repent my ſelf of this ſubject, on which many grave and worthy men have written whole volumns, *Plato*, *Plutarch*, *Plotinus*, *Maximus*, *Tyrius*, *Alcinous*, *Avicenna*, *Leon Hebreus* in three large Dialogues, *Xenophon ſympoſ.* *Theophraſtus*, if we may believe *Athenæus lib. 13. cap 9. Picus Mirandula*, *Marius Æquicola*, both in Italian, *Kornmannus de linea Amoris*, *lib. 3. Petrus Godefridus* hath handled in three books, *P. Hædus*, and which almoſt every Phyſitian, as *Arnoldus*, *Villanovanus*, *Valleriola obſervat. med. lib. 2. obſerv. 7. Ælian Montaltus*, and *Laurentius* in their Treatiſes of Melancholy, *Jaſon Pratenſis de morb. cap. Valeſcus de Taranta*, *Gordonius*, *Hercules de Saxonia*, *Savanarola*, *Langius*, *&c.* have treated of apart, and in their works. I excuſe my ſelf therefore with *Peter Godefridus*, *Valleriola*, *Ficinus*, and in [c] *Langius* words. *Cadmus Mileſius* writ fourteen books of Love, *and why ſhould I be aſhamed to write an Epiſtle in favour of young men, of this ſubject?* A company of ſtern Readers diſlike the ſecond of the *Æneads*, and *Virgils* gravity, for inſerting ſuch amorous paſſions in an heroical ſubject; But † *Servius* his Commentator juſtly vindicates the Poets worth, wiſdome, and diſcretion in doing as he did. *Caſtalio* would not have young men read the * *Canticles*, becauſe to his thinking it was too light and amorous a tract, a *Ballade* of *Ballades*, as our old Engliſh tranſlation hath it. He might as well forbid the reading of *Geneſis*, becauſe of the loves of *Jacob* and *Rachel*, the ſtories of *Sichem* and *Dinah*, *Iudah* and *Thamar*; reject the book of *Numbers*, for the fornications of the people of *Iſrael* with the *Moabites*; that of *Iudges* for *Sampſon* and *Dalilahs* embracings; that of the *Kings*, for *David* and *Berſheba's* adulteries, the inceſt of *Ammon* and *Thamar*, *Solomons* Concubines, &c. The ſtories of *Eſther*, *Iudith*, *Suſanna*, and many ſuch. *Dicearchus*, and ſome other carp at *Plato's* majeſty, that he would vouchſafe to indite ſuch love toyes; amongſt the reſt, for that dalliance with *Agatho*,

Suavia dans Agathoni, animam ipſe in labra tenebam;
Ægra etenim properans tanquam abitura fuit.

For my part ſaith † *Maximus Tyrius*, a great *Platoniſt* himſelf, *me non tantum admiratio habet, ſed etiam ſtupor*, I do not only admire, but ſtand amazed to read, that *Plato* and *Socrates* both ſhould expel *Homer* from their City, becauſe he writ of ſuch light and wanton ſubjects, *Quod Iunonem cum Iove in Idâ concumbentes inducit, ab immortali nube contectos, Vulcans* net, *Mars* and *Venus* fopperies before all the Gods, becauſe *Apollo* fled, when he was perſecuted by *Achilles*, the † Gods were wounded and ran

* *Si male locata eſt opera ſcribendo, ne ipſi loccnt in legendo.*

c *Med. epiſt. l. 1. ep. 14. Cadmus Mileſius teſte Suida. de hoc Erotico Amore 14. libros ſcripſit nec me pigebit in gratiam adoleſcentum hanc ſcribere epiſtolam.*

† *Comment. in 2. Æneid.*

* *Meros amores meram impudicitiam ſonare videtur niſi &c.*

† Ser. 8.

† *Quod riſum & eorum amores commemoret.*

408 whining away, as *Mars* that roared lowder then *Stentor*, and covered nine akers of ground with his fall; *Vulcan* was a summers day falling down from heaven, and in *Lemnos* Ile brake his leg, &c. with such ridiculous passages; when as both *Socrates* and *Plato*, by his testimony writ lighter themselves: *quid enim tam distat* (as he follows it) *quam amans à temperante, formarum admirator à demente*, what can be more absurd then for grave Philosophers to treate of such fooleries, to admire *Autiloquus*, *Alcibiades*, for their beauties as they did, to run after, to gaze, to dote on fair *Phædrus*, delicate *Agatho*, young *Lysis*, fine *Charmides*, *hæccine Philosophum decent?* Doth this become grave Philosophers? Thus peradventure *Callias*, *Thrasimachus*, *Polus*, *Aristophanes*, or some of his adversaries and æmulators might object; but neither they nor * *Anytus* and *Melitus* his bitter enemies, that condemned him for teaching *Critias* to tyrannize, his impiety for swearing by dogs and plain trees, for his jugling sophistry, &c. never so much as upbraided him with impure love, writing or speaking of that subject; and therefore without question, as he concludes, both *Socrates* and *Plato* in this are justly to be excused. But suppose they had been a little overseen, should divine *Plato* be defamed? no, rather as he said of *Cato's* drunkenness, if *Cato* were drunk, it should be no vice at all to be drunk. They reprove *Plato* then, but without cause (as [d] *Ficinus* pleads) *for all love is honest and good, and they are worthy to be loved that speak well of love.* Being to speak of this admirable affection of love (saith [e] *Valleriola*) *there lyes open a vast and philosophical field to my discourse, by which many lovers become mad: let me leave my more serious meditations, wander in these Philosophical fields, and look into those pleasant Groves of the Muses, where with unspeakable variety of flowers, we may make Garlands to our selves, not to adorn us only, but with their pleasant smell and juyce to nourish our souls, and fill our minds desirous of knowledge, &c.* After an harsh and unpleasing discourse of Melancholy, which hath hitherto molested your patience, and tired the author, give him leave with [f] *Godefridus* the Lawyer, and *Laurentius* (*cap.* 5.) to recreate himself in this kind after his laborious studies, *since so many grave Divines and worthy men have without offence to manners, to help themselves and others, voluntarily written of it.* *Heliodorus* a Bishop, penned a love story of *Theagines* and *Chariclea*, and when some *Cato's* of his time reprehended him for it, chose rather, saith [g] *Nicephorus*, to leave his Bishoprick then his book. *Æneas Sylvius* an ancient Divine and past 40 years of age, (as [i] he confesseth himself, (after Pope *Pius Secundus*) endited that wanton history of *Euryalus* and *Lucretia*. And how many Superintendents of learning could I reckon up that have written of light phantastical subjects? *Beroaldus*, *Erasmus*, *Alpheratius*, twenty foure times printed in *Spanish*, &c. Give me leave then to refresh my muse a little, and my weary Readers, to expatiate in this delightsome field, *hoc deliciarum campo*, as *Fonseca* terms it, to [k] season a surly discourse, with a more pleasing aspersion of love matters: *Edulcare vitam convenit*, as the Poet invites us, *curas nugis*, &c. 'tis good to sweeten our life with some pleasing toyes to relish

* *Quum multa ei objecissent quod Critiam tyrannidem docuisset, quod Platonem juraret loquacem sophistam, &c. accusationem amoris nullam fecerunt. Ideoq; honestius amor, &c.*

d *Carpunt alij Platonicam majestatem quod amori nimium indulserit, Dicearchus & alii; sed male. Omnis amor honestus & bonus, & amore digni qui bene dicunt de Amore.*

e *Med. obser. lib. 2. cap. 7. de admirando amoris affectu dicturus; ingens patet campus & philosophicus, quo sæpe homines ducuntur ad insaniam, libeat modo vagari, &c. Quæ non ornent modo, sed fragrantia & succulentia jucunda plenius alant, &c.*

f *Lib. 1. præfat. de amoribus agens relaxandi animi causa laboriosissimis studiis fatigati; quando & Theologi se his juvari & juvare illæsis moribus volunt?*

g *Hist. lib. 12. cap. 34.*

i *Præfat. quid quadragenario convenit cum amore? Ego vero agnosco amatorium scriptum mihi non convenire: qui jam meridiem prætergressus in vesperem feror. Æneas Sylvius præfat.*

k *Ut severiora studia iis amœnitatibus lector condire possit. Accius.*

it

to relliſh it, and as *Pliny* tell us, *magna pars ſtudioſorum amænitates quærimus*, moſt of our ſtudents love ſuch pleaſant † ſubjects. Though *Macrobius* teach us otherwiſe, [l] *that thoſe old Sages baniſhed all ſuch light Tracts from their ſtudies, to Nurſes cradles, to pleaſe only the ear*; yet out of *Apuleius* I will oppoſe as honourable Patrons, *Solon*, *Plato*, [m] *Xenophon*, *Adrian*, *&c.* that as highly approve of theſe Treatiſes. On the other ſide me thinks they are not to be diſliked, they are not ſo unfit. I wil not peremptorily ſay as one did, † *tam ſuavia dicam facinora, ut male ſit ei qui talibus non delectetur*, I will tell you ſuch pretty ſtories, that foul befall him that is not pleaſed with them; *Neq; dicam ea quæ vobis uſui ſit audiviſſe, & voluptati meminiſſe*, with that confidence, as *Beroaldus* doth his enarrations on *Propertius*. I will not expect or hope for that approbation, which *Lipſius* gives to his *Epictetus pluris facio quum relego: ſemper ut novum, & quum repetivi, repetendum*; the more I read, the more ſhall I covet to read. I will not preſſe you with my Pamphlets, or beg attention, but if you like them you may. *Pliny* holds it expedient, and moſt fit, *ſeveritatem jucunditate etiam in ſcriptis condire*, to ſeaſon our works with ſome pleaſant diſcourſe; *Syneſius* approves it, *licet in ludicris ludere*, the * Poet admires it,

Omne tulit punctum qui miſcuit utile dulci; And there be thoſe without queſtion, that are more willing to read ſuch toyes, then † I am to write: Let me not live, ſaith *Aratines Antonia*, *If I had not rather hear thy diſcourſe*, * *then ſee a play!* No doubt but there be more of her minde, ever have been, ever will be, as ° *Hierome* bears me witneſſe. *A far greater part had rather read* Apuleius *then Plato: Tully* himſelf confeſſeth he could not underſtand *Plato's Timæus*, and therefore cared leſſe for it; but every ſchool-boy hath that famous teſtament of *Grunnius Corocotta Porcellus* at his fingers ends. The Comicall Poet,

——Id ſibi negotî credidit ſolum dari,
Populo ut placerent, quas feciſſet fabulas.

Made this his onely Care and ſole ſtudy to pleaſe the people, tickle the ear, and to delight; but mine earneſt intent is as much to profit as to pleaſe; *non tam ut populo placerem, quam ut populum juvarem*, and theſe my writings I hope, ſhall take like guilded pills, which are ſo compoſed as well to tempt the appetite, and deceive the palat, as to help and medicinally work upon the whole body; my lines ſhall not only recreate, but rectifie the minde. I think I have ſaid enough; If not, let him that is otherwiſe minded, remember that of † *Maudarenſis*, *he was in his life a Philoſopher* (as *Auſonius* apologizeth for him;) *in his Epigrams a Lover, in his precepts moſt ſevere; in his Epiſtle to Cærellia, a wanton. Annianus, Sulpitius, Evemus, Menander*, and many old Poets beſides, did *in ſcriptis prurire*, write Feſcennines, Attellanes, and laſcivious ſongs; *lætam materiam*; yet they had *in moribus cenſuram, & ſeveritatem*, they were chaſt, ſevere, and upright livers.

Caſtum eſſe decet pium poetam
Ipſum, verſiculos nihil neceſſe eſt,
Qui tum deniq; habent ſalem & leporem. I am of *Catullus* opinion, and make the ſame Apologie in mine own behalf; *Hoc etiam quod ſcribo, pendet plerumq; ex aliorum ſententiâ & authoritate; nec ipſe forſan inſanio, ſed inſanientes ſequor. Atqui detur hoc inſanire me; Semel*

† *Diſcum quam philoſophum audire malunt.*

l *In Som. Scip. è ſacrario ſuo tum ad cunas nutricum ſapientes eliminarunt, ſolas aurium delitias profitentes.*

m *Babylonius & Epheſius, qui de Amore ſcripſerunt, uterq; amores Myrrhæ, Cyrenes, & Adonidis. Suidas.*

† *Pet. Aretine dial. Ital.*

* *Hor.*

† *Legendi cupidiores, quam ego ſcribendi, ſaith Lucian.*

* *Plus capio voluptatis inde, quam ſpectandis in theatro ludis.*

o *Proœmio in Iſaiam. Multo major pars Mileſias fabulas revolventium quam Platonis libros.*

† *In vita philoſophus, in Epigram. amator, in Epiſtolis petulans, in præceptis ſeverus.*

410 *mel insanivimus omnes, & tute ipse opinor insanis aliquando, & is, & ille, & ego, scilicet Homo sum, humani à me nihil alienum puto :*

And which he urgeth for himself, accused of the like fault, I as justly plead,

n *Mart.* [n] *Lasciva est nobis pagina, vita proba est,*

Howsoever my lines erre, my life is honest,

† *Ovid.* † *Vita verecunda est, musa jocosa mihi.*

But I presume I need no such Apologies, I need not as *Socrates* in *Plato*, cover his face when he spake of love, or blush and hide mine eys, as *Pallas* did in her hood, when she was consulted by *Jupiter* about *Mercuries* marriage, *quod super nuptiis virgo consulitur*, it is no such lascivious, obscene or wanton discourse; I have not offended your chaster ears with any thing that is here written, as many *French* and *Italian* Authors in their modern language of late have done, nay some of our Latine pontificiall writers, *Zanches*, *Asorius*, *Abulensis*, *Burchardus*, &c. whom * *Rivet* accuseth to be more lascivious then *Virgil* in *Priapeiis*, *Petronius* in *Catalectis*, *Aristophanes* in *Lycistratæ*, *Martialis*, or any other Pagan prophane writer, *qui tam atrociter* (* one notes) *hoc genere peccârunt ut multa ingeniosissimè scripta obscænitatum gratiâ castæ mentes abhorreant.* Tis not scurrile this, but chast, honest, most part serious, and even of religion it self. [o] *Incensed* (as he said) *with the love of finding love, we have sought it, and found it.* More yet, I have augmented and added something to this light Treatise (if light) which was not in the former Editions, I am not ashamed to confess it, with a good † Author, *quod extendi & locupletari hoc subjectum pleriq; postulabant, & eorum importunitate victus, animum utcunq; renitentem eò adegi, ut jam sexta vice calamum in manum sumerem, scriptioniq; longè & à studiis & professione meâ alienæ me accingerem, horas aliquas à seriis meis occupationibus interim suffuratus, easq; veluti ludo cuidam ac recreationi destinans ;*

† *Cogor —— retrorsum*
Vela dare, atq; iterare cursus
Olim relictos ——

Etsi non ignorarem novos fortasse detractores novis hisce interpolationibus meis minimè defuturos.

And thus much I have thought good to say by way of preface, lest any man (which [p] *Godfridus* feared in his book) should blame in me lightness, wantonness, rashness, in speaking of loves causes, entisements, symptomes, remedies, lawfull and unlawfull loves, and lust it self, [q] *I speak it only to tax and deter others from it, not to teach, but to* shew the vanities and fopperies of this heroicall or Herculean love, and to *apply remedies unto it.* I will treat of this with like liberty as of the rest.

† *Sed dicam vobis, vos porrò dicite multis*
Millibus, & facite hæc charta loquatur anus.

Condemn me not good Reader then, or censure me hardly, if some part of this Treatise to thy thinking as yet be too light, but consider better of it; *Omnia munda mundis*, [o] a naked man to a modest woman is no otherwise then a picture, as *Augusta Livia* truly said, and * *mala mens, malus animus*, 'tis

* *Isago. ad sac. script. cap. 13.*

* *Barthius notis in Cœlestinam, ludum Hisp.*

o *Ficinus Comment. c. 17. Amore incensi inveniendi amoris, amorem quæsivimus et invenimus.*

† *Author Cœlestinæ Barth. interprete.*

† *Hor. lib. 1. Ode 34.*

p *Hæc prædixi ne quis temerè nos putaret scripsisse de amorum lenociniis, de praxi, fornicationibus, adulteriis, &c.*

q *Taxando & ab his deterrendo humanam lasciviam & insaniam, sed & remedia docendo: non igitur candidus lector nobis succenseat, &c. Commonitio erit juvenibus hæc, hisce ut abstineant magis, & omissa lascivia quæ homines reddit insanos, virtutis incumbant studiis (Æneas Sylv.) & curam amoris si quis nescit hinc poterit scire. * Martianus Capella lib. 1. de nupt. philol. virginali suffusa rubore oculos peplo obnubens, &c. † Catullus. o Viros nudos castæ feminæ nihil à statuis distare. * Hony Soyt qui maly pense.*

as

as 'tis taken. If in thy censure it be too light, I advise thee as *Lipsius* did his reader for some places of *Plautus*, *Istos quasi Sirenum scopulos prætervehare*, if they like thee not, let them pass; or oppose that which is good to that which is bad, and reject not therefore all. For to invert that verse of *Martial*, and with *Hierom Wolfius* to apply it to my present purpose,

Sunt mala, sunt quædam mediocria, sunt bona plura;

Some is good, some bad, some is indifferent. I say farther with him yet, I have inserted (**levicula quædam & ridicula ascribere non sum gravatus, circumforanea quædam è theatris, è plateis, etiam è popinis*) some things more homely, light, or comicall, *litans Gratiis*, &c. which I would request every man to interpret to the best, and as *Julius Cæsar Scaliger* besought *Cardan* (*Si quid urbaniuscule lusum à nobis, per deos immortales te oro Hieronyme Cardane ne me malè capias.*) I beseech thee good Reader, not to mistake me, or misconstrue what is here written; *Per Musas & Charites, & omnia Poëtarum numina, benigne lector, oro te ne me malè capias.* 'Tis a Comicall subject; in sober sadness I crave pardon of what is amiss, and desire thee to suspend thy judgement, wink at small faults, or to be silent at least; but if thou likest, speak well of it, and wish me good success.

* *Præf. Suid.*

Extremum hunc Arethusa mihi concede laborem.

I am resolved howsoever, *velis, nolis, audactèr stadium intrare*, in the *Olympicks*, with those *Ælienian* Wrestlers in *Philostratus*, boldly to shew my self in this common Stage, and in this Trage-comedy of Love, to Act severall parts, some Satyrically, some Comically, some in a mixt Tone, as the subject I have in hand gives occasion, and present Scene shall require, or offer it self.

Subsect. 2.

Loves Beginning, Object, Definition, Division.

LOves limits are ample and great, and a spatious walk it hath, beset with thorns, and for that cause, which [r] *Scaliger* reprehends in *Cardan, not lightly to be passed over*. Least I incur the same censure, I will examine all the kinds of love, his nature, beginning, difference, objects, how it is honest or dishonest, a vertue or vice, a naturall passion or a disease, his power and effects, how far it extends: of which, although something hath been said in the first Partition, in those Sections of Perturbations ([f] *for love and hatred are the first and most common passions, from which all the rest arise, and are attendant*, as *Picolomineus* holds, or as *Nich. Caussinus*, the *primum mobile* of all other affections, which carry them all about them) I will now more copiously dilate, through all his parts and severall branches, that so it may better appear what Love is, and how it varies with the objects, how in defect, or (which is most ordinary and common) immoderate, and in excess, causeth melancholy.

[r] *Exerc.* 301. *Campus amoris maximus & spinis obsitus, nec leviſsimo pede transvolandus.*

[f] *Grad.* 1. *cap.* 29. *Ex Platone, primæ & communissimæ perturbationes ex quibus cetera oriuntur & earum sunt pedissequæ.*

Love universally taken, is defined to be a *Desire*, as a word of more ample signification: and though *Leon Hebreus* the most copious writer of this subject, in his third Dialogue make no difference, yet in his first he distinguisheth them again, and defines love by desire. [t] *Love is a voluntary affection*

[t] *Amor est voluntarius affectus & desiderium re bona fruendi.*

ction, and desire to enjoy that which is good. [u] *Desire wisheth, Love enjoyes; the end of the one is the beginning of the other: that which we love is present; that which we desire is absent.* [x] *It is worth the labour*, saith *Plotinus*, to consider well of *Love*, *whether it be a God or a Divell, or passion of the minde, or partly God, partly Divell, partly passion.* He concludes Love to participate of all three, to arise from desire of that which is beautifull and fair, and defines it to be *an action of the minde desiring that which is good.* [y] *Plato* calls it the *great Divell*, for its vehemency, and soveraignty over all other passions, and defines it an appetite, [z] *by which we desire some good to be present.* *Ficinus* in his Comment addes the word Fair to this definition, Love is a desire of enjoying that which is good and fair. *Austin* dilates this common definition, and will have love to be a delectation of the heart, [a] *for something which we seek to win, or joy to have, coveting by desire, resting in joy.* [b] *Scaliger Exerc.* 301. taxeth these former definitions, and will not have love to be defined by Desire or Appetite; *for when we enjoy the things we desire, there remaines no more appetite:* as he defines it, *Love is an affection by which we are either united to the thing we love, or perpetuate our union*; which agrees in part with *Leon Hebreus.*

Now this love varies as its object varies, which is alwayes *Good, Amiable, Fair, Gracious*, and *Pleasant.* [c] *All things desire that which is good*, as we are taught in the Ethicks, or at least that which to them seems to be good; *quid enim vis mali* (as *Austin* well inferres) *dic mihi? puto nihil in omnibus actionibus*; thou wilt wish no harm I suppose, no ill in all thine actions, thoughts or desires, *nihil mali vis*; † thou wilt not have bad corn, bad soil, a naughty treee, but all good; a good servant, a good horse, a good son, a good friend, a good neighbour, a good wife. From this goodness comes Beauty; from Beauty, Grace, and comelines, which result as so many rayes from their good parts, make us to love, and so to covet it: for were it not pleasing and gracious in our eyes, we should not seek. [d] *No man loves* (saith *Aristotle 9. mor. cap. 5.*) *but he that was first delighted with comlines and beauty.* As this fair object varies, so doth our love; for as *Proclus* holds, *Omne pulchrum amabile*, every fair thing is amiable, and what we love is fair and gracious in our eyes, or at least we do so apprehend and still esteem of it. [e] *Amiableness is the object of love, the scope and end is to obtain it, for whose sake we love, and which our minde covets to enjoy.* And it seems to us especially fair and good; for good, fair, and unity, cannot be separated. Beauty shines, *Plato* saith, and by reason of its splendor and shining causeth admiration; and the fairer the object is, the more eagerly it is sought. For as the same *Plato* defines it, [f] *Beauty is a lively shining or glittering brightness, resulting from effused good, by Ideas, seeds, reasons, shadowes, stirring up our minds, that by this good they may be united and made one.* Others will have beauty to be the perfection of the whole composition, [g] *caused out of the congruous symmetry, measure, order and manner of parts, and that comeliness*

u *Desiderium optantis, amor eorum quibus fruimur; amoris principium, desiderii finis, amatum adest.*

x *Principio l. de amore. Operæ pretium est de amore considerare, utrum Deus, an Dæmon, an passio quædamanimæ, an partim Deus, partim Dæmon, passio partim, &c.*

Amor est actus animi bonum desiderans.

y *Magnus Dæmon convivio.*

z *Boni pulchriq; fruendi desiderium.*

a *Godefridus, l. 1. cap. 2. Amor est delectatio cordis, alicujus ad aliquid, propter aliquod desiderium in appetendo, & gaudium perfruendo per desiderii currens, requiescens per gaudium.*

b *Non est amor desiderium aut appetitus ut ab omnibus hactenus traditum; nam cum potimur amata re, non manet appetitus; est igitur affectus quo cum re amata aut unimur, aut unionem perpetuamus.*

c *Omnia appetunt bonum.*

† *Terram non vis malam, malam segetem, sed bonam arborem, equum bonum, &c.*

d *Nemo amore capitur nisi qui fuerit ante forma specieq; delectatus.*

e *Amabile objectum amoris & scopus, cujus adeptio est finis, cujus gratia amamus. Animus enim aspirat ut eo fruatur, & formam boni habet & præcipue videtur & placet. Picolomineus, grad. 7. cap. 2. & grad. 8. cap. 35.*

f *Forma est vitalis fulgor ex ipso bono manans per ideas, semina, rationes, umbras effusus, animos excitans ut per bonum in unum redigantur.*

g *Pulchritudo est perfectio compositi ex congruente ordine, mensura & ratione partium consurgens, & venustas inde prodiens gratia dicitur & res omnes pulchræ gratiosæ.*

which proceeds from this beauty is called grace, and from thence all fair things are gratious. For grace and beauty are so wonderfully annexed, [h] *so sweetly and gently win our souls, and strongly allure, that they confound our judgement and cannot be distinguished. Beauty and Grace are like those beams and shinings that come from the glorious and divine Sun*, which are diverse, as they proceed from the diverse objects, to please and affect our severall senses; [i] *As the species of beauty are taken at our eyes, ears, or conceived in our inner soul, as Plato disputes at large in his Dialogue de pulchro, Phædro, Hyppias*, and after many sophisticall errours confuted, concludes that beauty is a grace in all things, delighting the eyes, ears, and soul it self; so that as *Valesius* infers hence, whatsoever pleaseth our ears, eys, and soul, must needs be beautifull, fair, and delightsome to us. [k] *And nothing can more please our ears then musick, or pacifie our minds.* Fair houses, pictures, orchards, gardens, fields, a fair Hawk, a fair horse is most acceptable unto us; whatsoever pleaseth our eys aad ears, we call beautifull and fair; [l] *Pleasure belongeth to the rest of the senses, but grace and Beauty to these two alone.* As the objects vary and are diverse, so they diversly affect our eys, ears, and soul it self. Which gives occasion to some, to make so many severall kindes of love as there be objects: One beauty ariseth from God, of which and divine love S. *Dionysius* with many Fathers and Neotericks, have written just volumes, *De amore Dei*, as they term it, many paranetical discourses; another from his creatures; there is a beauty of the body, a beauty of the soul, a beauty from vertue, *formam martyrum Austin* calls it, *quam videmus oculis animi*, which we see with the eys of our minde, which beauty, as *Tully* saith, if we could discern with these corporeal eys, *admirabiles sui amores excitaret*, would cause admirable affections, and ravish our souls. This other beauty which ariseth from those extreme parts, and graces which proceed from gestures, speeches, severall motions, and proportions of creatures, men and women (especially from women, which made those old Poets put the three *Graces* still in *Venus* company, as attending on her, and holding up her train) are infinite almost, and vary their names with their objects, as love of mony, covetousness, love of Beauty, Lust, immoderate desire of any pleasure, concupiscence, friendship, love, good will, &c. and is either vertue or vice, honest, dishonest, in excesse, defect, as shall be shewed in his place: Heroicall love, Religious love, &c. which may be reduced to a twofold division, according to the principall parts which are affected, the Braine and Liver: *Amor & amicitia*, which *Scaliger exercitat.* 301. *Valesius* and *Melancthon* warrant out of *Plato* φιλεῖν & ἐρᾶν from that speech of *Pausanias* belike, that makes two *Veneres* and two loves. [m] *One Venus is ancient without a mother, and descended from heaven, whom we call cœlestiall; The younger, begotten of Iupiter and Dione, whom commonly we call Venus.* *Ficinus* in his comment upon this place *cap.* 8. following *Plato*, calls these two loves, two Divels, [n] or good and bad Angels according to us, which are still hovering about our souls. [o] *The one rears to heaven, the other depresseth us to hell; the one good, which stirs us up to the contemplation of that divine beauty, for whose sake we per-*

h *Gratia & pulchritudo ita suaviter animos demulcent, ita vehementer alliciunt, & admirabiliter connectuntur, ut in unum confundant & distingui non possunt, & sunt tanquam radii & splendores divini solis in rebus variis vario modo fulgentes.*

i *Species pulchritudinis hauriuntur oculis, auribus, aut concipiuntur interna mente.*

k *Nihil hinc magis animos conciliat quàm musica, pulchræ picturæ, ædes &c.*

l *In reliquis sensibus voluptas, in his pulchritudo & gratia.*

† *Lib. 4. de divinis. Convivio Platonis.*

m *Duæ Veneres duo amores; quarum una antiquior & sine matre, cœlo nata, quam cælestem Venerem nuncupamus; altera vero Iunior à Iove & Dione prognata, quam vulgarem Venerem vocamus.*

n *Alter ad superna erigit, alter deprimit ad inferna.*

o *Alter excitat hominem ad divinam pulchritudinem illustrandam, cuius causa philosophiæ studia & justitiæ &c.*

form

414 *form Justice, and all godly offices, study Philosophy, &c. the other base, and though bad, yet to be respected; for indeed both are good in their own natures: procreation of children is as necessary as that finding out of truth, but therefore called bad, because it is abused, and withdrawes our soul from the speculation of that other, to viler objects*; So far *Ficinus*. S. *Austin lib.*15. *de civ. Dei & sup. Psal.*64. hath delivered as much in effect. [p] *Every creature is good, and may be loved* well or ill: And [q] *Two cities make two loves, Ierusalem and Babylon, the love of God the one, the love of the world the other; of these two cities we all are Citizens, as by examination of our selves we may soon finde, and of which:* The one love is the root of all mischief, the other of all good. So in his 15 *cap. lib. de amor. Ecclesiæ*, he will have those four cardinal vertues to be naught else but love rightly composed; in his 15, book *de civ. Dei cap.* 22. he calls vertue the order of Love, whom *Thomas* following 1.*part.*2.*quæst.*55.*art.*1. and *quæst.*56.3.*quæst.*62.*art.*2. confirmes as much, and amplifies in many words. [r] *Lucian* to the same purpose hath a division of his own, *One love was born in the sea, which is as various and raging in young mens brests as the sea it self, and causeth burning lust: the other is that golden chain which was let down from heaven, and with a divine Fury ravisheth our souls, made to the image of God, and stirs us up to comprehend the innate and incorruptible beauty, to which we were once created. Beroaldus* hath expressed all this in an Epigram of his:

Dogmata divini memorant si vera Plaontis,
Sunt geminæ Veneres, & geminatus amor.
Cœlestis Venus est nullo generata parente,
Quæ casto sanctos nectit amore viros.
Altera sed Venus est totum vulgata per orbem,
Quæ divûm mentes alligat, atq; hominum;
Improba, seductrix, petulans, &c.

If divine *Plato*'s Tenents they be true,
Two *Veneres*, two Loves there be;
The one from heaven, unbegotten still,
Which knits our souls in unitie.
The other famous over all the world,
Binding the hearts of Gods and men;
Dishoneſt, wanton, and seducing she,
Rules whom she will, both where and when.

This twofold division of *Love*, *Origen* likewise followes in his Comment on the *Canticles*, one from God, the other from the Divell, as he holds, (understanding it in the worser sense) which many others repeat and imitate. Both which (to omit all subdivisions) in excesse or defect, as they are abused, or degenerate, cause melancholy in a particular kinde, as shall be shewed in his place. *Austin* in another Tract, makes a threefold division of this love, which we may use well or ill: [f] *God, our neighbour, and the world: God above us, our neighbour next us, the world beneath us. In the course of our desires, God hath three things, the world one, our neighbour two. Our desire to God, is either from God, with God, or to God, and ordinarily so runs. From God, when it receives from him, whence, and for which it should love him: with God, when it contradicts his will in nothing: to God, when it seeks*

to

p *Omnis creatura cum bona sit, & bene amari potest & male.*

q *Duas civitates duo faciunt amores; Ierusalem facit amor Dei, Babylonem amor sæculi; unusquisq; se quid amet interroget, & inveniet unde sit civis.*

r *Alter mari ortus, ferox, varius, fluctuans, inanis, juvenum, mare referens, &c. Alter aurea catena cœlo demissa bonum furorem mentibus mittens, &c.*

f *Tria sunt, quæ amari à nobis bene vel malè possunt; Deus, proximus, mundus; Deus supra nos; juxta nos proximus; infra nos mundus. Tria Deus, duo proximus, unum mundus habet, &c.*

and rest it self in him. Our Love to our neighbour may proceed from him, and run with him, not to him: From him, as when we rejoyce of his good safety, and well doing: with him, when we desire to have him a fellow and companion of our journey in the way of the Lord: not in him, because there is no aid, hope, or confidence in man. From the world our love comes, when we begin to admire the Creator in his works: and glorify God in his Creatures. With the world it should run, if according to the mutability of all temporalties, it should be dejected in adversity, or over elevated in prosperity: To the world, if it would settle it self in its vain delights and studies. Many such Partitions of Love I could repeat, and Subdivisions, but least (which *Scaliger* objects to *Cardan*, *Exercitat.* 501.) [t] *I confound filthy burning lust, with pure and divine Love*, I will follow that accurate Division of *Leon Hebreus dial.* 2. betwixt *Sophia* and *Philo*, where he speaks of *Naturall*, *Sensible*, and *Rationall* Love, and handleth each apart. Naturall love or hatred, is that Sympathy or Antipathy, which is to be seen in animate and inanimate creatures, in the four Elements, Mettals, Stones, *gravia tendunt deorsum*, as a Stone to his Center, Fire upward, and Rivers to the Sea. The Sun, Moon, and Stars go still round, † *Amantes naturæ debita exercere*, for love of perfection. This love is manifest, I say, in inanimate creatures. How comes a load-stone to draw iron to it? jet chaff? the ground to covet showers, but for love? No creature S. *Hierom* concludes, is to be found, *quod non aliquid amat*, no stock, no stone, that hath not some feeling of love. 'Tis more eminent in Plants, Hearbs, and is especially observed in vegetals; as betwixt the Vine and Elm a great Sympathy, betwixt the Vine and the Cabbage, betwixt the Vine and Olive, [u] *Virgo fugit Bromium*, betwixt the Vine and Baies, a great antipathy, the Vine loves not the Bay, [x] *nor his smell, and will kill him, if he grow near him*; the Bur and the Lintle cannot endure one another; the Olive [y] and the Mirtle embrace each other, in roots and branches if they grow neer. Read more of this in *Picolomineus grad. 7. cap. 1. Crescentius lib. 5. de agric. Baptista Porta de mag. lib. 1. cap. de plant. odio & Element sym. Fracastorius de sym & antip.* of the love and hatred of Planets, consult with every Astrologer: *Leon Hebreus* gives many fabulous reasons, and morallizeth them withall.

t *Ne confundam vesanos & fœdos amores beatis, sceleratum cum puro divino & vero, &c.*

† *Fonseca cap. 1. Amor ex Augustini sorsan lib. 11. de Civit. Dei. Amore inconcussus stat mundus, &c.*

u *Alciat.*

x *Porta, Vitis laurum non amat, nec ejus odorem; si prope crescat, enecat. Lappus lenti adversatur.*

y *Sympathia olei & myrti ramorum & radicum se complectentium. Mizaldus secret. cent. 1. 47.*

Sensible love, is that of brute beasts, of which, the same *Leon Hebreus dial.* 2. assigns these causes. First, for the pleasure they take in the Act of Generation, male and female love one another. Secondly, for the preservation of the species, and desire of yong brood. Thirdly, for the mutuall agreement, as being of the same kinde: *Sus sui, Canis Cani, Bos Bovi, & Asinus Asino pulcherrimus videtur*, as *Epicharmus* held, and according to that Adagy of *Diogenianus*,

Adsidet usq; graculus apud graculum,

they much delight in one anothers company,

[o] *Formicæ grata est formica, Cicada Cicadæ*,

o *Theocritus. eidyll. 9.*

and birds of a feather will gather together. Fourthly, for custome, use, and familiarity, as if a dog be trained up with a Lion and a Bear, contrary to their natures, they will love each other. Hawks, dogs, horses, love their masters and keepers: many stories I could relate in this kinde,

416 but see *Gillius de hist. anim. lib. 3. cap. 14.* those two Epistles of *Lipsius*, of doggs and horses, *Agellius*, &c. Fifthly, for bringing up, as if a Bitch bring up a Kid, a hen ducklings, an hedge-sparrow a Cuckow, &c.

The third kind is *Amor cognitionis*, as *Leon* calls it, Rationall Love, *Intellectivus amor*, and is proper to men, on which I must insist. This appears in *God*, *Angels*, *Men.* God is love it self, the fountain of Love, the Disciple of love, as *Plato* stiles him; the servant of peace, the God of love and Peace; have peace with all men and God is with you.

z Mantuan.

——[z] *Quisquis veneratur Olympum,*
Ipse sibi mundum subjicit atq; Deum:

a Charitas munifica, qua mercamur de Deo regnum Dei.

[a] *By this Love* (saith *Gerson*) *we purchase heaven,* and buy the kingdom of God. This [b] Love is either in the Trinity it self, for the Holy Ghost is the Love of the Father and the Son, &c. *Ioh.* 3. 55. and 5. 20. and 14. 31. or towards us his creatures, as in making the world. *Amor mundum fecit*, Love built Cities, *mundi anima*, invented Arts, Sciences, and all * good things, incites us to vertue and humanity, combines and quickens; keepes peace on earth, quietness by sea, mirth in the windes and elements, expells all fear, anger, and rusticity: *Circulus à bono in bonum*, a round circle still from good to good; for love is the beginner and end of all our actions, the efficient and instrumental cause, as our Poets in their Symbols, Impresses, † Emblemes of rings, squares, &c. shadow unto us,

b Polanus part. it. Zanchius de natura Dei, c. 3. copiose de hoc amore Dei agit.

* Nich. Bellus discurs. 28. de amatoribus, virtutem provocat, conservat pacem in terra, tranquillitatem in aëre, ventis lætitiam, &c.

† Camerarius Emb. 100. en. 2.

Si rerum quæris fuerit quis finis & ortus,
Desine; nam causa est unica solus amor.
If first and last of any thing you wit,
Cease; love's the sole and only cause of it.

c Dial. 3.

Love, saith [c] *Leo*, made the world, and afterwards in redeeming of it, *God so loved the world, that he gave his only begotten son for it*, John 3. 16. *Behold what love the Father hath shewed on us, that we should be called the sons of God.* 1 John 3. 1. Or by his sweet providence, in protecting of it; either all in generall, or his Saints elect and Church in particular, whom he keeps as the apple of his eye, whom he loves freely, as *Hosea* 14. 5. speaks, and dearly respects, [d] *Charior est ipsis homo quàm sibi.* Not that we are fair, nor for any merit or grace of ours, for we are most vile and base; but out of his incomparable love and goodness, out of his divine Nature. And this is that *Homers* golden chain, which reacheth down from Heaven to Earth, by which every creature is annexed, and depends on his Creator. He made all, saith [e] *Moses, and it was good*, and he loves it as good.

d Juven.

e Gen. 1.

The love of Angels and living souls, is mutuall amongst themselves, towards us militant in the Church, and all such as love God; as the Sun beams irradiate the earth from those celestiall thrones, they by their well wishes reflect on us, † *in salute hominum promovendâ alacres, & constantes administri*, there is joy in heaven for every sinner that repenteth; they pray for us, are solicitous for our good, [f] *Casti genii.*

† Caussinus.

f Theodoret è Plotino.

Ubi regnat charitas, suave desiderium,
Lætitiaq; & amor Deo conjunctus.

Love proper to mortall men, is the third Member of this subdivision, and the subject of my following discourse.

MEMB.

Memb. 2. Subsect. 1.

Love of men, which varies as his objects, profitable, pleasant, honest.

Valesius lib. 3. contr. 13. defines this love which is in men, *to be* [g] *an affection of both powers, Appetite, and Reason.* The rational resides in the Brain, the other in the Liver (as before hath been said out of *Plato* and others) the heart is diversly affected of both, and carried a thousand waies by consent. The sensitive faculty most part over-rules reason, the Soul is carried hood-winkt, and the understanding captive like a beast. [h] *The heart is variously inclined, sometimes they are merry, sometimes sad, and from love arise Hope and Fear, Iealousie, Fury, Desperation.* Now this love of men is divers, and varies, as the object varies, by which they are entised, as vertue, wisdome, eloquenee, profit, wealth, money, fame, honour, or comelinesse of person, &c. *Leon Hebreus* in his first Dialogue, reduceth them all to these three, *Utile, Iucundum, Honestum,* Profitable, Pleasant, Honest; (out of *Aristotle* belike 8. *moral.*) of which he discourseth at large, and whatsoever is beautifull and fair, is referred to them, or any way to be desired. [i] *To profitable, is ascribed health, wealth, honour, &c. which is rather Ambition, Desire, Covetousnes, then Love:* Friends, Children, love of women, [k] all delightfull and pleasant objects, are referred to the second. The love of honest things, consists in vertue and wisdome, and is preferred before that which is profitable and pleasant: Intellectuall, about that which is honest. [l] St. *Austin* calls *profitable, worldly; pleasant, carnal; honest, spirituall.* [m] *Of and from all three, result Charity, Friendship, and true love, which respects God and our neighbour.* Of each of these I will briefly dilate, and shew in what sort they cause melancholy.

g *Affectus nunc appetitivæ potentiæ, nunc rationalis, alter cerebro residet, alter hepate, corde, &c.*

h *Cor varie inclinatur, nunc gaudens, nunc mœrens; statim ex timore nascitur Zelotypia, furor, spes, desperatio.*

i *Ad utile sanitas refertur; utilium est ambitio, cupido, desiderium potius quam amor excessus avaritia.*

k *Picolom. grad. 7. Cap. 1.*

l *Lib. de amicit. utile mundanum, carnale jucundum, spirituale honestum.*

m *Ex singulis tribus fit charitas & amicitia quæ respicit deum & proximum.*

Amongst all these fair entising objects, which procure Love, and bewitch the Soul of man, there is none so moving, so forcible as profit; and that which carrieth with it a shew of commodity. Health indeed is a pretious thing, to recover and preserve which, we will undergo any misery, drink bitter potions, freely give our goods: restore a man to his health, his purse lies open to thee, bountifull he is, thankfull and beholding to thee; but give him wealth and honour, give him gold, or what shall be for his advantage and preferment, and thou shalt command his affections, oblige him eternally to thee, heart, hand, life and all is at thy service, thou art his dear and loving friend, good and gracious Lord and Master, his *Mecænas*; he is thy slave, thy vassall, most devote, affectioned, and bound in all duty: tell him good tydings in this kinde, there spoke an Angel, a blessed hour that brings in gain, he is thy creature, and thou his creator, he hugges and admires thee; he is thine for ever. No Loadstone so attractive as that of profit, none so fair an object as this of gold: [n] nothing wins a man sooner then a good turn; bounty and liberality command body and soul.

n *Benefactores præcipue amamus. Vives 3. de anima.*

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Munera (crede mihi) placant homineſq; deoſque;
Placatur donis Iupiter ipſe datis.
Good turns do pacifie both God and men,
And *Iupiter* himſelf is won by them.

Gold of all other is a moſt delitious object, a ſweet light, a goodly luſtre it hath; *gratiùs aurum quàm ſolem intuemur*, ſaith *Auſtin*, and we had rather ſee it then the Sun. Sweet and pleaſant in getting, in keeping; it ſeaſons all our labours, intolerable pains we take for it, baſe imployments, endure bitter flouts and taunts, long journeys, heavy burdens, all are made light and eaſie by this hope of gain; *At mihi plaudo ipſe domi, ſimul ac nummos contemplor in arca.* The ſight of gold refreſheth our ſpirits, and raviſheth our hearts, as that *Babylonian* garment, and [o] golden wedge did *Achan* in the camp, the very ſight and hearing, ſets on fire his ſoul with deſire of it. It will make a man run to the *Antipodes*, or tarry at home and turn paraſite, lye, flatter, proſtitute himſelf, ſwear and bear falſe witneſs; he will venture his body, kill a King, murther his father, and damn his ſoul to come at it. *Formoſior auri maſſa*, as [p] he well obſerved, the maſs of gold is fairer then all your *Græcian* pictures, that *Apelles*, *Phydias*, or any doting painter could ever make: we are enamoured with it,

[o] *Joſ. 7.*

[p] *Petronius Arbiter.*

[q] *Prima ferè vota, & cunctis notiſſima templis,*
Divitiæ ut creſcant. ———

[q] *Juvenalis.*

All our labours, ſtudies, endeavours, vows, prayers and wiſhes, are to get, how to compaſs it.

† *Hæc eſt illa cui famulatur maximus orbis,*
Diva potens rerum, domitrixq; pecunia fati.

† *Joh. Secund. lib. ſylvarum.*

This is the great Goddeſs we adore and worſhip, this is the ſole object of our deſire. If we have it, as we think, we are made for ever, thrice happy, Princes, Lords, &c. If we loſe it, we are dull, heavy, dejected, diſcontent, miſerable, deſperate and mad. Our eſtate and *benè eſſe* ebbs and flows with our commodity; and as we are endowed or enriched, ſo are we beloved and eſteemed: it laſts no longer then our wealth; when that is gone, and the object removed, farewell friendſhip: as long as bounty, good cheer, and rewards were to be hoped, friends enough; they were tied to thee by the teeth, and would follow thee as Crows do a Carcaſs: but when thy goods are gone and ſpent, the lamp of their love is out, and thou ſhalt be contemned, ſcorned, hated, injured. [r] *Lucians Timon*, when he lived in proſperity, was the ſole ſpectacle of *Greece*, onely admired; who but *Timon*? Every body loved, honoured, applauded him, each man offered him his ſevice, and ſought to be kin to him; but when his gold was ſpent, his fair poſſeſſions gone, farewell *Timon*: none ſo ugly, none ſo deformed, ſo odious an abject as *Timon*, no man ſo ridiculous on a ſudden, they gave him a penny to buy a rope, no man would know him.

[r] *Lucianus Timon.*

'Tis the generall humour of the world, commodity ſteers our affections throughout, we love thoſe that are fortunate and rich, that thrive, or by whom we may receive mutuall kindneſs, hope for like curteſies, get any good, gain, or profit; hate thoſe, and abhor on the other ſide, which are poor and miſerable, or by whom we may ſuſtain loſs or inconvenience,

convenience. And even those that were now familiar and dear unto us, our loving and long friends, neighbours, kinsmen, allies, with whom we have conversed and lived as so many *Geryons* for some years past, striving still to give one another all good content and entertainment, with mutual invitations, feastings, disports, offices, for whom we would ride, run, spend our selves, and of whom we have so freely and honourably spoken, to whom we have given all those turgent titles, and magnificent elogiums, most excellent and most noble, worthy, wise, grave, learned, valiant, &c. and magnified beyond measure: If any controversie arise betwixt us, some trespass, injury, abuse, some part of our goods be detained, a peece of Land come to be litigious, if they cross us in our suit, or touch the string of our commodity, we detest and depress them upon a sudden: neither affinity, consanguinity, or old acquaintance can contain us, but [r] *rupto jecore exierit Caprificus.* A golden apple sets altogether by the ears, as if a marrow bone, or hony comb were flung amongst Bears: Father and Son, Brother and Sister, kinsemen are at odds: and look what malice, deadly hatred can invent, that shall be done, *Terribile, dirum, pestilens, atrox, ferum,* mutuall injuries, desire of revenge, and how to hurt them, him and his, are all our studies. If our pleasures be interrupt, we can tolerate it: our bodies hurt, we can put it up and be reconciled: but touch our commodities, we are most impatient: fair becomes foul, the Graces are turned to Harpyes, friendly salutations to bitter imprecations, mutuall feastings to plotting villanies, minings and counterminings; good words to Satyres and invectives, we revile *è contra*, nought but his imperfections are in our eyes, he is a base knave, a Divel, a Monster, a Caterpiller, a Viper, an Hog-rubber, &c.

[r] *Pers.*

Desinit in piscem mulier formosa supernè:

The Scene is altered on a sudden, love is turned to hate, mirth to melancholy: so furiously are we most part bent, our affections fixed upon this object of commodity, and upon money, the desire of which in excess is covetousness: Ambition tyrannizeth over our souls, as [t] I have shewed, and in defect crucifies as much, as if a man by negligence, ill husbandry, improvidence, prodigality, waste and consume his goods and fortunes, beggery follows, and melancholy, he becomes an abject, [u] odious and *worse then an Infidel, in not providing for his family.*

[t] *Part. 1. sec. 2. memb. sub. 12.*

[u] *1 Tim. 1. 8.*

Susect. 2.

Pleasant Objects of Love.

PLeasant Objects are infinite, whether they be such as have life, or be without life: Inanimate are Countries, Provinces, Towers, Towns, Cities, as he said, [x] *Pulcherrimam insulam videmus, etiam cum non videmus,* we see a fair Island by description, when we see it not. The [y] Sun never saw a fairer City, *Thessala Tempe,* Orchards, Gardens, pleasant walks, Groves, Fountains, &c. The heaven it self is said to be [z] *fair* or foul: fair buildings, fair pictures, all artificiall, elaborate and curious works, clothes, give an admirable lustre: we admire, and gaze upon them, *ut pueri Junonis avem,* as children

[x] *Lipsi. epist. Camdeno.*

[y] *Leland of S. Edmondsbury.*

[z] *Cœlum serenum, cœlum visu fœdum. Polid lib. 1 de Anglia.*

420 children do on a Peacock: A fair Dog, a fair Horse and Hawk, &c. [a] † *Thessalus amat equum pullinum, buculum Ægyptius, Lacedæmonius Catulum, &c.* such things we love, are most gracious in our sight, acceptable unto us, and whatsoever else may cause this passion, if it be superfluous or immoderately loved, as *Guianerius* observes. These things in themselves are pleasing and good, singular ornaments, necessary, comely, and fit to be had; but when we fix an immoderate eye, and dote on them over much, this pleasure may turn to pain, bring much sorrow, and discontent unto us, work our finall overthrow, and cause melancholy in the end. Many are carried away with those bewitching sports of gaming, hawking, hunting, and such vain pleasures, as [b] I have said: some with immoderate desire of fame, to be crowned in the *Olympicks*, knighted in the field, &c. and by these means ruinate themselves. The lascivious dotes on his fair mistress, the Glutton on his dishes, which are infinitely varied to please the palate, the Epicure on his severall pleasures, the superstitious on his Idoll, and fats himself with future joys, as *Turks* feed themselves with an imaginary perswasion of a sensuall Paradise: so severall pleasant objects, diversly affect divers men. But the faireſt objects and entisings proceed from men themselves, which most frequently captivate, allure, and make them dote beyond all measure upon one another, and that for many respects: First, as some suppose, by that secret force of stars, (*quod me tibi temperat astrum?*) They do singularly dote on such a man, hate such again, and can give no reason for it. [d] *Non amo te Sabidi, &c. Alexander* admired *Ephestion, Adrian Antinous, Nero Sporus, &c.* The Physitians refer this to their temperament, Astrologers to trine and sextile Aspects, or opposite of their severall Ascendents, Lords of their genitures, love and hatred of Planets; † *Cicogna*, to concord and discord of Spirits; but most to outward Graces. A merry companion is welcome and acceptable to all men, and therefore saith [e] *Gomesius*, Princes and great men entertain Jesters, and Players commonly in their Courts. But † *Pares cum paribus facillime congregantur*, tis that [f] similitude of manners, which ties most men in an inseparable link, as if they be addicted to the same studies or disports, they delight in one anothers companies, *birds of a feather will gather together*: if they be of divers inclinations, or opposite in manners, they can seldome agree. Secondly, [g] affability, custome and familiarity, may convert nature many times, though they be different in manners, as if they be Country-men, fellow-students, colleagues, or have been fellow-souldiers, [h] brethren in affliction, († *acerba calamitatum societas, diversi etiam ingenii homines conjungit*) affinity, or some such accidentall occasion, though they cannot agree amongst themselves, they will stick together like burrs, and hold against a third: so after some discontinuance, or death, enmity ceaseth; or in a forrain place.

Pascitur in vivis livor, post fata quiescit:
Et cecidêre odia, & tristes mors obruit iras.

A third cause of love and hate, may be mutuall offices, *acceptum beneficium*, [i] commend him, use him kindly, take his part in a quarrell, relieve him in his misery, thou winnest him for ever; do the opposite, and be sure

a *Credo equidem vivos ducent e marmore vultus.* † *Max. Tyrius ser. 9.*

b *Part.1.Se. 2. memb 3.*
d *Mart.*
† *Omnif. mag. lib. 12.cap.3.*
e *De sale geniali l 3.c.15.*
† *Theod. Prodromus amor lib 3.*
f *Similitudo morum parit amicitiam.*
g *Vives 3.de Anima.*
h *Qui simul fecere naufragium, aut una pertulere vincula vel consilii conjurationisve societate junguntur, invicem amant: Brutum & Cassium invicem infensos Cæsarianus dominatus conciliavit. Æmilius Lepidus & Iulius Flaccus, quum essent inimicissimi, censores renunciati simultates illico deposuere. Scultet. cap.4 de causa Amor.* † *Papinius.*

i *Isocrates Demonico præcipit ut quum alicujus amicitiam vellet, illum laudet, quod laus initium amoris sit; vituperatio simultatum.*

sure of a perpetuall enemy. Praise and dispraise of each other, do as much, though unknown, as [k] *Schoppius* by *Scaliger* and *Casaubonus* : *mulus mulum scabit*; who but *Scaliger* with him? what *Encomions, Epithetes, Elogiums? Antistes sapientiæ, perpetuus dictator, literarum ornamentum, Europæ miraculum*, noble *Scaliger, incredibilis ingenii præstantia, &c. diis potius quam hominibus per omnia comparandus, scripta ejus aurea ancylia de cælo delapsa poplitibus veneramur flexis, &c.* but when they began to vary, none so absurd as *Scaliger*, so vile and base, as his books *de Burdonum familiâ* and other Satyricall invectives may witness. *Ovid. in Ibin*, *Archilocus* himself was not so bitter. Another great tye or cause of love, is consanguinity; Parents are dear to their children, children to their parents, brothers and sisters, cosens of all sorts, as an hen and chickens, all of a knot: every Crow thinks her own bird fairest. Many memorable examples are in this kinde, and tis *portenti simile*, if they do not: † *a mother cannot forget her child*; *Salomon* so found out the true owner: love of parents may not be concealed, 'tis naturall, descends, and they that are inhumane in this kinde, are unworthy of that air they breath, and of the four elements; yet many unnaturall examples we have in this rank, of hard-hearted parents, disobedient children, of [l] disagreeing brothers, nothing so common. The love of kinsmen is grown cold, *many kinsmen*, (as the saying is) *few friends*; if thine estate be good, and thou able, *par pari referre*, to requite their kindness, there will be mutuall correspondence, otherwise thou art a burden, most odious to them above all others. The last object that tyes man and man, is comelinesse of person, and beauty alone, as men love women with a wanton eye: which κατ' ἐξοχὴν is termed *Heroicall*, or Love Melancholy. Other loves (saith *Picolomineus*) are so called with some contraction, as the love of wine, gold, &c. but this of women is predominant in an higher strain, whose part affected is the liver, and this love deserves a longer explication, and shall be dilated apart in the next Section.

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k *Suspect. lect. lib. 1. cap. 2.*

† *Isay 49.*

l *Rara est concordia fratrum.*

m *Grad. 1. cap. 22.*

Subsect. 3.

Honest objects of Love.

Beauty is the common object of all love, [n] *as jet draws a straw, so doth beauty love*: vertue and honesty are great motives, and give as fair a lustre as the rest, especially if they be sincere and right, not fucate, but proceeding from true form, and an incorrupt judgement; Those two *Venus* twins, *Eros* and *Anteros*, are then most firm and fast. For many times otherwise men are deceived by their flattering *Gnathoes*, dissembling Camelions, outsides, hypocrites that make a shew of great love, learning, pretend honesty, vertue, zeal, modesty, with affected looks and counterfeit gestures: fained protestations often steal away the hearts and favours of men, and deceive them, *specie virtutis & umbra*, when as *revera* and indeed, there is no worth or honesty at all in them, no truth, but meer hypocrisie, subtilty, knavery, and the like. As true friends they are,

n *Vives 3. de Anima, ut palearn succinum sic formam amor trahit.*

422 are, as he that *Cælius Secundus* met by the high way side; and hard it is in this temporising age to distinguish such companions, or to finde them out. Such *Gnathoes* as these for the most part belong to great men, and by this glozing flattery, affability, and such like philters, so dive and insinuate into their favours, that they are taken for men of excellent worth, wisdome, learning, demi-Gods, and so screw themselves into dignities, honours, offices: but these men cause harsh confusion often, and as many stirs as *Rehoboams* Counsellors in a Common-wealth, overthrow themselves and others. *Tandlerus*, and some authors make a doubt, whether Love and Hatred may be compelled by philters or characters; *Cardan*, and *Marbodius* by pretious stones and amulets; Astrologers by election of times, &c, as [o] I shall elsewhere discuss. The true object of this honest love is vertue, wisdome, honesty, [p] reall worth, *Interna forma*, and this love cannot deceive or be compelled, *ut ameris amabilis esto*, love it self is the most potent *philtrum*, vertue and wisdome, *gratia gratum faciens*, the sole and only grace, not counterfeit, but open, honest, simple, naked, [q] *descending from heaven*, as our apostle hath it, an infused habit from God, which hath given severall gifts, as wit, learning, tongues, for which they shall be amiable and gratious, *Eph.* 4. 11. as to *Saul* stature and a goodly presence, 1. *Sam.* 9. 1. *Ioseph* found favor in *Pharao's* court, *Gen.* 39. for [r] his person; And *Daniel* with the Princes of the Eunuchs, *Dan.* 19. 19. *Christ* was gratious with God and men, *Luk.* 2. 52. There is still some peculiar grace, as of good discourse, eloquence, wit, honesty, which is the *primum mobile*, first mover, and a most forcible loadstone to draw the favours and good wills of mens eys, ears, and affections unto them. When *Iesus spake they were all astonied at his answers*, (Luk.2. 47.) *and wondred at his gratious words which proceeded from his mouth.* An Orator steals away the hearts of men, and as another *Orpheus*, *quo vult*, *unde vult*, he puls them to him by speech alone: a sweet voice causeth admiration; and he that can utter himself in good words, in our ordinary phrase, is called a proper man, a divine spirit. For which cause belike, our old Poets, *Senatus populusq; poetarum*, made *Mercury* the Gentleman-usher to the *Graces*, Captain of eloquence, and those *Charites* to be *Iupiters* and *Eurymones* daughters, descended from above. Though they be otherwise deformed, crooked, ugly to behold, those good parts of the minde denominate them fair. *Plato* commends the beauty of *Socrates*; yet who was more grim of countenance, stern and gastly to look upon? So are and have been many great Philosophers, as [s] *Gregory Nazianzen* observes, *deformed most part in that which is to be seen with the eys, but most elegant in that which is not to be seen. Sæpe sub attrita latitat sapientia veste.* ∘*Æsop*, *Democritus*, *Aristotle*, *Politianus*, *Melancthon*, *Gesner*, *&c.* whithered old men, *Sileni Alcibiadis*, very harsh and impolite to the eye; but who were so terse, polite, eloquent, generally learned, temperate and modest? No man then living was so fair as *Alcibiades*, so lovely *quoad superficiem*, to the eye, as † *Boethius* observes, but he had *Corpus turpissimum interne*, a most deformed foul; Honesty, vertue, fair conditions, are great entisers to such as are well given, and much avail to get the favour and good will of men. *Abdolominus* in *Curtius*,

o *Sect. seq.*

p *Nihil divinius homine probo.*

q James 3. 10.

r *Gratior est pulchro veniens è corpore virtus.*

s *Orat. 18. de formes plerumq; philosophi ad id quod in aspectum cadit ea parte elegantes quæ oculos fugit.*

† 43. *de consol.*

tius, a poor man (but which mine Author notes, [t] *the cause of this poverty was his honesty*) for his modesty and continency from a private person (for they found him digging in his garden) was saluted King, and preferred before all the Magnificoes of his time, *injecta ei vestis purpurâ auroq; distincta, a purple embroidered garment was put upon him,* [u] *and they bade him wash himself, and as he was worthy, take upon him the stile and spirit of a King*, continue his continency and the rest of his good parts. *Titus Pomponius Atticus*, that noble Citizen of *Rome*, was so fair conditioned, of so sweet a carriage, that he was generally beloved of all good men, of *Cæsar*, *Pompey*, *Anthony*, *Tully*, of divers sects, *&c. multas hæreditates* (* *Cornelius Nepos* writes) *solâ bonitate consequutus. Operæ pretium audire*, &c. It is worthy of your attention, *Livy* cries, [x] *you that scorn all but riches, and give no esteem to vertue, except they be wealthy withall, Q. Cincinnatus had but four acres, and by the consent of the Senate was chosen Dictator of Rome.* Of such account were *Cato*, *Fabritius*, *Aristides*, *Antonius*, *Probus*, for their eminent worth: so *Cæsar*, *Trajan*, *Alexander*, admired for valour, † *Ephestion* loved *Alexander*, but *Parmenio* the King: *Titus delitiæ humani generis*, and which *Aurelius Victor* hath of *Vespatian* the dilling of his time, as [y] *Edgar Etheling* was in *England*, for his [z] excellent vertues: their memory is yet fresh, sweet, and we love them many ages after, though they be dead: *Suavem memoriam sui reliquit*, saith *Lipsius* of his friend, living and dead they are all one. [a] *I have ever loved as thou knowest* (so *Tully* wrote to *Dolabella*) *Marcus Brutus for his great wit, singular honesty, constancy, sweet conditions; and believe it* [b] *there is nothing so amiable and fair as vertue. I* * *do mightily love Calvisius*, (so *Pliny* writs to *Sosius*) *a most industrious, eloquent, upright man, which is all in all with me:* The affection came from his good parts. And as S. *Austin* comments on the 84. Psalm, [c] *There is a peculiar beauty of justice*, and inward beauty, *which we see with the eyes of our hearts, love, and are enamoured with, as in Martyrs, though their bodies be torn in pieces with wild beasts, yet this beauty shines, and we love their vertues.* The [d] *Stoicks* are of opinion that a wise man is only fair; and *Cato* in *Tully* 3. *de Finibus* contends the same, that the lineaments of the minde are far fairer then those of the body, incomparably beyond them: wisdom and valour according to † *Xenophon*, especially deserve the name of beauty, and denominate one fair, *& incomparabiliter pulchrior est* (as *Austin* holds) *veritas Christianorum quam Helena Græcorum. Wine is strong, the King is strong, women are strong, but truth overcometh all things*, Esd. 1.3,10,11,12. *Blessed is the man that findeth wisdom, and getteth understanding; for the merchandise thereof is better then silver, and the gain thereof better then gold; it is more precious then pearls, and all the things thou canst desire are not to be compared to her*, Prov.2.13,14,15. a wise, true, just, upright, and good man, I say it again, is onely fair: [e] It is reported of *Magdalen* Queen of *France*, and wife to *Lewes* 11th, a Scottish woman by birth, that walking forth in an evening with her Ladies, she

t *Causa ei paupertatis, philosophia, sicut pleriſq; probitas fuit.*

u *Ablue corpus & cape regis animum, & in eam fortunam qua dignus es continentiam istam profer.*

* *Vita ejus.*

x *Qui præ divitiis humanis spernunt, nec virtuti locum putant nisi opes affluant.*

Q. Cincinnatus consensu patrũ in dictatorem Romanum electus.

† *Curtius.*

y *Edgar Etheling*, Englands darling.

z *Morum suavitas, obvia comitas, prompta officia mortalium animos demerentur*

a *Epist. lib.8. Semper amavi ut tu scis, M. Brutum propter ejus summum ingenium, suavissimos mores, singularem probitatem & constantiam; nihil est, mihi crede, virtute formosius, nihil amabilius.*

b *Ardentes amores excitaret, si simulachrum ejus ad oculos penetraret, Plato Phædone.*

* *Epist. lib.4. Valdissimè diligo virum rectum, di sertum, quod apud me potentissimum est.*

c. *Est quædam pulchritudo justitiæ quam videmus oculis cordis, amamus, & exardescimus, ut in martyribus, quum eorum membra bestiæ lacerarent, etsi alias deformes, &c.* d *Lipsius manuduc. ad Phys. Stoic. lib. 3. diff.17. solus sapiens pulcher.* † *Fortitudo & prudentia pulchritudinis laudem præcipue merentur.* e *Franc. Belforist. in hist. An.1430.*

424 spied M. *Alanus* one of the Kings Chaplains, a silly, old, [f] hard-favoured man fast asleep in a Bower, and kissed him sweetly; when the yong Ladies laughed at her for it, she replied, that it was not his person that she did embrace and reverence, but with a *Platonick* love, the divine beauty of [g] his soul. Thus in all ages vertue hath been adored, admired, a singular lustre hath proceeded from it: and the more vertuous he is, the more gratious, the more admired. No man so much followed upon earth as *Christ* himself; and as the *Psalmist* saith 45.2. *He was fairer then the sons of men. Chrysostome Hom. 8. in Mat. Bernard Ser. 1. de omnibus sanctis, Austin, Cassiodore, Hier. in 9. Mat.* interpret it of the [i] beauty of his person; there was a divine Majestie in his looks, it shined like Lightning, and drew all men to it: but *Basil, Cyril. lib.6.super.55. Esay. Theodoret, Arnobius*, &c. of the beauty of his divinity, justice, grace, eloquence, *&c. Thomas in Psal.*44. of both; and so doth *Baradius*, and *Peter Morales. lib. de pulchritud. Iesu & Mariæ*, adding as much of *Ioseph* and the Virgin *Mary*,

——*hæc alios formâ præcesserit omnes*,

according to that prediction of *Sybilla Cumea*. Be they present or absent, near us, or afar off, this beauty shines, and will attract men many miles to come and visite it. *Plato* and *Pythagoras* left their Countrey, to see those wise Egyptian Priests: *Apollonius* travelled into *Æthiopia, Persia*, to consult with the *Magi, Brachmanni, Gymnosophists*. The Queen of *Sheba* came to visit *Solomon*; and many, saith [k] *Hierom*, went out of *Spain* and remote places a thousand miles, to behold that eloquent *Livy*; † *Multi Romam non ut urbem pulcherrimam, aut urbis & orbis dominum Octavianum, sed ut hunc unum invisèrent audirentque, à Gadibus profecti sunt*. No beauty leaves such an impression, strikes so deep, [l] or links the souls of men closer then vertue.

* *Non per deos aut pictor posset,*
Aut statuarius ullus fingere
Talem pulchritudinem qualem virtus habet;

no Painter, no Graver, no Carver can expres vertues lustre, or those admirable rayes that come from it, those enchanting rayes that enamour posterity, those everlasting rayes that continue to the worlds end. Many, saith *Phavorinus*, that loved and admired *Alcibiades*, in his youth, knew not, cared not for *Alcibiades* a man, *nunc intuentes quærebant Alcibiadem*: but the beauty of *Socrates* is still the same; † vertues lustre never fades, is ever fresh and green, *semper viva* to all succeeding ages, and a most attractive loadstone, to draw and combine such as are present. For that reason belike, *Homer* feigns the three *Graces* to be linked and tied hand in hand, because the hearts of men are so firmly united with such graces. [m] *O sweet bands* (*Seneca* exclaims) *which so happily combine, that those which are bound by them love their binders, desiring withall, much more harder to be bound*, and as so many *Geryons* to be united into one. For the nature of true friendship is to combine, to be like affected, of one minde,

[n] *Velle & nolle ambobus idem, satiataq; toto*
Mens ævo ——

as

f *Erat autem fœde deformis, & eâ forma, qua citius pueri terreri possent, quam invitari ad osculum puellæ.*
g *Deformis iste etsi videatur senex, divinum animum habet.*
i *Fulgebat vultu suo: fulgor & divina majestas homines ad se trahens.*
k *Præfat. bib. vulgar.*
† *Pars inscrip. Tit. Livii statuæ Patavii.*
l A true loves knot.
* *Stobæus è græco.*
† *Solinus, pulchri nulla est facies.*
m *O dulcissimi laquei, qui tam feliciter devinciunt, ut etiam à vinctis diligantur! qui à gratiis vincti sunt, cupiunt arctius deligari & in unum redigi.*
n *Statius.*

as the Poet ſaith, ſtill to continue one and the ſame. And where this love takes place, there is peace and quietneſs, a true correſpondence, perfect amity, a *Diapaſon* of vowes and wiſhes, the ſame opinions, as betwixt [o] *David* and *Jonathan*, *Damon*, and *Pythias*, *Pylades* and *Oreſtes*, [p] *Nyſus* and *Euryalus*, *Theſeus* and *Perithous*, [q] they will live and die together, and proſecute one another with good turns. † *Nam vinci in amore turpiſſimum putant*, not only living, but when their friends are dead, with Tombs and monuments, *Nænia's*, Epitaphs, Elegies, Inſcriptions, Pyramids, Obelisks, Statues, Images, Pictures, Hiſtories, Poems, Annals, Feaſts, Anniverſaries, many ages after (as *Plato's* Schollers did) they will *parentare ſtill*, omit no good office that may tend to the preſervation of their names, honours, and eternal memory. * *Illum coloribus, illum cerâ, illum ære, &c. He did expreſs his friends in colours, in wax, in braſs, in ivory, marble, gold and ſilver*, (as *Pliny* reports of a Citizen in *Rome*) *and in a great Auditory not long ſince, recited a juſt volume of his life.* In another place, * ſpeaking of an Epigram which *Martial* had compoſed in praiſe of him, † *He gave me as much as he might, and would have done more if he could: though what can a man give more then honour, glory, and eternity? But that which he wrote peradventure, will not continue, yet he wrote it to continue.* 'Tis all the recompence a poor ſcholler can make his well-deſerving Patron, *Mecænas*, friend, to mention him in his works, to dedicate a book to his name, to write his life, &c. as all our Poets, Orators, Hiſtoriographers have ever done, and the greateſt revenge ſuch men take of their adverſaries, to perſecute them with Satyrs, Invectives, &c. * and 'tis both wayes of great moment, as † *Plato* gives us to underſtand. *Paulus Jovius* in the fourth book of the life and deeds of Pope *Leo Decimus*, his noble Patron, concludes in theſe words; [r] *Becauſe I cannot honour him as other rich men do, with like endeavour, affection, and piety, I have undertaken to write his life; ſince my fortunes will not give me leave to make a more ſumptuous monument, I will perform thoſe rites to his ſacred aſhes, which a ſmall perhaps, but a liberal wit can afford.* But I rove. Where this true love is wanting, there can be no firm peace, friendſhip from teeth outward, counterfeit, or for ſome by reſpects, ſo long diſſembled, till they have ſatisfied their own ends, which upon every ſmall occaſion, breaks out into enmity, open war, defiance, heart-burnings, whiſpering, calumnies, contentions, and all manner of bitter melancholy diſcontents. And thoſe men which have no other object of their love, then greatneſs, wealth, authority, &c. are rather feared then beloved; *nec amant quemquam, nec amantur ab ullo:* and howſoever born with for a time, yet for their tyranny and oppreſſion, griping, covetouſneſs, curriſh hardneſs, folly, intemperance, imprudence, and ſuch like vices, they are generally odious, abhorred of all, both God and men.

Non uxor ſalvum te vult, non filius, omnes
Vicini oderunt, ——

wife and children, friends, neighbours, all the world forſakes them, would fain be rid of them, and are compelled many times to lay violent hands on them, or

o He loved him as he loved his own ſoul, 1 *Sam.* 18. 1. Beyond the love of women.

p *Virg. 9. Æn. Qui ſuper ex-animem ſeſe conjecit amicum confoſſus.*

q *Amicus animæ dimidium, Auſtin. confeſ. 4 cap. 6. Quod de Virgilio Horatius, & ſerves animæ dimidium meæ.*

† *Plinius.*

* *Illum argento & auro, illum chore, marmore effingit, & nuper ingenti adhibito auditorio ingentem de vita ejus librum recitavit. epiſt. lib. 4. epiſt. 68.*

* *Lib. 4 ep. 61. Priſco ſuo; Dedit mihi quantum potuit maximum, daturus amplius ſi potuiſſet. Tamtſi quid homini dari poteſt majus quam gloria laus & æternitas? At non erunt fortaſſe quæ ſcripſit. Ille tamen ſcripſit tanquam eſſent futura.*

* For *genus irritabile vatum.*

† *Lib. 13. de Legibus. Magnam enim vim habent, &c.*

r *Pari tamen ſtudio & pietate conſcribendæ vitæ ejus munus ſuſcepi, & poſtquam ſumptuoſa condere pro fortuna non licuit, exiguo ſed eo forte liberalis ingenii monumento juſta ſanctiſſimo cineri ſolvuntur.*

426 else Gods judgements overtake them: instead of Graces, come Furies. So when fair [s] *Abigail*, a woman of singular wisdome, was acceptable to *David*, *Nabal* was churlish and evil-conditioned; and therefore [t] *Mardochy* was received, when *Haman* was executed, *Haman* the favorite, *that had his seat above the other Princes, to whom all the Kings servants that stood in the gates, bowed their knees and reverenced.* Though they flourish many times, such Hypocrites, such temporizing Foxes, and blear the worlds eys by flattery, bribery, dissembling their natures, or other mens weakness, that cannot so soon apprehend their tricks, yet in the end they will be discerned, and precipitated in a moment: *surely*, saith *David*, *thou hast set them in slippery places*, *Psa.* 37. 5. as so many *Sejani*, they will come down to the *Gemonian scales*; and as *Eusebius* in [u] *Ammianus*, that was in such authority, *ad jubendum Imperatorem*, be cast down headlong on a sudden. Or put case they escape, and rest unmasked to their lives end, yet after their death, their memory stinks as a snuffe of a candle put out, and those that durst not so much as mutter against them in their lives, will prosecute their name with Satyrs, Libels, and bitter imprecations, they shall *malè audire* in all succeeding ages, and be odious to the worlds end.

[s] 1. *Sam.* 25. 3.
[t] *Esther.* 3. 2.
[u] *Amm. Marcellinus l.* 14.

Memb. 3.

Charity composed of all three kinds, Pleasant, Profitable, Honest.

BEsides this love that comes from Profit, Pleasant, Honest, (for one good turn asks another in equity) that which proceeds from the law of nature, or from discipline and Philosophy, there is yet another love compounded of all these three, which is *Charity*, and includes piety, dilection, benevolence, friendship, even all those vertuons habits; for love is the circle equant of all other affections, of which *Aristotle* dilates at large in his *Ethicks*, and is commanded by God, which no man can well perform, but he that is a Christian, and a true regenerate man; This is [x] *To love God above all, and our neighbour as our self*; for this love is *lychnus accendens & accensus*, a Communicating light, apt to illuminate it self as well as others. All other objects are fair, and very beautiful, I confess; kindred, alliance, friendship, the love that we owe to our country, nature, wealth, pleasure, honour, and such moral respects, &c. of which read [†] copious *Aristotle* in his *Morals*; A man is beloved of a man, in that he is a man; but all these are far more eminent and great, when they shall proceed from a sanctified spirit, that hath a true touch of Religion, and a reference to God. Nature binds all creatures to love their young ones; an hen to preserve her brood will run upon a Lion, an Hinde will fight with a Bull, a Sow with a Bear, a silly Sheep with a Fox. So the same nature urgeth a man to love his Parents, (* *dii me pater omnes oderint, ni te magis quam oculos amem meos!*) and this love cannot be dissolved, as *Tully* holds, [y] *without detestable offence*: but much more Gods commandment, which

[x] *Ut mundus duobus polis sustentatur: ita lex Dei, amore Dei & proximi; duobus his fundamentis vincitur; machina mundi corruit, si una de polis turbatur; lex perit divina si una ex his.*
[†] 8. & 9. *libro.*
* *Ter. Adelph.* 4. 5.
[y] *De amicit.*

which injoyns a filial love, and an obedience in this kind. [z] *The love of brethren is great, and like an arch of stones, where if one be displaced, all comes down*, no love so forcible and strong, honest, to the combination of which, nature, fortune, vertue, happily concur; yet this love comes short of it. —— *Dulce & decorum pro patriâ mori,* [a] *it cannot be expressed, what a deal of Charity that one name of Country contains.*

* *Amor laudis & patriæ pro stipendio est*; The *Decii* did *se devovere, Horatii, Curii, Scævola, Regulus, Codrus*, sacrifice themselves for their Countries peace and good.

[b] *Una dies Fabios ad bellum miserat omnes,*
Ad bellum missos perdidit una dies.
One day the *Fabii* stoutly warred,
One day the *Fabii* were destroyed.

Fifty thousand Englishmen lost their lives willingly neer *Battle Abby*, in defence of their Country. [c] *P. Æmilius l. 6.* speaks of six Senators of *Calice*, that came with halters in their hands to the King of *England*, to die for the rest. This love makes so many writers take such pains, so many Historiographers, Physitians, &c. or at least as they pretend, for common safety, and their Countries benefit. [d] *Sanctum nomen amicitiæ, sociorum communio sacra*; Friendship is an holy name, and a sacred communion of friends. [e] *As the Sun is in the Firmament, so is friendship in the world*, a most divine and heavenly band. As nuptial love makes, this perfects mankind, and is to be preferred (if you will stand to the judgement of *Cornelius Nepos*,) before affinity or consanguinity; *plus in amicitiâ valet similitudo morum, quam affinitas, &c.* the cords of love bind faster then any other wreath whatsoever. Take this away, and take all pleasure, joy, comfort, happiness, and true content out of the world; 'tis the greatest tye, the surest Indenture, strongest band, and as our modern *Maro* decides it, is much to be preferred before the rest.

[f] *Hard is the doubt, and difficult to deem,*
When all three kinds of love together meet;
And do dispart the heart with power extream,
Whether shall weigh the ballance down; to wit,
The dear affection unto kindred sweet,
Or raging fire of love to women kind,
Or zeal of friends, combind by vertues meet:
But of them all, the band of vertuous mind,
Me thinks the gentle heart should most assured bind.

For natural affection soon doth cease,
And quenched is with Cupids *greater flame;*
But faithful friendship doth them both suppress,
And them with mastering discipline doth tame,
Through thoughts aspiring to eternal fame.
For as the soul doth rule the earthly mass,
And all the service of the body frame,
So love of Soul doth love of body pass,
No less then perfect gold surmounts the meanest brass.

[z] *Charitas parentum dilui nisi detestabili scelere non potest, lapidum fornicibus simillima, tasura, nisi se invicem sustentaret. Seneca.*

[a] *Dii immortales, dici non potest quantum charitatis nomen illud habet.*

[b] *Ovid. Fast.*

[c] *Anno* 1347. *Jacob Mayer. Annal. Fland. lib.* 12.

[d] *Tully.*

[e] *Lucianus Toxari. Amicitia ut sol in mundo, &c.*

† *Vit. Pompon. Attici.*

[f] *Spencer Fairy Queen. lib* 5. *cant.* 9. *staff.* 1. 2.

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[g] A faithful friend is better then [h] gold, a medicine of misery, [i] an only possession; yet this love of friends, nuptial, heroical, profitable, pleasant, honest, all three loves put together, are little worth, if they proceed not from a true Christian illuminated soul, if it be not done *in ordine ad Deum*, for Gods sake. *Though I had the gift of Prophesie, spake with tongues of men and Angels, though I feed the poor with all my goods, give my body to be burned, and have not this love, it profiteth me nothing*, 1 Cor. 13. 1, 3. 'tis *splendidum peccatum*, without charity; This is an all apprehending love, a deifying love, a refined, pure, divine love, the quintessence of all love, the true Philosophers stone, *Non potest enim*, as † *Austin* infers, *veraciter amicus esse hominis, nisi fuerit ipsius primitus veritatis*, He is no true friend that loves not Gods truth. And therefore this is true love indeed, the cause of all good to mortal men, that reconciles all creatures, and glews them together in perpetual amity, and firm league, and can no more abide bitterness, hate, malice, then fair and foul weather, light and darkness, sterility and plenty may be together; as the Sun in the Firmament, (I say) so is love in the world; and for this cause tis love without an addition, love κατ' ἐξοχὴν love of God, and love of men. [k] *The love of God begets the love of man; and by this love of our neighbour, the love of God is nourished and increased.* By this happy union of love, [l] *all well governed families and cities are combined, the heavens annexed, and divine souls complicated, the world it self composed, and all that is in it conjoyned in God, and reduced to one.* [m] *This love causeth true and absolute vertues, the life, spirit, and root of every vertuous action, it finisheth prosperity, easeth adversity, corrects all natural incumbrances*, inconveniences, sustained by Faith and Hope, which with this our love, make an indissoluble twist; a *Gordian* knot, an Æquilateral Triangle, *And yet the greatest of them is love*, 1 Cor. 13, 13. [n] *which inflames our souls with a divine heat, and being so inflamed, purged, and so purgeth, elevates to God, makes an attonement, and reconciles us unto him.* [o] *That other love infects the soul of man, this cleanseth; that depresses, this erears; that causeth cares and troubles, this quietness of mind; this informs, that deforms our life; that leads to repentance, this to heaven.* For if once we be truly link't and touched with this charity, we shall love God above all, our neighbour as our self, as we are enjoyned, *Mark.* 12. 31. *Mat.* 19. 19. perform those duties and exercises, even all the operations of a good Christian.

This love suffereth long, it is bountiful, envieth not, boasteth not it self, is not puffed up, it deceiveth not, it seeketh not his own things, is not provoked to anger, it thinketh not evil, it rejoyceth not in iniquity, but in truth. It suffereth all things, believeth all things, hopeth all things, 1 Cor. 13. 4, 5, 6, 7. *it covereth all trespasses*, Prov. 10. 12. *a multitude of sinnes*, 1 Pet. 4. as our *Saviour* told the woman in the *Gospel*, that washed his feet, *many sins were forgiven her, for she loved much*, Luke 7. 47. *it will defend the fatherless and the widdow*, Isa. 1. 17. *will seek no revenge, or be mindful of wrong*, Levit. 19. 18. *will bring home his brothers oxe if he go astray, as it is commanded*, Deut. 22. 1. *will resist evil, give to him that asketh, and not turn from him that borroweth, bless them that curse him, love his enemie*, Matthew 5. *bear his brothers burthen*, Galathians 6. 7. He that

[g] *Syracides.*
[h] *Plutarch, pretiosum nusquam.*
[i] *Xenophon, verus amicus præstantissima possessio.*

† *Epist.* 52.
[k] *Greg. Per amorem Dei, proximi gignitur; & per hunc amorem proximi, Dei nutritur.*
[l] *Piccolomineus grad.* 7. *cap.* 27. *hoc felici amoris nodo ligantur familiæ civitates, &c.*
[m] *Veras absolutas hæc parit virtutes, radix omnium virtutum, mens & spiritus.*
[n] *Divino calore animos incendit, incensos purgat, purgatos elevat ad Deum, Deum placat, hominem Deo conciliat. Bernard.*
[o] *Ille inficit, hic perficit, ille deprimit, hic elevat; hic tranquillitatem, ille curas parit; hic vitam rectè informat, ille deformat, &c.*

He that so loves, will be hospitable, and distribute to the necessities of the Saints; he will, if it be possible, have peace with all men, *feed his enemy if he be hungry, if he be athirst, give him drink,* he will perform those seven works of mercy, *he will make himself equal to them of the lower sort, rejoyce with them that rejoyce, weep with them that weep,* Rom. 12. he will speak truth to his neighbour, be courteous and tender-hearted, *forgiving others for Christs sake, as God forgave him,* Eph. 4. 32. *he will be like minded,* Phil. 2. 2. *Of one judgement; be humble, meek, long-suffering,* Colos. 3. *Forbear, forget and forgive,* 12. 13. 23. and what he doth, shall be heartily done to God, and not to men: *Be pittiful and courteous,* 1 Pet. 3. *Seek peace and follow it.* He will love his brother, not in word and tongue, but in deed and truth, Joh. 3. 18. *and he that loves God, Christ will love him that is begotten of him,* Joh. 5. 1. &c. Thus should we willingly do, if we had a true touch of this charity, of this divine love, if we would perform this which we are enjoyned, forget and forgive, and compose our selves to those Christian Laws of Love.

p *O felix hominum genus,*
Si vestros animos amor
Quo cœlum regitur regat!

p Boethius lib. 2. met. 8.

Angelical souls, how blessed, how happy should we be, so loving, how might we triumph over the divel, and have another heaven upon earth!

But this we cannot do; and which is the cause of all our woes, miseries, discontent, melancholy, q want of this charity, We do *invicem angariare,* contemn, consult, vex, torture, molest and hold one anothers noses to the grindstone hard, provoke, rail, scoffe, calumniate, challenge, hate, abuse (hard-hearted, implacable, malicious, peevish, inexorable as we are) to satisfie our lust or private spleen, for r toyes, trifles, and impertinent occasions, spend our selves, goods, friends, fortunes, to be revenged on our adversary, to ruin him and his. Tis all our study, practice and business, how to plot mischief, mine, countermine, defend and offend, ward our selves, injure others, hurt all; as if we were born to do mischief, and that with such eagerness and bitterness, with such rancor, malice, rage and fury, we prosecute our intended designs, that neither affinity or consanguinity, love or fear of God or men can contain us: no satisfaction, no composition will be accepted, no offices will serve, no submission; though he shall upon his knees, as *Sarpedon* did to *Glaucus* in *Homer,* acknowledging his error, yield himself with tears in his eys, beg his pardon, we will not relent, forgive, or forget, till we have confounded him and his, *made dice of his bones,* as they say, see him rot in prison, banish his friends, followers, *& omne invisum genus,* rooted him out and all his posterity. Monsters of men as we are, Dogs, Wolves, s Tygers, Fiends, incarnate Divels, we do not only contend, oppress, and tyrannize our selves, but as so many fire-brands, we set on, and animate others: our whole life is a perpetual combate, a conflict, a set battle, a snarling fit: *Eris dea* is setled in our tents, t *Omnia de lite,* opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a sea-fight, we turn our broad sides, or

q *Deliquium patitur charitas, odium ejus loco succedit. Basil.* 1. *ser. de instit. mon.*

r *Nodum in scirpo quærentes.*

s *Hircanæq; admorunt ubera tygres.*

t Heraclitus.

two

430 two milstones with continual attrition, we fire our selves, or break anothers backs, and both are ruined and consumed in the end. Miserable wretches, to fat and inrich our selves, we care not how we get it, *Quocunque modo rem*, how many thousands we undo, whom we oppress, by whose ruin and downfall we arise, whom we injure, fatherless children, widdows, common societies, to satisfie our own private lust. Though we have myriads, abundance of wealth and treasure, (pittiless, mercileſs, remorseleſs, and uncharitable in the highest degree) and our poor brother in need, sickness, in great extremity, and now ready to be starved for want of food, we had rather, as the Fox told the Ape, his tail should sweep the ground still, then cover his buttocks; rather spend it idly, consume it with dogs, hawks, hounds, unnecessary buildings, in riotous apparel, ingurgitate, or let it be lost, then he should have part of it; [u] rather take from him that little which he hath, then relieve him.

[u] *Si in gehennam abit, pauperem qui non alat: quid de eo fiet qui pauperem denudat? Austin.*

Like the dog in the manger, we neither use it our selves, let others make use of, or enjoy it; part with nothing while we live: for want of disposing our household, and setting things in order, set all the world together by the ears after our death. Poor *Lazarus* lies howling at his gates for a few crums, he only seeks chippings, offals; let him roar and howl, famish, and eat his own flesh, he respects him not. A poor decayed kinsman of his sets upon him by the way in all his jollity, and runs begging bareheaded by him, conjuring by those former bonds of friendship, alliance, consanguinity, &c. unkle, cosen, brother, father,

—Per ego has lachrymas, dextramque tuam te,
Si quidquam de te merui, fuit aut tibi quidquam
Dulce meum, miserere mei.

Shew some pitty for Christs sake, pitty a sick man, an old man, &c. he cares not, ride on: pretend sickness, inevitable loss of limbs, goods, plead suretiship, or shipwrack, fires, common calamities, shew thy wants and imperfections, *Et si per sanctum juratus dicat Osyrim,*
Credite, non ludo, crudeles tollite claudum.

Swear, poteſt, take God and all his Angels to witness, *quære peregrinum*, thou art a counterfeit crank, a cheater, he is not touched with it, *pauper ubique jacet*, ride on, he takes no notice of it. Put up a supplication to him in the name of a thousand Orphans, an Hospital, a Spittle, a Prison as he goes by, they cry out to him for ayd, ride on, *surdo narras*, he cares not, let them eat stones, devour themselves with vermine, rot in their own dung, he cares not. Shew him a decayed haven, a bridge, a school, a fortification, &c. or some publick work, ride on; good your worship, your honour, for Gods sake, your Countries sake, ride on. But shew him a role wherein his name shall be regiſtred in golden letters, and commended to all posterity, his arms set up, with his devises to be seen, then peradventure he will stay and contribute; or if thou canst thunder upon him, as Papists do, with satisfactory and meritorious works, or perswade him by this means he shall save his soul out of hell, and free it from Purgatory (if he be of any religion) then in all likelihood he will listen and stay; or that he have no children, no neer kinsman, heir, he

cares

cares for at leaſt, or cannot well tell otherwiſe how or where to beſtow his poſſeſſions (for carry them with him he cannot) it may be then he will build ſome School or Hoſpitall in his life, or be induced to give liberally to pious uſes after his death. For I dare boldly ſay, vain glory, that opinion of merit, and this enforced neceſſity, when they know not otherwiſe how to leave, or what better to do with them, is the main cauſe of moſt of our good works. I will not urge this to derogate from any mans charitable devotion, or bounty in this kinde, to cenſure any good work; no doubt there be many ſanctified, heroical, and worthy minded men, that in true zeal, and for vertues ſake (divine ſpirits) that out of commiſeration and pitty, extend their liberality, and as much as in them lies, do good to all men, cloath the naked, feed the hungry, comfort the ſick and needy, relieve all, forget and forgive injuries, as true charity requires; yet moſt part there is *ſimulatum quid*, a deal of hypocriſie in this kinde, much default and defect. [x] *Coſmus Medices* that rich citizen of *Florence* ingenuouſly confeſſed to a neer friend of his, that would know of him why he built ſo many publike and magnificent palaces, and beſtowed ſo liberally on Scholars, not that he loved learning more then others, *but to* [y] *eternize his own name, to be immortall by the benefit of Scholars; for when his friends were dead, walls decayed, and all* Inſcriptions *gone, books would remain to the worlds end.* The lanthorn in † *Athens* was built by *Xenocles*, the Theater by *Pericles*, the famous port *Pyræum* by *Muſicles*, *Pallas Palladium* by *Phidias*, the *Pantheon* by *Callicratidas*; but theſe brave monuments are decayed all, and ruined long ſince, their builders names alone flouriſh by mediation of writers. And as * he ſaid of that *Marian* Oke, now cut down and dead, *nullius Agricolæ manu culta ſtirps tam diuturna, quam quæ poetæ verſu ſeminari poteſt*, no plant can grow ſo long as that which is *ingenio ſata*, ſet and manured by thoſe ever-living wits. † *Allon Backuth* that weeping Oke, under which *Deborah*, *Rebecchaes* nurſe died, and was buried, may not ſurvive the memory of ſuch everlaſting monuments. Vainglory and emulation (as to moſt men) was the cauſe efficient, and to be a trumpeter of his own fame, *Coſmus* ſole intent ſo to do good, that all the world might take notice of it. Such for the moſt part is the charity of our times, ſuch our Benefactors, *Mecænates* and Patrons. Shew me amongſt ſo many myriads, a truly devout, a right, honeſt, upright, meek, humble, a patient, innocuous, innocent, a mercifull, a loving, a charitable man! [z] *Probus quis nobiſcum vivit?* Shew me a *Caleb* or a *Ioſhua*!

Dic mihi Muſa virum——

ſhew a vertuous woman, a conſtant wife, a good neighbour, a truſty ſervant, an obedient child, a true friend, &c. Crows in *Africk* are not ſo ſcant. He that ſhall examine this [a] iron age wherein we live, where love is cold, *& jam terras Aſtrea reliquit*, Juſtice fled with her aſſiſtants, vertue expelled,

——*Iuſtitiæ ſoror*,
Incorrupta fides, nudaq; veritas,——

all goodneſs gone, where vice abounds, the Divel is looſe, & ſee one man vilify and inſult over his brother, as if he were an innocent, or a block, oppreſs, tyranniſe, prey upon, torture him, vex, gaule, torment and crucify

x *Jovius, vita ejus.*

y *Immortalitatem beneficio literarum, immortali gloriosa quadam cupiditate concupivit. Quod cives quibus beneficisset periturî, mœnia ruitura, etsi regio sumptu ædificata, non libri.*

† *Plutarch. Pericle.*

* *Tullius lib. 1. de legibus.*

† Gen 35. 8.

z *Hor.*

a *Durum genus sumus.*

crucify him, ſtarve him, where is charity? He that ſhall ſee men [b] ſwear and forſwear, lye and bear falſe witneſs, to advantage themſelves, prejudice others, hazard goods, lives, fortunes, credit, all, to be revenged on their enemies, men ſo unſpeakable in their luſts, unnaturall in malice, ſuch bloody deſignements, *Italian* blaſpheming, *Spaniſh* renouncing, &c. may well aske where is charity? He that ſhall obſerve ſo many law-ſuits, ſuch endleſs contentions, ſuch plotting, undermining, ſo much mony ſpent with ſuch eagerneſs and fury, every man for himſelf, his own ends, the Divel for all: ſo many diſtreſſed ſouls, ſuch lamentable complaints, ſo many factions, conſpiracies, ſeditions, oppreſſions, abuſes, injuries, ſuch grudging, repining, diſcontent, ſo much emulation, envy, ſo many brawles, quarrels, monomachies, &c. may well require what is become of charity? when we ſee and read of ſuch cruell wars, tumults, uproares, bloudy battels, ſo many [c] men ſlain, ſo many cities ruinated, &c. (for what elſe is the ſubject of all our ſtories almoſt, but Bills, Bowes, and Gunns!) ſo many murders aud maſſacres, &c. where is Charity? Or ſee men wholly devote to God, Churchmen, profeſſed Divines, holy men, [d] *to make the trumpet of the Goſpel the trumpet of war*, a company of Hell-born Ieſuits, and fiery-ſpirited Friers, *facem præferre* to all ſeditions: as ſo many firebrands ſet all the world by the ears (I ſay nothing of their contentious and rayling books, whole ages ſpent in writing one againſt another, and that with ſuch virulency and bitterneſs, *Bionæis ſermonibus & ſale nigro*) and by their bloody inquiſitions that in thirty years, *Bale* ſaith, conſumed 39 Princes, 148 Earls, 235 Barons, 14755 Commons; worſe then thoſe ten perſecutions, may juſtly doubt where is Charity? *Obſecro vos quales hi demum Chriſtiani!* Are theſe Chriſtians? I beſeech you tell me: He that ſhall obſerve and ſee theſe things, may ſay to them as *Cato* to *Cæſar, credo quæ de inferis dicuntur falſa exiſtimas*, ſure I think thou art of opinion there is neither Heaven, nor Hell. Let them pretend religion, zeal, make what ſhewes they will, give almes, peace-makers, frequent ſermons, if we may gueſs at the tree by the fruit, they are no better then Hypocrites, Epicures, Atheiſts, with the [e] *fool in their hearts they ſay there is no God.* 'Tis no marvel then if being ſo uncharitable, hard-hearted as we are, we have ſo frequent and ſo many diſcontents, ſuch melancholy fits, ſo many bitter pangs, mutuall diſcords, all in a combuſtion, often complaints, ſo common grievances, generall miſchiefes, *ſi tantæ interris tragœdiæ, quibus labefactatur & miſerè laceratur humanum genus*, ſo many peſtilences, wars, uproares, loſſes, deluges, fires, inundations, Gods vengeance and all the plagues of *Egypt*, come not upon us, ſince we are ſo curriſh one towards another, ſo reſpectleſs of God, and our neighbours, and by our crying ſinnes pull theſe miſeries upon our own heads. Nay more, tis juſtly to be feared, which † *Ioſephus* once ſaid of his Countrymen *Iewes*, *If the Romans had not come when they did to ſack their City, ſurely it had been ſwallowed up with ſome earthquake, deluge, or fired from Heaven as Sodome and Gomorrah: their deſperate malice, wickedneſs and peeviſhneſs was ſuch.* 'Tis to be ſuſpected, if we continue theſe wretched waies, we may look for the like heavy viſitations to come upon us. If we had any ſenſe or feeling of theſe

b *Tull. pro Roſc. Mentiri vis cauſa mea? ego vero cupide & libenter mentiar tua cauſa; & ſi quando me vis pejurare, ut paululum tu compendii facias, paratum fore ſcito.*

c *Gallienus in Treb. Pollio lacera, occide, mea mente iraſcere. Rabie jecur incendente feruntur Præcipites. Vopiſcus* of *Aurelian. Tantum ſudit ſanguinis quantum quis vini potavit.*

d *Evangelii tubam belli tubam faciunt; in pulpitis pacem, in colloquiis bellum ſuadent.*

e Pſal. 13. 1.

† *De bello Iudaico lib. 6. c. 16. Puto ſi Romani contra nos venire tardaſſent, aut hiatu terræ devorandam fuiſſe civitatem, aut diluvio perituram, aut fulmina ac Sodoma cum incendio paſſuram, ob deſperatum populi, &c.*

theſe things, ſurely we ſhould not go on as we do, in ſuch irregular courſes, practiſe all manner of impieties; our whole carriage would not be ſo averſe from God. If a man would but conſider, when he is in the midſt and full career of ſuch prodigious and uncharitable actions, how diſpleaſing they are in Gods ſight, how noxious to himſelf, as *Salomon* told *Ioab*, 1 *King.* 2. *The Lord ſhall bring this bloud upon their heads*, *Prov.* 1. 27. *ſudden deſolation and deſtruction ſhall come like a whirlwinde upon them: affliction, anguiſh, the reward of his hand ſhall be given him*, *Iſa*, 3. 11. *&c. they ſhall fall into the pit they have digged for others*, and when they are ſcraping, tyrannizing, getting, wallowing in their wealth, *This night, O fool, I will take away thy ſoul*, what a ſevere account they muſt make; and how [f] gratious on the other ſide a charitable man is in Gods eys, *haurit ſibi gratiam.* *Matth.* 5. 7. *Bleſſed are the mercifull, for they ſhall obtain mercy:* He that lendeth to the *poor*, *gives to God*; and how it ſhall be reſtored to them again, *how by their patience and long ſuffering they ſhall heap coals on their enemies heads*, *Rom.* 12. *and he that followeth after righteouſneſs and mercy, ſhall finde righteouſneſs and glory*; ſurely they would check their deſires, curb in their unnaturall, inordinate affections, agree amongſt themſelves, abſtain from doing evill, amend their lives and learn to do well. *Behold how comely and good a thing it is for brethren to live together in* [g] *union: it is like the pretious ointment, &c.* How odious to contend one with the other! [h] *Miſeri quid luctatiunculis hiſce volumus? ecce mors ſupra caput eſt, & ſupremum illud tribunal, ubi & dicta & facta noſtra examinanda ſunt: Sapiamus!* Why do we contend and vex one another? behold death is over our heads, and we muſt ſhortly give an account of all our uncharitable words and actions: think upon it: and be wiſe.

f *Benefacit animæ ſuæ vir miſericors.*

g *Concordia magnæ res creſcunt, diſcordia maximæ dilabuntur.*

h *Lipſius.*

SECT. 2.

MEMB. 1. SUBSECT. 1.

Heroicall love cauſing Melancholy. His Pedegree, Power, and Extent.

IN the precedent Section mention was made amongſt other pleaſant objects, of this comelineſs and beauty which proceeds from women, that cauſeth *Heroicall*, or love-melancholy, is more eminent above the reſt, and properly called *Love*. The part affected in men is the liver, and therefore called *Heroicall*, becauſe commonly Gallants, Noblemen, and the moſt generous ſpirits are poſſeſſed with it. His power and extent is very large, [i] and in that twofold diviſion of Love, φιλεῖν and ἔρᾶν [k] thoſe two *Veneries* which *Plato* and ſome other make mention of, it is moſt eminent, and κατ' ἐξοχὴν called *Venus*, as I have ſaid, or *Love* it ſelf. Which although it be denominated from men, and moſt evident in them, yet it extends and ſhews it ſelf in vegetall and ſenſible creatures, thoſe

i *Memb. 1. Subſ. 2.*

k *Amor & amicitia.*

incorporeall substances (as shall be specified) and hath a large dominion of soveraignty over them. His pedegree is very ancient, derived from the beginning of the world, as [l] *Phædrus* contends, and his [m] parentage of such antiquity, that no Poet could ever finde it out. *Hesiod* makes [n] *Terra* and *Chaos* to be Loves parents, before the Gods were born:

Ante deos omnes primum generavit Amorem.

Some think it is the self same fire *Prometheus* fetched from heaven. *Plutarch amator. libello*, will have Love to be the son of *Iris* and *Favonius*; but *Socrates* in that pleasant Dialogue of *Plato*, when it came to his turn to speak of Love, (of which subject *Agatho* the Rhetoritian, *magniloquus Agatho*, that Chanter *Agatho*, had newly given occasion) in a poeticall strain, telleth this tale: When *Venus* was born, all the Gods were invited to a banquet, and amongst the rest, [o] *Porus* the God of bounty and wealth; *Penia* or poverty came a begging to the door; *Porus* well whitled with *Nectar* (for there was no wine in those daies) walking in *Iupiters* garden, in a Bowre met with *Penia*, and in his drink got her with child, of whom was born *Love*; and because he was begotten on *Venus* birth day, *Venus* still attends upon him. The morall of this is in [p] *Ficinus*. Another tale is there borrowed out of *Aristophanes*: [q] In the beginning of the world, men had four armes and four feet, but for their pride because they compared themselves with the Gods, were parted into halfes, and now peradventure by love they hope to be united again and made one. Otherwise thus, [r] *Vulcan* met two lovers, and bid them aske what they would and they should have it; but they made answer, *O Vulcane faber Deorum, &c. O Vulcan the Gods great Smith, we beseech thee to work us anew in thy fornace, and of two make us one; which he presently did, and ever since true lovers are either all one, or else desire to be united.* Many such tales you shall finde in *Leon Hebræus, dial.* 3. and their morall to them. The reason why Love was still painted yong, (as *Phornutus* [s] and others will) [t] *is because yong men are most apt to love, soft, fair, and fat, because such folks are soonest taken: naked, because all true affection is simple and open: he smiles, because merry and given to delights: hath a quiver, to shew his power, none can escape: is blinde, because he sees not where he strikes, whom he hits, &c.* His power and soverainty is expressed by the [u] Poets, in that he is held to be a God, and a great commanding God, above *Iupiter* himself; *Magnus Dæmon*, as *Plato* calls him, the strongest and merriest of all the Gods according to *Alcinous* and [x] *Athenæus. Amor virorum rex, amor rex & deûm*, as *Euripides*, the God of Gods and governor of men; for we must all do homage to him, keep an holy day for his Deity, adore in his Temples, worship his image, (*numen enim hoc non est nudum nomen*) and sacrifice to his altar, that conquers all, and rules all:

* *Mallem cum leone, cervo & apro Æolico,*
Cum Anteo & Stymphalicis avibus luctari
Quam cum amore——

I had rather contend with Bulls, Lions, Bears, and Giants, then with Love; he is so powerfull, enforceth [y] all to pay tribute to him, domineers over all, and can make mad and sober whom he list; insomuch that *Cæcilius*

l *Phædrus orat. in laudem amoris Platonis convivio.*
m *Vide Boccas. de Genial deorum.*
n See the morall in Plut. of that fiction.
o *Affluentiæ Deus.*
p *Cap. 7. Comment. in Plat. convivium.*
q See more in *Valesius lib. 3. cont. med. & cont 13.*
r *Vives 3. de anima; oramus te ut tuis artibus & caminis nos refingas, & ex duobus unum facias; quod & fecit, & exinde amatores unum sunt & unum esse petunt.*
s See more in *Natalis Comes Imagin. Deorum. Philostratus de Imaginibus. Lilius Giraldus Syntag. de diis. Phornutus, &c.*
t *Juvenis pingitur quod amore plerumq; juvenes capiuntur; sic & mollis, formosus, nudus, quod simplex & apertus hic affectus; ridet quod oblectamentum præ se ferat, cum pharetra &c.*
u A petty Pope, *claves habet superorum & inferorum*, as *Orpheus, &c.*
x *Lib. 13. cap. 5. Dyphnoso.*
y *Regnat & in superos jus habet ille deos. Ovid.*
* *Plautus.*

lius in *Tullies Tusculanes*, holds him to be no better then a fool or an idiot, that doth not acknowledge Love to be a great God.

[z] *Cui in manu sit quem esse dementem velit,*
Quem sapere, quem in morbum injici, &c.

That can make sick and cure whom he list. *Homer* and *Stesichorus* were both made blind, if you will believe [a] *Leon Hebreus* for speaking against his godhead: And though *Aristophanes* degrade him, and say that he was † scornefully rejected from the councell of the Gods, had his wings clipped besides, that he might come no more amongst them, and to his farther disgrace banished heaven for ever, and confined to dwell on earth, yet he is of that [b] power, majesty, omnipotency, and dominion, that no creature can withstand him.

* *Imperat Cupido etiam diis pro arbitrio,*
Et ipsum arcere ne armipotens potest Iupiter.

He is more then quarter Master with the Gods, ——*Tenet*
Thetide æquor, umbras Æaco, cœlum Iove:
and hath not so much possession, as dominion. *Iupiter* himself was turned into a Satyre, Shepheard, a Bull, a Swan, a golden showre, and what not, for love; that as * *Lucian's Iuno* right well objected to him, *ludus amoris tu es*, thou art *Cupids* wherlegigg: how did he insult over all the other Gods, *Mars*, *Neptune*, *Pan*, *Mercury*, *Bacchus*, and the rest? [c] *Lucian* brings in *Iupiter* complaining of *Cupid* that he could not be quiet for him; and the *Moon* lamenting that she was so impotently besotted on *Endymion*, even *Venus* her self confessing as much, how rudely and in what sort her own son *Cupid* had used her being his * mother, *Now drawing her to mount Ida, for the love of that Trojan Anchises, now to Libanus for that Assyrian youths sake. And although she threatned to break his bow and arrowes, to clip his wings,* † *and whipped him besides on the bare buttocks with her phantophle, yet all would not serve, he was too head strong and unruly.* That monster conquering *Hercules* was tamed by him:

Quem non mille feræ, quem non Sthenelejus hostis,
Nec potuit Iuno vincere, vicit amor.

Whom neither beasts nor enemies could tame,
Nor *Iuno's* might subdue, Love quell'd the same.

Your braveſt souldiers and most generous spirits are enervated with it, † *ubi mulieribus blanditiis permittunt se, & inquinantur amplexibus. Apollo* that took upon him to cure all diseases, [d] could not help himself of this; and therefore [e] *Socrates* calls Love a tyrant, and brings him triumphing in a Chariot, whom *Petrache* imitates in his triumph of Love, and *Fracastorius* in an elegant Poem expresseth at large, *Cupid* riding, *Mars* and *Apollo* following his Chariot, *Psyche* weeping, &c.

In vegetall creatures what soveraignty Love hath, by many pregnant proofs and familiar examples may be proved, especially of palme trees, which are both he and she, and expres not a sympathy but a love-passion, and by many observations have been confirmed.

† *Vivunt in venerem frondes, omnisq; vicissim*
Felix arbor amat, nutant & mutua palmæ
Fœdera, populeo suspirat populus ictu,
Et Platano Platanus, alnoque asibilat alnus.

z *Selden pro leg. 3. cap. de diis Syris.*

a *Dial. 3.*

† *A concilio Deorum rejectus & ad majorem ejus ignominiam, &c.*

b *Fulmine concitatior.*

* *Sophocles.*

* *Tom. 4.*

c *Dial deorum Tom 3.*

* *Quippe matrem ipsius quibus modis me afficit, nunc in Idam adigens Anchisæ causa &c.*

† *Jampridem & plagas ipsi in nates incussi sandalio*

† *Altopilus fol. 79.*

d *Nullis amor est medicabilis herbis.*

e *Plutarch. in Amatorio. Dictator quo creato cessant reliqui magistratus.*

† *Claudian. descript. veneris aulæ*

436 *Constantine de Agric. lib.* 10. *cap.* 4. gives an instance out of *Florentius* his Georgicks, of a Palm tree that loved most fervently, [f] *and would not be comforted untill such time her Love applied her self unto her; you might see the two trees bend, and of their own accords stretch out their boughs to embrace and kiss each other: They will give manifest signs of mutuall love.* *Ammianus Marcellinus lib.* 24. reports that they marry one another, and fall in love if they grow in sight; and when the winde brings the smell to them, they are marvelously affected. *Philostratus in Imaginibus,* observes as much, and *Galen* lib. 6. *de locis affectis cap.* 5. they will be sick for love, ready to dye and pine away, which the husbandmen perceiving, saith [g] *Constantine, stroke many Palms that grow together, and so stroking again the Palm that is enamoured, they carry kisses from the one to the other:* or tying the leaves and branches of the one to the stem of the other, will make them both flourish and prosper a great deal better: [h] *which are enamoured, they can perceive by the bending of boughs, and inclination of their bodies.* If any man think this which I say to be a tale, let him read that story of two palm trees in *Italy,* the male growing at *Brundusium,* the female at *Otranto* (related by *Iovianus Pontanus* in an excellent Poem, sometimes Tutor to *Alphonsus junior,* King of *Naples* his Secretary of State, and a great Philosopher) [i] *which were barren, and so continued a long time,* till they came to see one another growing up higher, though many *Stadiums* asunder. *Pierius* in his *Hieroglipicks,* and *Melchior Guilandinus Memb.* 3. *tract. de papyro,* cites this story of *Pontanus* for a truth. See more in *Salmuth Comment. in Pancirol. de Nova repert. Tit.* 1. *de novo orbe,* *Mizaldus Arcanorum lib.* 2. *Sands voyages lib.* 2. *fol.* 103. *&c.*

If such fury be in vegetals, what shall we think of sensible creatures, how much more violent and apparent shall it be in them.

[k] *Omne adeò genus in terris hominumq; ferarum,*
Et genus æquoreum, pecudes, pictæq; volucres
In furias ignemq; ruunt; amor omnibus idem.
All kinde of creatures in the earth,
And fishes of the Sea,
And painted birds do rage alike;
This love bears equal sway.
[l] *Hic Deus & terras & maria alta domat.*

Common experience and our sense will inform us, how violently brute beasts are carried away with this passion, horses above the rest,

——*furor est insignis equarum.*

[m] *Cupid in Lucian bids Venus his mother be of good cheer, for he was now familiar with Lions, and oftentimes did get on their backs, hold them by the mane, and ride them about like horses, and they would fawn upon him with their tails.* Bulls, Bears and Boars are so furious in this kinde they kill one another: but especially Cocks, [n] Lions, and Harts, which are so fierce that you may hear them fight half a mile off, saith * *Turbervile,* and many times kill each other, or compell them to abandon the rut, that they may remain masters in their places; *and when one hath driven his corrivall away, he raiseth his nose up into the ayr, and looks aloft, as though*

f *Neq; prius in iis desiderium cessat dum dejectus consoletur; videre enim est ipsam arborem incurvatam, ultro ramis ab utrisq; vicissim ad osculum exporrectis. Manifesta dant mutui desiderii signa.*

g *Multas palmas contingens quæ simul crescunt, rursusq; ad amantem regrediens, camq; manu attingens, quasi osculum mutuo ministrare videtur, & expediti concubitus gratiam facit.*

h *Quam vero ipsa desideret affectu ramorum significat, & ad illam respicit; amantur, &c.*

k *Virg.* 3. *Georg.*

l *Propertius.*

m *Dial. deorum. Confide mater, leonibus ipsis familiaris jam factus sum, & sæpe conscendi eorum terga & apprehendi jubas; equorum more insidens eos agito, & illi mihi caudis adblandiuntur.*

n *Leones præ amore furunt, Plin. l.* 8. *c.* 16. *Arist. l.* 6. *hist. animal.*

* *Cap.* 17. of his book of hunting.

though he gave thanks to nature, which affords him such great delight. How Birds are affected in this kind, appears out of *Aristotle*, he will have them to sing *ob futuram venerem*, for joy or in hope of their venery which is to come.

† *Æriæ primum volucres te Diva, tuumq;*
Significant initum, perculsæ corda tuâ vi.

† *Lucretius.*

Fishes pine away for love and wax lean, if [o] *Gomesius's* authority may be taken, and are rampant too, some of them: *Peter Gellius lib.* 10. *de hist. animal.* tells wondes of a *Triton* in *Epirus*: There was a well not far from the shore, where the country wenches fetched water, they, † *Tritons, stupri causâ* would set upon them and carry them to the Sea, and there drown them, if they would not yeeld; so love tyrannizeth in dumb creatures. Yet this is naturall for one beast to dote upon another of the same kinde; but what strange fury is that, when a Beast shall dote upon a man? *Saxo Grammaticus lib.* 10. *Dav. hist.* hath a story of a Bear that loved a woman, kept her in his den a long time and begot a son of her, out of whose loynes proceeded many Northern Kings: this is the originall belike of that common tale of *Valentine* and *Orson*: *Ælian*, *Pliny*, *Peter Gillius* are full of such relations. A Peacock in *Lucadia* loved a maid, and when she died, the Peacock pined. [p] *A Dolphin loved a boy called* Hernias, *and when he died, the fish came on land, and so perished.* The like addes *Gellius lib.* 10. *cap.* 22. out of *Appion*, *Ægypt. lib.* 15. a Dolphin at *Puteoli* loved a child, would come often to him, let him get on his back, and carry him about, [q] *and when by sickness the child was taken away, the Dolphin died.* [r] Every book is full (saith *Busbequius*, the Emperors Orator with the grand *Senior*, not long since *ep.* 3. *legat. Turc.*) *and yelds such instances, to beleive which I was alwaies afraid least I should be thought to give credit to fables, untill I saw a Lynx which I had from Assyria, so affected towards one of my men, that it cannot be denied but that he was in love with him. When my man was present, the beast would use many notable entisements, and pleasant motions, and when he was going, hold him back, and look after him when he was gone, very sad in his absence, but most jocond when he returned: and when my man went from me, the beast expressed his love with continuall sickness, and after he had pined away some few daies, died.* Such another story he hath of a Crane of *Majorca*, that loved a *Spaniard*, that would walk any way with him, and in his absence seek about for him, make a noise that he might hear her, and knock at his dore, [s] *and when he took his last farewell, famished her self.* Such pretty prankes can love play with Birds, Fishes, Beasts:

(† *Cœlestis ætheris, ponti, terræ claves habet Venus,*
Solaq; istorum omnium imperium obtinet.)

† *Orpheus hymno ven.*

and if all be certain that is credibly reported, with the spirits of the air, and divells of hell themselves, who are as much inamored and dote (if I may use that word) as any other creatures whatsoever. For if those stories be true that are written of *Incubus* and *Succubus*, of *Nymphes*, lascivious *Faunes*, *Satyrs*, and those Heathen gods which were divels, those lascivious *Telchines*, of whom the *Platonists* tell so many fables; or those familiar meetings in our daies, and company of witches and divels, there is some probability for it. I know that *Biarmannus*, *Wierus lib.* 3. *cap.* 19. & 24.

[o] *De sale lib.* 1. *c.* 21. *Pisces ob amorem marcescunt, pallescunt, &c.*

† *Hauriendæ aquæ causa venientes ex infidiis a Tritone comprehensæ &c.*

[p] *Plin. l.* 10 *c.* 5 *quumq; aborta tempestate periisset Hernias in sicco piscis expiravit.*

[q] *Postquam puer morbo abiit, & ipse delphinus periit.*

[r] *Pleni sunt libri quibus ferè in homines inflammatæ fuerunt, in quibus ego quidem semper assensum sustinui, veritus ne fabulosa crederem; Donec vidi lyncem quem habui ab Assyria, sic affectum erga unum de meis hominibus &c.*

[s] *Desiderium suum testatus post inediam aliquot dierum interiit.*

438 & 24. and some others stoutly deny it, that the divel hath any carnall copulation with women, that the Divel takes no pleasure in such facts, they be meer phantasies, all such relations of *Incubi*, *Succubi*, lyes and tales: But *Austin. lib.* 15. *de civit. Dei* doth acknowledge it; *Erastus de Lamiis*, *Iacobus Sprenger* and his colleagues &c. [t] *Zanchius cap.* 16. *lib.* 4. *de oper. Dei.* *Dandinus in Arist. de Animâ lib.* 2. *Text.* 29. *com.* 30. *Bodin lib.* 2. *cap.* 7. and *Paracelsus*, a great champion of this Tenent amongst the rest, which give sundry peculiar instances, by many testimonies, proofs and confessions evince it. *Hector Boethius* in his Scottish history, hath three or four such examples, which *Cardan* confirmes out of him *lib.* 16. *cap.* 43. of such as have had familiar company many years with them, and that in the habit of men and women. *Philostratus* in his fourth book *de vita Apollonii*, hath a memorable instance in this kinde, which I may not omit, of one *Menippus Lycius* a yong man 25. years of age, that going betwixt *Cenchreas* and *Corinth*, met such a phantasm in the habit of a fair gentlewoman, which taking him by the hand, carried him home to her house, in the suburbs of *Corinth*, and told him she was a *Phœnician* by birth, and if he would tarry with her, [u] *he should hear her sing and play, and drink such wine as never any drank, and no man should molest him; but she being fair and lovely would live and die with him, that was fair and lovely to behold.* The yong man a Philosopher, otherwise staid and discreet, able to moderate his passions, though not this of love, tarried with her a while to his great content, and at last married her, to whose wedding, amongst other guests, came *Apollonius*, who by some probable conjectures, found her out to be a Serpent, a *Lamia*, and that all her furniture was like *Tantalus* gold described by *Homer*, no substance, but meer illusions. When she saw her self descried, she wept, and desired *Apollonius* to be silent, but he would not be moved, and thereupon She, Plate, House, and all that was in it vanished in an instant: [x] *many thousands took notice of this fact, for it was done in the midst of Greece.* *Sabine* in his Comment on the 10th of *Ovids* Metamorphosis, at the tale of *Orpheus*, telleth us of a Gentleman of *Bavaria*, that for many months together bewailed the loss of his dear wife; at length the Divel in her habit came and comforted him, and told him, because he was so importunate for her, that she would come and live with him again, on that condition he would be new married, never swear and blaspheme as he used formerly to do; for if he did, she should be gone: [y] *He vowed it, married, and lived with her, she brought him children, and governed his house, but was still pale and sad, and so continued, till one day falling out with him, he fell a swearing; she vanished thereupon, and was never after seen.* [z] *This I have heard*, saith *Sabine*, *from persons of good credit, which told me that the Duke of* Bavaria *did tell it for a certainty to the Duke of* Saxony. One more I will relate out of *Florilegus*, *ad annum* 1058. an honest Historian of our nation, because he telleth it so confidently, as a thing in those daies talked of all over *Europe*: A yong Gentleman of *Rome*, the same day that he was married, after dinner with the Bride and his friends went a walking into the fields, and towards evening to the Tennis-Court to recreate himself; whilst he played, he put his ring upon the finger of *Venus statua*,

t *Qui hæc in atræ bilis aut Imaginationis vim referre conati sunt, nihil faciunt.*

u *Cantantem audies & vinum bibes, quale antea nunquam bibisti; te rivalis turbabit nullus; pulchra autem pulchro comitè vivam, & moriar.*

x *Multi factum hoc cognovêre, quod in media Græcia gestum sit.*

y *Rem curans domesticam, ut ante peperit aliquot liberos, semper tamen tristis & pallida.*

z *Hæc audivi à multis fide dignis qui asseverabant ducem Bavariæ eadem retulisse Duci Saxoniæ pro veris.*

tua, which was thereby made in brass, after he had sufficiently played, and now made an end of his sport, he came to fetch his ring, but *Venus* had bowed her finger in, and he could not get it off. Whereupon loath to make his company tarry at present, there left it, intending to fetch it the next day, or at some more convenient time, went thence to supper, and so to bed. In the night when he should come to perform those nuptial rites, *Venus* steps between him and his wife, (unseen or felt of her) and told him that she was his wife, that he had betrothed himself unto her by that ring, which he put upon her finger: she troubled him for some following nights. He not knowing how to help himself, made his moan to one *Palumbus*, a learned Magitian in those daies, who gave him a letter, and bid him at such a time of the night, in such a cross way, at the Towns end, where old *Saturn* would pass by with his associates in procession, as commonly he did, deliver that script with his own hands to *Saturn* himself; the young man of a bold spirit, accordingly did it; and when the old fiend had read it, he called *Venus* to him, who rode before him, and commanded her to deliver his ring, which forthwith she did, and so the gentleman was freed. Many such stories I finde in severall[a] Authors to confirm this which I have said; as that more notable amongst the rest, of *Philinium* and *Machates* in † *Phlegons* Tract *de rebus mirabilibus*, and though many be against it, yet I for my part will subscribe to *Lactantius lib.* 14. *cap.*15. [b] *God sent Angels to the tuition of men; but whilest they lived amongst us, that mischievous all-commander of the Earth, and hot in lust, enticed them by little and little to this vice, and defiled them with the company of women*: And *Anaxagoras de resurrect.* [c] *Many of those spiritual bodies, overcome by the love of Maids, and lust, failed, of whom those were born we call Gyants. Justin Martyr, Clemens Alexandrinus, Sulpitius Severus, Eusebius, &c.* to this sense make a twofold fall of Angels, one from the beginning of the world, another a little before the deluge, as *Moses* teacheth us, [d] openly professing that these *Genii* can beget, and have carnal copulation with Women. At *Japan* in the *East Indies*, at this present (if we may believe the relation of [e] travellers) there is an Idol called *Teuchedy*, to whom one of the faireſt virgins in the country is monthly brought, and left in a private room, in the *Fotoqui*, or Church, where she sits alone to be defloured. At certain times [f] the *Teuchedy* (which is thought to be the divel) appears to her, and knoweth her carnally. Every month a fair Virgin is taken in; but what becomes of the old, no man can tell. In that goodly temple of *Iupiter Belus* in *Babylon*, there was a fair Chappel, [g] saith *Herodotus*, an eye witness of it, in which was *splendide stratus lectus & apposita mensa aurea*, a brave bed, a table of gold, &c. into which no creature came but one only woman, which their God made choice of, as the *Chaldean* priests told him, and that their God lay with her himself, as at *Thebes* in *Ægypt* was the like done of old. So that you see this is no news, the Divels themselves, or their jugling Priests have plaid such pranks in all ages. Many Divines stifly contradict this; but I will conclude with [h] *Lipsius*, that since *examples, testimonies and confessions of those unhappy women are so manifest on the other side, and many, even in this our Town of* Lovan,

a *Fabula Damarati & Aristonis in Herodoto lib.*6. *Erato.*

† *Interpret. Marsio.*

b *Deus Angelos misit ad tutelam cultumq; generis humani; sed illos cum hominibus commorantes, dominator ille terræ satacissimus paulatim ad vitia pellexit, & mulierum congressibus inquinavit.*

c *Quidam ex illo capti sunt amore virginum, & libidine victi dejecerunt, ex quibus gigantes qui vocantur, nati sunt.*

d *Pererius in Gen. lib.* 8. *c.*6. *ver.*1. *Zanc. &c.*

e *Purchas Hack posth. par.*1. *lib.*4. *cap* 1. *S.*7.

f *In Clio.*

g *Deus ipse hoc cubili requiescens*

h *Physiologiæ Stoicorum l.* 1. *cap.*20. *Si spiritus unde semen ius &c. at exempla turbant nos; mulierum quotidianæ confessiones de mistione omnes asserunt, & sunt in hac urbe Lovanio exempla.*

440 *that it is likely to be so.* [i] *One thing I will add, that I suppose that in no age past, I know not by what destiny of this unhappy time, there have never appeared or shewed themselves so many lecherous divels, Satyrs, and Genii, as in this of ours, as appears by the daily narrations, and judicial sentences upon record.* Read more of this question in *Plutarch vit. Numæ, Austin de civ. Dei. lib.* 15. *Wierus lib.* 3. *de præstig. Dæm. Giraldus Cambrensis itinerar. Camb. lib.* 1. *Malleus malefic. quæst.* 5. *part.* 1. *Jacobus Reussus lib.* 5. *cap.* 6. *fol.* 54. *Godelman. lib.* 2. *cap.* 4. *Erastus, Valesius de sacra philo. cap.* 40. *John Nider Fornicar. lib.* 5. *cap.* 9. *Stroz. Cicogna. lib.* 3. *cap.* 3. *Delrio, Lipsius Bodine dæmonol. lib.* 2. *cap.* 7. *Pererius in Gen. lib.* 8. *in* 6. *cap. ver.* 2. King *James*, &c.

[i] *Unum dixero, non opinari me ullo retro ævo tantam copiam Satyrorum, & salacium istorum Geniorum se ostendisse, quantum nunc quotidianæ narrationes, & judiciales sententiæ proferunt.*

Subsect. 2.

How love tyrannizeth over men. Love, or Heroical melancholy his definition, part affected.

YOu have heard how this tyrant Love rageth with brute beasts and spirits; now let us consider what passions it causeth amongst men.

[k] *Improbe amor quid non mortalia pectora cogis?* How it tickles the hearts of mortal men,

Horresco referens, ——

I am almost afraid to relate, amazed, [l] and ashamed, it hath wrought such stupend and prodigious effects, such foul offences. Love indeed (I may not deny) first united Provinces, built Cities, and by a perpetual generation makes and preserves mankind, propagates the Church; but if it rage it is no more love, but burning lust, a disease, Phrensie, Madness, Hell. [m] *Est orcus ille, vis est immedicabilis, est rabies insana*; 'tis no vertuous habit this, but a vehement perturbation of the mind, a monster of nature, wit, and art, as *Alexis* in [n] *Athenæus* sets it out, *viriliter audax, muliebriter timidum, furore præceps, labore infractum, mel felleum, blanda percussio, &c.* It subverts kingdoms, overthrows cities, towns, families, mars, corrupts, and makes a massacre of men; thunder and lightning, wars, fires, plagues, have not done that mischief to mankind, as this burning lust, this brutish passion. Let *Sodome* and *Gomorrah, Troy,* (which *Dares Phrygius*, and *Dictis Cretensis* will make good) and I know not how many cities bear record, —— *& fuit ante Helenam,* &c. all succeediug ages will subscribe: *Ione* of *Naples* in *Italy, Fredegunde* and *Brunhalt* in *France,* all histories are full of these Basilisks. Besides those daily monomachies, murders, effusion of blood, rapes, riot and immoderate expence, to satisfie their lusts, beggery, shame, loss, torture, punishment, disgrace, loathsome diseases that proceed from thence, worse then calentures and pestilent feavers, those often Gouts, Pox, *Arthritis*, palsies, cramps, *Sciatica*, convulsions, aches, combustions, &c. which torment the body, that feral melancholy which crucifies the Soul in this life, and everlastingly torments in the world to come.

k *Virg.*

l For it is a shame to speak of those things which are done of them in secret, *Eph.* 5. 12.

m *Plutarch. amator. lib.*

n *Lib.* 13.

Not-

Notwithstanding they know these and many such miseries, threats, 441
tortures will surely come upon them, rewards, exhortations, *è contra*; yet either out of their own weakness, a depraved nature, or loves tyranny, which so furiously rageth, they suffer themselves to be led like an oxe to the slaughter; (*Facilis descensus Averni*) they go down headlong to their own perdition, they will commit folly with beasts, men *leaving the natural use of women*, as † *Paul* saith, *burned in lust one towards another, and man with man wrought filthiness.* † *Rom.* 1. 17.

Semiramis *equo*, Pasiphae *tauro*, Aristo Ephesius *asinæ se commiscuit*, Fulvius *equæ*, *alii canibus*, *capris*, *&c. unde monstra nascuntur aliquandò*, *Centauri*, *Sylvani*, *& ad terrorem hominum prodigiosa spectra : Nec cum brutis, sed ipsis hominibus rem habent, quòd peccatum* Sodomiæ *vulgò dicitur*; *& frequens olim vitium apud* Orientales *illos fuit*, Græcos *nimirum*, Italos, Afros, Asianos : [k] Hercules Hylam *habuit*, Polycletum, Dionem, Perithoonta, Abderum & Phryga; *alii &* Euristium *ab* Hercule *amatum tradunt*. Socrates *pulchrorum Adolescentum causa frequens Gymnasium adibat, flagitiosoque spectaculo pascebat oculos, quòd &* Philebus *&* Phædon *Rivales*, Charmides *& reliqui* Platonis *Dialogi, satis superque testatum faciunt* : *quòd verò* Alcibiades *de eodem* Socrate *loquatur, lubens conticesco, sed & abhorreo*; *tantum incitamentum præbet libidini. At hunc perstrinxit* Theodoretus *lib. de curat. græc. affect. cap. ultimo. Quin & ipse* Plato *suum demiratur* Agathonem, Xenophon Cliniam, Virgilius Alexin, Anacreon Bathyllum; *Quod autem de* Nerone, Claudio, *cæterorumque portentosâ libidine memoriæ proditum, mallem à* Petronio, Suetonio, *cæterisque petatis, quandò omnem fidem excedat, quàm à me expectetis; sed vetera querimur.* [m] *Apud* Asianos, Turcas, Italos, *nunquàm frequentius hoc quàm hodierno die vitium*; Diana *Romanorum Sodomia : officinæ horum alicubi apud* Turcas,

——qui saxis semina mandant —— *arenas arantes*;

& frequentes querelæ, etiam inter ipsos conjuges hac de re, quæ virorum concubitum illicitum calceo in oppositam partem verso magistratui indicant; *nullum apud Italos familiare magis peccatum, qui & post* [n] Lucianum *&* [o] Tatium, *scriptis voluminibus defendunt.* Johannes de la Casa, Beventinus *Episcopus, divinum opus vocat, suave scelus, adeoque jactat se non aliâ usum Venere. Nihil ustatius apud monachos, Cardinales, sacrificulos, etiam* [p] *furor hic ad mortem, ad insaniam.* [q] Angelus Politianus, *ob pueri amorem, violentas sibi manus injecit. Et horrendum sanè dictu, quantum apud nos patrum memoriâ, scelus detestandum hoc sævierit ! Quum enim* Anno 1538. prudentissimus Rex Henricus Octavus cucullatorum cœnobia, & sacrificorum collegia, votariorum, per venerabiles legum Doctores Thomam Leum, Richardum Laytonum visitari fecerat, &c. tanto numero reperti sunt apud eos scortatores, cinædi, ganeones, pædicones, puerarii, pæderastæ, Sodomitæ, ([r] *Balei verbis utor*) Ganimedes, &c. ut in unoquoque eorum novam credideris Gomorrham. *Sed vide si lubet eorundem Catalogum apud eundem* Baleum; Puellæ (inquit) in lectis dormire non poterant ob fratres necromanticos. *Hæc si apud votarios, monachos, sanctos scilicet homunciones, quid in foro, quid in aulâ factum suspiceris ? quid apud nobiles, quid inter fornices, quam non fœditatem, quam non spurcitiem ? Sileo interim turpes illas, & ne nominandas quidem mo-*

k *Lilius Giraldus. vita ejus.*

l *Pueros amare solis Philosophis relinquendum vult Lucianus dial. Amorum.*

m *Busbequius.*

n *Achilles Tatius lib. 2.*

o *Lucianus Charidemo.*

p *Non est hæc mentula demens. Mart.*

q *Jovius Musc.*

r *Præfat. lectori lib. de vitis pontif.*

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nachorum [f] *mastrupationes, masturbatores.* † Rodericus a Castro *vocat, tum & eos qui se invicem ad Venerem excitandam flagris cædunt, Spintrias, Succubas, Ambubeias, & lasciviente lumbo Tribades illas mulierculas, quæ se invicem fricant, & præter Eunuchos etiam ad Venerem explendam, artificiosa illa veretra habent. Immo quod magis mirere, fœmina fœminam* Constantinopoli *non ita pridem deperiit, ausa rem planè incredibilem, mutato cultu mentita virum de nuptiis sermonem iuit, & brevi nupta est: sed authorem ipsum consule,* Busbequium. *Omitto* [t] *Salinarios illos* Ægyptiacos, *qui cum formosarum cadaveribus concumbunt; & eorum vesanam libidinem, qui etiam idola & imagines depereunt. Nota est fabula* Pigmalionis *apud* [u] Ovidium; Mundi & Paulini *apud* Ægesippum belli Jud. lib. 2. cap. 4. Pontius C. Cæsaris *legatus, referente* Plinio, lib. 35. cap. 3 *quem suspicor eum esse qui Christum crucifixit, picturis* Atalantæ & Helenæ *adeò libidine incensus, ut tollere eas vellet si natura tectorii permisisset, alius statuam bonæ* Fortunæ *deperiit,* (Ælianus lib. 9. cap. 37.) *alius Bonæ deæ, & ne qua pars probro vacet.* [x] Raptus ad stupra (*quod ait ille*) & ne [y] os quidem a libidine exceptum. Heliogabalus, *per omnia cava corporis libidinem recepit,* Lamprid. *vita ejus.* † Hostius *quidam specula fecit, & ita disposuit, ut quum virum ipse pateretur, aversus omnes admissarii motus in speculo videret, ac deinde falsa magnitudine ipsius membri tanquam verâ gauderet, simul virum & fœminam passus, quod dictu fœdum & abominandum. Ut verum planè sit, quod apud* [z] Plutarchum Gryllus Ulyssi *objecit.* Ad hunc usque diem apud nos neque mas marem, neque fœmina fœminam amavit, qualia multa apud vos memorabiles & præclari viri fecerunt: ut viles missos faciam, Hercules imberbem sectans socium, amicos deseruit, &c. Vestræ libidines intra suos naturæ fines coerceri non possunt, quin instar fluvii exundantis atrocem fœditatem, tumultum, confusionemque naturæ gignant in re Venerea: nam & capras, porcos, equos inierunt viri & fœminæ, insano bestiarum amore exarserunt, unde Minotauri, Centauri, Sylvani, Sphinges, &c. *Sed ne confutando doceam, aut ea foras efferam, quæ non omnes scire convenit* (*hæc enim doctis solummodo, quod causa non absimili* † Rodericus, *scripta velim*) *ne levissimis ingeniis & depravatis mentibus fœdissimi sceleris notitiam, &c. nolo quem diutius hisce sordibus inquinare.*

I come at last to that *Horoical Love,* which is proper to men and women, is a frequent cause of melancholy, and deserves much rather to be called burning lust, then by such an honourable title. There is an honest love I confess, which is natural, *laqueus occultus captivans corda hominum, ut à mulieribus non possint separari,* a secret snare to captivate the hearts of men, as **Christopher Fonseca* proves, a strong allurement, of a most attractive, occult, adamantine property, and powerful vertue, and no man living can avoid it. [a] *Et qui vim non sensit amoris, aut lapis est, aut bellua.* He is not a man but a block, a very stone, *aut* † *Numen, aut Nebuchadnezzar,* he hath a gourd for his head, a pepon for his heart, that hath not felt the power of it, and a rare creature to be found, one in an age,

Qui nunquam visæ flagravit amore puellæ:

for *semel insanivimus omnes,* dote we either yong or old, as [b] he said, and none are accepted but *Minerva* and the *Muses*: so *Cupid* in [c] *Lucian* complains to his mother *Venus,* that amongst all the rest, his arrows could not

[f] *Mercurialis cap. de Priapismo. Cœlius l. 11. antiq. lect. cap. 14. Galenus 6. de locis aff.*

† *De morb. mulier. lib. 1. c. 15.*

[t] *Herodotus l. 2. Euterpæ: uxores insignium virorum non statim vita functas tradunt condendas, ac ne eas quidem fœminas quæ formosæ sunt, sed quatriduo ante defunctas, nec cum iis salinarii concumbant, &c.*

[u] *Metam. 33.*

[x] *Seneca de ira, l. 11 c. 18.*

[y] *Nullus est meatus ad quem non pateat aditus impudicitiæ. Clem. Alex. pædag. lib 3. c. 3.*

† *Seneca 1. nat. quæst.*

[z] *Tom. 2. Gryllo.*

† *De morbis mulierum l. 1. c. 15.*

* *Amphitheat. amor. cap. 4. interpret. Curtio.*

[a] *Ænéas Sylvius Juvenal.*

† *Tertul. prover. lib. 4. adversus Marc. cap. 40.*

[b] *Chaucer.*

[c] *Tom. 1. dial. deorum Lucianus. Amore non ardent Musæ.*

not pierce them. But this nuptiall love, is a common passion, an honest, for men to love in the way of marriage; *ut materia appetit formam, sic mulier virum.* You know marriage is honorable, a blessed calling, appointed by God himself in Paradise, it breeds true peace, tranquillity, content and happiness, *qua nulla est aut fuit unquam sanctior conjunctio,* as *Daphnæus* in * *Plutarch* could well prove, *& quæ generi humano immortalitatem parat,* when they live without jarring, scolding, lovingly as they should do.

* *In amatorio dialog.*

[d] *Felices ter & amplius*
Quos irrupta tenet copula, nec ullis
Divulsus querimoniis
Suprema citius solvit amor die.
Thrice happy they, and more then that,
Whom bonds of love so firmly ties,
That without brawls till death them part,
'Tis undissolv'd and never dies.

[d] *Hor.*

As *Seneca* lived with his *Paulina*, *Abraham* and *Sara*, *Orpheus* and *Euridice*, *Arria* and *Pætus*, *Artemisia* and *Mausolus*, *Rubenius Celer*, that would needs have it ingraven on his tomb, he had led his life with *Ennea* his dear wife forty three years eight moneths, and never fell out. There is no pleasure in this world comparable to it, 'tis *summum mortalitatis bonum* —— * *hominum divûmq; voluptas, Alma Venus* —— *latet enim in muliere aliquid majus potentiusq; omnibus aliis humanis voluptatibus,* as † one holds, there's something in a woman beyond all humane delight; a magnetique vertue, a charming quality, an occult and powerful motive. The husband rules her as head, but she again commands his heart, he is her servant, she his onely joy and content: no happiness is like unto it, no love so great as this of man and wife, no such comfort, as † *placens uxor,* a sweet wife: [e] *Omnis amor magnus, sed aperto in conjuge major.* when they love at last as fresh as they did at first,

* *Lucretius.*
† *Fonseca.*
† *Hor.*
[e] *Propert.*

† *Charaq; charo consenescit conjugi,* as *Homer* brings *Paris* kissing *Helena*, after they had been married ten years, protesting withall that he loved her as dear as he did the first hour that he was betrothed. And in their old age when they make much of one another, saying as he did to his wife in the Poet,

† *Simonides græc.*

[f] *Uxor vivamus quod viximus, & moriamur,*
Servantes nomen sumpsimus in thalamo;
Nec ferat ulla dies ut commutemur in ævo,
Quin tibi sim juvenis, tuq; puella mihi.
Dear wife, let's live in love, and dye together,
As hitherto we have in all good will:
Let no day change or alter our affections,
But let's be young to one another still.

[f] *Ausonius.*

Such should conjugall love be, still the same, and as they are one flesh, so should they be of one mind, as in an Aristocratical government, one consent, † *Geryon*-like, *coalescere in unum,* have one heart in two bodies, will and nill the same. A good wife according to *Plutarch*, should be as a looking-glass to represent her husbands face and passion: If he be pleasant, she should be merry: if he laugh, she should smile; if he look sad, she

† *Geryon amicitiæ symbolum.*

444 should participate of his sorrow, and bear a part with him, and so they should continue in mutual love one towards another.

* *Propert. l. 2.*

* *Et me ab amore tuo deducet nulla senectus,*
Sive ego Tythonus, sive ego Nestor ero.
No age shall part my love from thee sweet wife,
Though I live *Nestor* or *Tithonus* life.

And she again to him, as the * Bride saluted the Bridegrome of old in *Rome*, *Ubi tu Caius, ego semper Caia*, be thou still *Caius*, ile be *Caia*.

* *Plutarch. c. 30 Rom. hist.*

'Tis an happy state this indeed, when the fountain is blessed (saith *Solomon*, *Prov.* 5. 17.) *and he rejoyceth with the wife of his youth, and she is to him as the loving Hinde, and pleasant Roe, and he delights in her continually*. But this love of ours is immoderate, inordinate, and not to be comprehended in any bounds. It will not contain it self within the union of marriage, or apply to one object, but is a wandring, extravagant, a domineering, a boundless, an irrafragable, a destructive passion: sometimes this burning lust rageth after marriage, and then it is properly called *Jealousie*; sometimes before, and then it is called *Heroicall* melancholy; it extends sometimes to corrivals, &c. begets rapes, incests, murders: *Marcus Antonius compressit Faustinam sororem, Caracalla Juliam Novercam, Nero Matrem, Caligula sorores, Cyneras Mirrham filiam, &c.* But it is confined within no terms of bloud, years, sex, or whatsoever else. Some furiously rage before they come to discretion or age. † *Quartilla* in *Petronius*, never remembred she was a maid: and the wife of *Bath* in *Chaucer*, cracks,

† *Junonem habeam iratam, si unquam me minerim me virginem fuisse. Infans enim puribus inquinata fum, & subinde majoribus me applicui, donec ad ætatem perveni; ut Milo vitulum, &c.*

Since I was twelve years old, beliebe,
Husbands at Kirk door had I five.

† *Aratine Lucretia* sold her maiden-head a thousand times before she was twenty four years old, *plus millies vendideram virginitatem, &c. neq; te celabo, non deerant qui ut integram ambirent. Rahab* that harlot began to be a professed quean at ten years of age, and was but fifteen when she hid the spies, as * *Hugh Broughton* proves, to whom *Serrarius* the *Jesuite*, *quæst. 6 in cap. 2. Iosue*, subscribes. Generally women begin *pubescere* as they call it, or *catullire*, as *Julius Pollux* cites, *lib. 2. cap. 3. onomast.* out of *Aristophanes*, [g] at fourteen years old, then they do offer themselves, and some plainly rage. †*Leo Afer* saith, that in *Africk* a man shall scarce finde a maid at fourteen years of age, they are so forward, and many amongst us after they come into the teens do not live without husbands, but linger. What pranks in this kinde the middle age have played, is ot to be recorded.

† *Parnodidasc. dial. lat. interp. Casp. Barthio ex Ital.*

* *Angelico scriptur. concentu.*

g *Epictetus c. 42. mulieres statim ab anno 14. movere incipiunt, &c. attrectari se sinunt & exponunt. Levinus Lemnius.*

† *L. 3. sol. 126.*

† *Catullus.*

Si mihi sint centum linguæ, sint oraq; centum, no tongue can sufficiently declare, every story is full of men and womens unsatiable lust, *Nero's*, *Heliogabali*, *Bonosi*, *&c* † *Cælius Amphilenum, sed Quintius Amphelinam depereunt, &c.* They neigh after other mens wives (as *Ieremy cap. 5. 8.* complaineth) like fed horses, or range like town Buls, *raptores virginum & viduarum*, as many of our great ones do. *Solomons* wisdom was extinguished in this fire of lust, *Sampsons* strength enervated, piety in *Lots* daughters quite forgot, gravity of Priesthood in *Helies*

Helies ſons, reverend old age in the Elders that would violate *Suſanna*, filiall duty in *Abſolon* to his ſtepmother, brotherly love in *Ammon* towards his ſiſter. Humane, divine laws, precepts, exhortations, fear of God and men, fair, foul means, fame, fortunes, ſhame, diſgrace, honor cannot oppoſe, ſtave off, or withſtand the fury of it, *omnia vincit amor, &c.* No cord, nor cable can ſo forcibly draw, or hold ſo faſt, as love can do with a twin'd thread; The ſcorching beams under the *Æquinoctiall*, or extremity of cold within the circle *Artique*, where the very Seas are frozen, cold or torrid zone cannot avoid, or expel this heat, furya nd rage of mortall men.

† *Quo fugis ah demens, nulla eſt fuga, tu licet uſq;*
Ad Tanaim fugias, uſq; ſequetur amor.

Of womens unnatural, [h] unſatiable luſt, what Country, what Village doth not complain? Mother and daughter ſometimes dote on the ſame man, father and ſon, maſter and ſervant on one woman.

——*Sed amor, ſed ineffrenata libido,*
Quid caſtum in terris intentatumq; reliquit?

What breach of vows and oaths, fury, dotage, madneſs, might I reckon up? Yet this is more tolerable in youth, and ſuch as are ſtill in their hot blood; but for an old fool to dote, to ſee an old leacher, what more odious, what can be more abſurd? and yet what ſo common? Who ſo furious? † *Amare ea ætate ſi occiperint, multo inſaniunt acriùs,* Some dote then more then ever they did in their youth. How many decrepit, hoary, harſh, writhen, burſten-bellied, crooked, toothleſs, bald, blear-eyed, impotent, rotten, old men ſhall you ſee flickering ſtill in every place? One gets him a young wife, another a Curtiſan, and when he can ſcarce lift his leg over a ſill, and hath one foot already in *Charons* boat, when he hath the trembling in his joynts, the gout in his feet; a perpetual rhume in his head, *a continuate cough*, * *his ſight fails him, thick of hearing, his breath ſtinks*, all his moiſture is dried up and gone, may not ſpit from him, a very child again, that cannot dreſs himſelf, or cut his own meat, yet he will be dreaming of, and honing after wenches, what can be more unſeemly? Worſe it is in women then in men, when ſhe is † *ætate declivis, diu vidua, mater olim, parum decorè matrimonium ſequi videtur*, an old widdow, a mother ſo long ſince († in *Plinies* opinion) ſhe doth very unſeemly ſeek to marry, yet whilſt ſhe is [i] ſo old a crone, a beldam, ſhe can neither ſee, nor hear, go nor ſtand, a meer [k] karcaſs, a witch, and ſcarce feel; ſhe catterwauls, and muſt have a ſtallion, a Champion, ſhe muſt and will marry again, and betroth herſelf to ſome yong man, [l] that hates to look on, but for her goods; abhors the ſight of her, to the prejudice of her good name, her own undoing, grief of friends, and ruin of her children.

But to enlarge or illuſtrate this power and effects of love, is to ſet a candle in the Sun. [m] It rageth with all ſorts and conditions of men, yet is moſt evident among ſuch as are yong and luſty, in the flowre of their years, nobly deſcended, high fed, ſuch as live idly, and at eaſe; and for that cauſe (which our Divines call burning luſt) this [n] *ferinus inſanus amor*, this mad and beaſtly paſſion, as I have ſaid, is named by our Phyſitians, *Heroical* love, and a more honorable title put upon it, *Amor nobilis*,

† *Euripides.*
h *De mulierum inexhauſta libidine luxuq; inſatiabili omnes æque regiones conqueri poſſe exiſtimo. Steph.*
† *Plautus.*
* *Oculi caligant, aures graviter audiunt, capilli fluunt, cutis areſcit, flatus olet, tuſſis, &c. Cyprian.*
† *Lib. 8. Epiſt. Ruffinus.*
i *Hiatq; turpes inter aridas nates podex.*
k *Cadaveroſa adeo ut ab inferis reverſa videri poſſit, vult adhuc catullire.*
l *Nam & matrimoniis eſt deſpectum ſenium. Æneas Silvius.*
m *Quid toto terrarum orbe communius? quæ civitas, quod oppidum quæ familia vacat amatorum exemplis? Æneas Silvius. Quis trigeſimum annum natus nullum amoris cauſa peregit inſigne facinus? ego de me facio conjecturam, quem amor in mille pericula miſit.*
n *Foreſtus. Plato.*

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lis, as [o] *Savanarola* stiles it, becauſe noble men and women make a common practiſe of it, and are ſo ordinarily affected with it. *Avicenna lib. 3. Fen. 1. tract. 4. cap. 23.* calleth this paſſion *Iliſhi*, and defines it [p] *to be a diſeaſe or melancholy vexation, or anguiſh of minde, in which a man continually meditates of the beauty, geſture, manners of his Miſtris, and troubles himſelf about it: deſiring* (as *Savanarola* adds) with all intentions and eagerneſs of minde *to compaſs or enjoy her,* [q] *as commonly Hunters trouble themſelves about their ſports, the covetous, about their gold & goods, ſo is he tormented ſtil about his Miſtris. Arnoldus Villanovanus* in his book of Heroical love defines it, [r] *a continual cogitation of that which he deſires, with a confidence or hope of compaſſing it:* which definition his Commentator cavils at. For continual cogitation is not the *genus*, but a ſymptome of love; we continually think of that which we hate and abhor, as well as that which we love; and many things we covet and deſire, without all hope of attaining. *Carolus à Lorme* in his Queſtions makes a doubt, *An amor ſit morbus*, whether this heroicall love be a diſeaſe: *Julius Pollux Onomaſt. lib. 6. cap. 44.* determines it; They that are in love are likewiſe [s] ſick; *laſcivus, ſalax, laſciviens, & qui in venerem furit, verè eſt ægrotus. Arnoldus* will have it improperly ſo called, and a malady rather of the body, then minde. *Tully* in his *Tuſculanes* defines it a furious diſeaſe of the minde, *Plato* madneſs it ſelf, *Ficinus* his *Commentator*, *cap. 12.* a ſpecies of madneſs, *for many have run mad for women, Eſdr. 4. 26.* but [t] *Rhaſes a melancholy paſſion*, and moſt Phyſitians make it a ſpecies, or kinde of melancholy (as will appear by the Symptomes) and treat of it apart: whom I mean to imitate, and to diſcuſs it in all his kinds, to examine his ſeveral cauſes, to ſhew his ſymptomes, indications, prognoſticks, effect, that ſo it may be with more facility cured.

The part affected in the mean, time as [u] *Arnoldus* ſuppoſeth, *is the former part of the head for want of moiſture*, which his Commentator rejects. *Langius med. epiſt. lib. 1. cap. 24.* will have this paſſion ſited in the liver, and to keep reſidence in the heart, [x] *to proceed firſt from the eyes ſo carried by our ſpirits, and kindled with imagination in the liver and heart; cogit amare jecur*, as the ſaying is. *Medium ferit per epar*, as *Cupid* in *Anacreon.* For ſome ſuch cauſe belike [y] *Homer* fains *Titius* liver (who was enamored on *Latona*) to be ſtill gnawed by two Vultures day and night in hell, [z] *for that young mens bowels thus enamoured, are ſo continually tormented by love. Gordonius cap. 2. part. 2.* [a] *will have the teſticles an immediate ſubject or cauſe, the liver an Antecedent. Fracaſtorius* agrees in this with *Gordonius*, *inde primitus imaginatio venerea, erectio*, &c. *titillatiſſimam partem vocat, ita ut niſi extruſo ſemine geſtiens voluptas non ceſſat, nec aſſidua veneris recordatio, addit Gnaſtivinius Comment. 4. Sect. prob. 27. Ariſt.* But [b] properly it is a paſſion of the brain, as all other melancholy, by reaſon of corrupt imagination, and ſo doth *Jaſon Pratenſis c. 19. de morb. cerebri*, (who writes copiouſly of this Erotical love) place and reckon it amongſt the affections of the brain. [c] *Melancton de animâ* confutes thoſe that make the liver a part affected, and *Guianerius*

o *Pract. major. Tract. 6. cap. 1 Rub. 11. de ægrit. cap. quod his multum contingat.*

p *Hæc ægritudo eſt ſolicitudo melancholica in qua homo applicat ſibi continuam cogitationem ſuper pulchritudine ipſius quam amat, geſtuum, morum.*

q *Animi forte accidens quo quis rem habere nimia aviditate concupiſcit, ut ludos venatores, aurum & opes avari.*

r *Aſſidua cogitatio ſuper rem deſideratam, cum confidentia obtinendi, ut ſpe apprehenſum delectabile, &c.*

s *Morbus corporis potius quam animi.*

t *Amor eſt paſſio melancholica.*

u *Ob calefactionem ſpirituum pars anterior capitis laborat ob conſumptionem humiditatis.*

x *Affectus animi concupiſcibilis è deſiderio rei amatæ per oculos in mente concepto, ſpiritus in corde & jecore incendens.*

y *Odyſſ. & Metamor. 4. Ovid.*

z *Quod talem carnificinam in adoleſcentum viſceribus amor faciat inexplebilis.* a *Teſticuli quoad cauſam conjunctam, epar antecedentem, poſſunt eſſe ſubjectum.* b *Propriè paſſio cerebri eſt ob corruptam imaginationem.* c *Cap. de affectibus.*

*Tract.*15.*cap.*13. *&* 17. though many put all the affections in the heart, refers it to the brain. *Ficinus cap.* 7. *in Convivium Platonis, will have the blood to be the part affected. Io. Frietagius cap.* 14. *noct. med.* supposeth all four affected, heart, liver, brain, blood; but the major part concur upon the brain, [e] 'tis *imaginatio læsa*; and both imagination and reason are misaffected; because of his corrupt judgement, and continuall meditation of that which he desires, he may truly be said to be melancholy. If it be violent, or his disease inveterate, as I have determined in the precedent partitions, both imagination and reason are misaffected, first one, then the other. 447

[e] *Est corruptio imaginativæ & æstimativæ facultatis, ob formam fortiter affixam, corruptumq; judicium, ut semper de eo cogitet, ideoq; recte melancholicus appellatur. Concupiscentia vehemens ex corrupto judico æstimativæ virtutis.*

Memb. 2. Subsect. 1.

Causes of Heroicall love, Temperature, full Diet, Idleness, Place, Climate, &c.

OF all causes the remotest are stars. [f] *Ficinus cap.* 19. saith they are most prone to this burning lust, that have *Venus* in *Leo* in their *Horoscope*, when the *Moon* and *Venus* be mutually aspected, or such as be of *Venus* complexion. [g] *Plutarch* interprets Astrologically that tale of *Mars* and *Venus*, *in whose genitures* ♂ *and* ♀ *are in conjunction*, they are commonly lascivious, and if women, queanes; *as the good wife of* Bath *confessed in* Chaucer;

> I followed aye mine inclination,
> By vertue of my constellation.

But of all those Astrological Aphorisms which I have ever read, that of *Cardan* is most memorable, for which howsoever he be bitterly censured by † *Marinus Marcennus*, a malapert Frier, and some others (which * he himself suspected) yet me thinks it is free, down right, plain and ingenuous. In his † eight *Geniture* or example, he hath these words of himself. ♂ ♀ & ☿ in ♀ *dignitatibus assiduam mihi Venereorum cogitationem præstabunt, ita ut nunquam quiescam.* Et paulo post, *Cogitatio Venereorum me torquet perpetuò, & quam facto implere non licuit, aut fecisse potentem puduit, cogitatione assiduâ mentitus sum voluptatem.* Et alibi, *ob* ☾ *&* ☿ *dominium & radiorum mixtionem, profundum fuit ingenium, sed lascivum, egoq; turpi libidini deditus & obscænus.* So far *Cardan* of himself, *quod de se fatetur ideo* [h] *ut utilitatem adferat studiosis hujusce disciplinæ*, and for this he is traduced by *Marcennus*, when as in effect he saith no more then what *Gregory Nazianzen* of old, to *Chilo* his scholar, *offerebant se mihi visendæ mulieres, quarum præcellenti elegantiâ & decore spectabili tentabatur meæ integritas pudicitiæ. Et quidem flagitium vitavi fornicationis, at munditiæ virginalis florem arcanâ cordis cogitatione fœdavi. Sed ad rem.* Aptiores ad masculinam venerem sunt quorum genesi Venus est in signo masculino, & in Saturni finibus aut oppositione, &c. Ptolomæus in quadripart. plura de his & specialia habet Aphorismata, longo

[f] *Comment. in convivium Platonis. Irretiuntur cito quibus nascentibus Venus fuerit in Leone, vel Luna venerem vehementer aspexerit, & qui eadem complexione sunt præditi.*

[g] *Plerumq; amatores sunt, & si fœminæ meretrices, l. de audiend.*

† *Comment in Genes. cap* 3.

* *Et si in hoc parum à præclara infamia stultitiaq; abero, vincit tamen amor veritatis.*

† *Edit. Basil.* 1553. *Cum Commentar. in Ptolomæi quadripartitum.*

[h] *Fol.*445. *Basil. Edit.*

448 proculdubio usu confirmata, & ab experientia multa perfecta, inquit commentator ejus Cardanus. *Tho.Campanella Astrologiæ lib.4.cap.8.articulis 4.& 5.* insaniam amatoriam remonstrantia, multa præ cæteris accumulat aphorismata, quæ qui volet, consulat. Chiromantici ex cingulo Veneris plerumq; conjecturam faciunt, & monte Veneris, de quorum decretis, Taisnerum, Johan. de Indagine, Goclenium, ceteroſq; si lubet, inspicias. Physitians divine wholly from the temperature and complexion; Phlegmatick persons are seldom taken according to *Ficinus Comment.cap.9.* naturally melancholy less then they, but once taken they are never freed; though many are of opinion flatuous or hypocondriacal melancholy are must subject of all others to this infirmity. *Valescus* assigns their strong imagination for a cause, *Bodine* abundance of wind, *Gordonius* of seed, and spirits, or atomi in the seed, which cause their violent and furious passions. Sanguine thence are soon caught, young folks most apt to love, and by their good wills, saith [h] *Lucian, would have about with every one they see*: the colts evil is common to all complexions. *Theomestus* a young and lusty gallant acknowledgeth (in the said Author) all this to be verified in him, *I am so amorously given, † you may sooner number the Sea sands, and snow falling from the skies, then my severall loves.* Cupid *had shot all his arrows at me, I am deluded with various desires, one love succeeds another, and that so soon, that before one is ended, I begin with a second; she that is last is still faireſt, and she that is present pleaseth me most: as an* Hydra's *head my loves increase, no* Iolaus *can help me. Mine eys are so moist a refuge and sanctuary of love, that they draw all beauties to them, and are never satisfied. I am in a doubt what fury of* Venus *this should be: Alas, how have I offended her so to vex me, what* Hippolitus *am I!* What *Telchin* is my *Genius?* or is it a natural imperfection, an hereditary passion? Another in * *Anacreon* confesseth that he had twenty sweet-hearts in *Athens* at once, fifteen at *Corinth,* as many at *Thebes,* at *Lesbos,* and at *Rhodes,* twice as many in *Ionia,* thrice in *Caria,* twenty thousand in all: or in a word, ἐ φύλλα πάντα, &c.

h *Dial. amorum.*
† *Citiùs maris fluctus & nives cœlo delabentes numeraris, quam amores meos; Alii amores aliis succedunt, ac priusquam desinant priores, incipiunt sequentes. Adeo humidis oculis meus inhabitat Asylus omnem formam ad se rapiens, ut nullâ satietate explcatur. Quænam hæc ira Veneris, &c.*
* *Num.32.*

Folia arborum omnium si
Nôsti referre cuncta,
Aut computare arenas
In æquore universas,
Solum meorum amorum
Te fecero logistam?
Canst count the leaves in May,
Or sands ith' Ocean Sea,
Then count my loves I pray.

His eys are like a ballance, apt to propend each way, and to be weighed down with every wenches looks, his heart a weathercock, his affection tinder, or *Napthe* it self, which every fair object, sweet smile, or mistris favor sets on fire. *Guianerius tract.* 15. *cap.* 14. refers all this [i] to *the hot temperature of the testicles, Ferandus* a Frenchman in his Erotique Mel. (which † book came first to my hands after the third Edition) to certain *atomi* in the seed, *such as are very spermatick and full of seed.* I finde the same in *Aristot.sect.*4. *prob.*17. *si non secernatur semen, cessare tentigines non possunt,* as *Gaustavinius* his Commentator translates it, for which cause

i *Qui Calidum testiculorum crisin habent, &c.*
† Printed at *Paris* 1624. seven years after my first Edition.

cause these yong men, that be strong set, of able bodies, are so subject to it. *Hercules de Saxonia*, hath the same words in effect. But most part I say, such are aptest to love that are young and lusty, live at ease, staul-fed, free from cares, like cattle in a rank pasture, idle and solitary persons, they must needs *hirquitullire*, as *Guastavinius* recites out of *Censorinus*.

[k] *Mens erit apta capi tum quum lætissima rerum.*
Ut seges in pingui luxuriabit humo.
The minde is apt to lust, and hot or cold,
As corn luxuriates in a better mold.

The place it self makes much wherein we live, the clime, air, and discipline if they concur. In our *Misnia*, saith *Galen*, neer to *Pergamus*, thou shalt scarce finde an adulterer, but many at *Rome*, by reason of the delights of the seat. It was that plenty of all things, which made † *Corinth* so infamous of old, and the opportunity of the place to entertain those forraign commers; every day strangers came in, at each gate, from all quarters. In that one Temple of *Venus* a thousand whores did prostitute themselves, as *Strabo* writes, besides *Lais* and the rest of better note: All nations resorted thither, as to a school of *Venus*. Your hot and Southern countries are prone to lust, and far more incontinent, then those that live in the North, as *Bodine* discourseth at large, *Method. hist. cap.* 5. *Molles Asiatici*, so are Turks, Greeks, Spaniards, Italians, even all that latitude: and in those Tracts, such as are more fruitful, plentiful, and delitious, as *Valence* in *Spain*, *Capua* in *Italy*, *domicilium luxus Tully* terms it, and (which *Hannibals* souldiers can witness) *Canopus* in *Ægypt*, *Sybaris*, *Phœacia*, *Baiæ*, [l] *Cyprus*, *Lampsacus*. In [m] *Naples* the fruits of the soyl and pleasant air enervate their bodies, and alter constitutions: insomuch, that *Florus* calls it *Certamen Bacchi & Veneris*, but * *Foliot* admires it. In *Italy* and *Spain*, they have their stews in every great City, as in *Rome*, *Venice*, *Florence*, whereas some say, dwell ninety thousand Inhabitants, of which ten thousand are Curtizans; and yet for all this, every Gentleman almost hath a peculiar Mistris; fornications, adulteries are nowhere so common: *urbs est jam tota lupanar*; how should a man live honest among so many provocations? now if vigor of youth, greatness, liberty I mean, and that impunity of sin which grandies take unto themselves in this kinde shall meet, what a gap must it needs open to all manner of vice, with what fury will it rage? For, as *Maximus Tyrius* the *Platonist* observes, *libido consequuta quum fuerit materiam improbam, & præruptam licentiam, & effrenatam audaciam*, &c. what will not lust effect in such persons? For commonly Princes and great men make no scruple at all of such matters, but with that whore in *Spartian*, *quicquid libet licet*, they think they may do what they list, profess it publikely, and rather brag with *Proculus* (that writ to a friend of his in *Rome*,[n] what famous exploits he had done in that kind) then any way be abashed at it. [o] *Nicholas Sanders* relates of *Henry* the 8th. (I know not how truly) *Quod paucas vidit pulchriores quas non concupierit, & pauciſsimas non concupierit quas non violarit*, He saw very few maids that he did not desire, and desired fewer whom he did not enjoy: nothing so familiar amongst them, 'tis most of their business: *Sardanapalus*, *Messalina*, and *Ione* of *Naples*, are not comparable to [p] meaner men and women; *Solomon* of old had a thousand Concubines,

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k *Ovid de art.*
† *Gerbelius descript Græciæ. Rerum omnium affluentia & loci mira opportunitas, nullo non die hospites in portas advertebant. Templo Veneris mille meretrices se prostituebant.*
l *Tota Cypri insula delitiis incumbit, & ob id tantum luxuriæ dedita ut sit olim Veneri sacrata. Ortelius, Lampsacus olim Priapo sacer ob vinum generosum, & loci delitias. Idem.*
m *Agri Neapolitani delectatio, elegantia, amœnitas, vix intra modum humanum consistere videtur; unde &c. Leand. Alber. in Campania.*
* *Lib de laud. urb. Neap. Disputat. de morbis animi, Reinoldo Interpret.*
n *Lampridius, Quod decem noctibus centum virgines feciſſet mulieres.*
o *Vita ejus.*
p If they contain themselves, many times it is not *virtutis amore; non deest voluntas sed facultas.*

450 cubines, *Assuerus* his Eunuches, and keepers, *Nero* his *Tigillinus*, Panders and Bawds, the *Turks*, [q] *Muscovits*, *Mogors*, *Xeriffs* of *Barbary*, and *Persian Sophies*, are no whit inferior to them in our times. *Delectus fit omnium puellarum toto regno formâ præstantiorum* (saith *Iovius*) *pro imperatore*; *& quas ille linquit, nobiles habent*; They press and muster up wenches as we do souldiers, and have their choice of the rarest beauties their countries can afford, and yet all this cannot keep them from adultery, incest, sodomy, buggery, and such prodigious lusts. We may conclude, that if they be yong, fortunate, rich, high-fed, and idle withall, it is almost impossible they should live honest, not rage, and precipitate themselves into those inconveniencies of burning lust.

q *in Muscov.*

[r] *Otium & reges prius & beatas*
Perdidit urbes.

r *Catullus ad Lesbium.*

Idleness overthrows all, *Vacuo pectore regnat amor*, love tyrannizeth in an idle person. *Amore abundas Antipho.* If thou hast nothing to do.

[s] *Invidiâ vel amore miser torquebere* —— Thou shalt be haled in pieces with envy, lust, some passion or other. *Homines nihil agendo male agere discunt*; 'Tis *Aristotles* Simile, [t] *as match or touchwood takes fire, so doth an idle person love.*

s *Hor.*

t *Polit.8.num. 28.ut naptha. ad ignem, sic amor ad illos qui torpescunt ocio.*

Quæritur Ægistus quare sit factus adulter, &c. why was *Ægistus* a whoremaster? You need not ask a reason of it. *Ismenedora* stole *Baccho*, a woman forced a man, as † *Aurora* did *Cephalus*: No marvel, saith [u] *Plutarch*, *Luxurians opibus more hominum mulier agit*: She was rich, fortunate and jolly, and doth but as men do in that case, as *Iupiter* did by *Europa*, *Neptune* by *Amymone*. The Poets therefore did well to feign all Shepheards Lovers, to give themselves to songs and dalliances, because they lived such idle lives. For love as † *Theophrastus* defines it, is *otiosi animi affectus*, an affection of an idle minde, or as † *Seneca* describes it, *Iuventâ gignitur, juxu nutritur, feriis alitur, otioq; inter læta fortunæ bona*; Youth begets it, riot maintains it, idleness nourisheth it, &c. which makes [x] *Gordonius* the Physitian *cap.20.part.2.* call this disease the proper passion of Nobility. Now if a weak judgement and a strong apprehension do concur, how, saith *Hercules de Saxoniâ*, shall they resist? *Savanarola* appropriates it almost to [y] *Monks*, *Friers*, *and religious persons*, *because they live solitary*, *fare daintily*, *and do nothing*: and well he may, for how should they otherwise choose?

u *In amatorio.*

† *E Stobæo ser. 62.*

† *Amor otiosæ cura est solicitudinis.*

x *Principes plerumq; ob licentiam & adfluentiam divitiarum istam passionem solent incurrere.*

y *Ardenter appetit qui otiosam vitam agit, & communiter incurrit hæc passio solitarios delitiose viventes, incontinentes, religiosos, &c.*

Diet alone is able to cause it: A rare thing to see a young man or a woman that lives idly, and fares well, of what condition soever, not to be in love. * *Alcibiades* was still dallying with wanton young women, immoderate in his expences, effeminate in his apparel, ever in love, but why? he was over delicate in his diet, too frequent and excessive in banquets. *Ubicunq; securitas, ibi libido dominatur*; lust and security domineer together, as S. *Hierome* averreth. All which the wife of *Bath* in *Chaucer* freely justifies.

* *Plutarch. vit. ejus.*

For all to sicker, as cold engendreth hail,
A liquorish tongue must have a liquorish tail.

Especially if they shall further it by choice Diet, as many times those *Sybarites*

Sybarites and *Phæaces* do, feed liberally, and by their good will, eat nothing else but lascivious meats. † *Vinum imprimis generosum, legumen, fabas, radices omnium generum benè conditas, & largo pipere aspersas, carduos hortulanos, lactucas,* [z] *erucas, rapas, porros, cæpas, nucem piceam, amygdalas dulces, electuaria, syrupos, succos, cochleas, conchas, pisces optimè præparatos, aviculas, testiculos animalium, ova, condimenta diversorum generum, molles lectos, pulvinaria, &c. Et quicquid ferè medici impotentiâ rei venereæ laboranti præscribunt, hoc quasi diasatyrion habent in delitiis, & his dapes multò delicatiores; mulsum, exquisitas & exoticas fruges, aromata, placentas, expressos succos multis ferculis variatos, ipsumque vinum suavitate vincentes, & quicquid culina, pharmacopœa, aut quæque ferè officina subministrare possit. Et hoc plerumque victu quum se ganeones infarciant,* [a] *ut ille ob* Chryseida *suam, se bulbis & cochleis curavit; etiam ad* Venerem *se parent, & ad hanc palæstram se exerceant, quî fieri possit, ut non miserè depereant,* [b] *ut non penitus insaniant?* Æstuans venter cito despuit in libidinem, Hieronymus *ait.* [c] Post prandia, Callyroenda. *Quis enim continere se potest?* [d] Luxuriosa res vinum, *fomentum libidinis vocat* Augustinus, *blandum dæmonem,* Bernardus; *lac veneris,* Aristophanes. Non Ætna, non Vesuvius tantis ardoribus æstuant, ac juveniles medullæ vino plenæ, *addit* [e] Hieronymus: *unde ob optimum vinum* Lamfacus *olim* Priapo *sacer: & venerandi* Bacchi *socia, apud* † Orpheum Venus *audit. Hæc si vinum simplex, & per se sumptum præstare possit,* nam —— † quo me Bacche rapis tui plenum? *quam non insaniam, quem non furorem à cæteris expectemus?* [f] Gomesius *salem enumerat inter ea quæ intempestivam libidinem provocare solent,* Et salaciores fieri fœminas ob esum salis contendit: Venerem ideo dicunt ab Oceano ortam.

* Unde tot in Veneta scortorum millia cur sunt?
In promptu causa est, est Venus orta mari.

Et hinc fœta mater Salacea Oceani conjux, *verbumque fortasse salax à sale effluxit. Mala Bacchica tantum olim in amoribus prævaluerunt, ut coronæ ex illis statuæ Bacchi ponerentur.* [g] *Cubebis in vino maceratis utuntur* Indi orientales *ad Venerem excitandum, &* [h] *Surax radice* Africani. Chinæ *radix eosdem effectus habet, talisque herbæ meminit* mag. nat. lib. 2. cap. 16. † Baptista Porta *ex* India *allatæ, cujus mentionem facit &* Theophrastus. *Sed infinita his similia apud* Rhasin, Matthiolum, Mizaldum, *cæterosque medicos occurrunt, quorum ideò mentionem feci, ne quis imperitior in hos scopulos impingat, sed pro virili tanquam syrtes & cautes consultò effugiat.*

† *Vina parant animos veneri.*
z *Sed nihil erucæ faciunt bulbis, salacesq; Improba nec prosit jam satureia tibi. Ovid.*

a Petronius. *Curavi me mox cibis validioribus, &c.*
b *Uti ille apud Skenkium, qui post potionem, uxorem & quatuor ancillas proximo cubiculo cubantes, compressit.*
c *Pers. Sat. 3.*
d *Siracides. Nox, & amor vinumq; nihil moderabile suadent.*
e *Lip. ad Olympiam.*
† *Hymno.*
† *Hor. l. 3. Od. 25.*
f *De sale lib. cap. 21.*
* *Kornmannus lib. de virginitate.*
g *Garcias ab horto aromatum, lib. 1. cap. 28.*
h *Surax radix ad coitum summe facit si quis comedat, aut infusionem bibat, membrum subito erigitur. Leo Afer. lib. 9. cap. ult.* † *Quæ non solum edentibus sed & genitale tangentibus tantum valet, ut coire summe desiderent; quoties fere velint, possint; alios duodecies profeciſſe, alios ad 60 vices perveniſſe refert.*

Memb. 2. Subsect. 2.

Other causes of Love-Melancholy, Sight, Beauty from the face, eyes, other parts, and how it pierceth.

MAny such causes may be reckoned up, but they cannot avail, except opportunity be offered of time, place, and those other beautiful objects, or artificial enticements, as kissing, conference, discourse, gestures concur, with such like lascivious provocations. *Kornmannus* in his book *de linea amoris* makes five degrees of lust, out of [i] *Lucian* belike, which he handles in five Chapters, *Visus, Colloquium, Convictus, Oscula, Tactus.* Sight of all other, is the first step of this unruly love, though sometime it be prevented by relation or hearing, or rather incensed. For there be those so apt, credulous and facile to love, that if they hear of a proper man, or woman, they are in love before they see them, and that meerly by relation, as *Achilles Tatius* observes. [k] *Such is their intemperance and lust, that they are as much maimed by report, as if they saw them.* Calisthenes *a rich young Gentleman of* Byzance *in* Thrace, *hearing of* [l] Leucippe Sostratus *fair daughter, was far in love with her, and out of fame and common rumour, so much incensed, that he would needs have her to be his wife.* And sometimes by reading they are so affected, as he in [m] *Lucian* confesseth of himself, *I never read that place of* Panthea *in* Xenophon, *but I am as much affected as if I were present with her.* Such persons commonly; fain a kind of beauty to themselves; and so did those three Gentlewomen in [o] *Balthasar Castilio,* fall in love with a yong man, whom they never knew, but only heard him commended: or by reading of a letter; for there is a grace commeth from hearing, [p] as a moral Philosopher informeth us, as *well as from sight; and the species of love are received into the phantasie by relation alone;* † *Ut cupere ab aspectu, sic velle ab auditu,* both senses affect. *Interdum & absentes amamus,* sometimes we love those that are absent, saith *Philostratus,* and gives instance in his friend *Athenodorus,* that lov'd a maid at *Corinth* whom he never saw; *non oculi sed mens videt,* We see with the eys of our understanding.

But the most familiar and usual cause of Love, is that which comes by sight, which conveys those admirable rayes of beauty and pleasing graces to the heart. *Plotinus* derives love from sight, ἔρως *quasi* ὄεφις. [r] *Si nescis, oculi sunt in amore duces,* the eys are the harbingers of love, and the first step of love is sight, as [s] *Lilius Giraldus* proves at large, *hist. deor. syntag.* 13. they as two sluces let in the influences of that divine, powerful, soul-ravishing, and captivating beauty, which, as [t] one saith, *is sharper then any dart or needle, wounds deeper into the heart; and opens a gap through our eys to that lovely wound, which pierceth the soul it self* (Eccles. 18.) *Through it love is kindled like a fire.*

i *Lucian. Tom. 4. Dial. amorum.*

k *Ea enim hominum intemperantium libido est ut etiam fama ad amandum impellantur, & audientes æquè afficiuntur ac videntes.*

l *Formosam Sostrato filiam audiens, uxorem cupit, & sola illius auditione ardet.*

m *Quoties de Panthea Xenophontis locum perlego, ita animo affectus ac si coram intuerer.*

n *Pulchritudinem sibi ipsis confingunt, Imagines.*

o *De aulico lib. 2. fol. 116.* tis a pleasant story, and related at large by him.

p *Gratia venit ab auditu aquè ac visu, & species amoris in phantasiam recipiunt sola relatione. Picolominæus grad. 8. c. 38.* † *Lipsi. cent. 2. epist. 22.* Beauties Encomions. r *Propert.* [*Amoris primum gradum visus habet, ut aspiciat rem amatam.* s *Achilles Tatius lib. 1. Forma telo quovis acutior ad inferendum vulnus, perq; oculos amatorio vulneri aditum patefaciens in animum penetrat.*

This

This amazing, confounding, admirable, amiable Beauty, [u] *then which in all Natures treasure* (saith *Isocrates*) *there is nothing so majestical and sacred, nothing so divine, lovely, pretious,* 'tis natures Crown, gold and glory; *bonum si non summum, de summis tamen non infrequenter triumphans,* whose power hence may be discerned; we contemn and abhor generally such things as are foul and ugly to behold, accompt them filthy, but love and covet that which is fair. 'Tis † beauty in all things, which pleaseth and allureth us, a fair hawk, a fine garment, a goodly building, a fair house, &c. That *Persian Xerxes* when he destroyed all those Temples of the Gods in *Greece*, caused that of *Diana, in integrum servari,* to be spared alone for that excellent beauty and magnificence of it. Inanimate beauty can so command. Tis that which Painters, Artificers, Orators, all aym at, as *Eriximachus* the Physitian in *Plato* contends, [x] *It was beauty first that ministred occasion to art, to find out the knowledge of carving, painting, building, to find out models, perspectives, rich furnitures, and so many rare inventions.* Whiteness in the Lilly, red in the Rose, purple in the Violet, a lustre in all things without life, the cleer light of the Moon, the bright beams of the Sun, splendor of Gold, purple, sparkling Diamond, the excellent feature of the Horse, the majesty of the Lion, the colour of Birds, Peacocks tails, the silver scales of Fish, we behold with singular delight and admiration. [y] *And which is rich in plants, delightful in flowers, wonderful in beasts, but most glorious in men,* doth make us affect and earnestly desire it, as when we hear any sweet harmony, an eloquent tongue, see any excellent quality, curious work of man, elaborate art, or ought that is exquisite, there ariseth instantly in us a longing for the same. We love such men, but most part for comelinesse of person; we call them Gods and Goddesses, divine, serene, happy, &c. And of all mortal men they alone (* *Calcagninus* holds) are free from calumny; *qui divitiis, magistratu & gloriâ florent, injuriâ lacessimus,* we back-bite, wrong, hate renowned, rich and happy men, we repine at their felicity, they are undeserving we think, fortune is a step-mother to us, a parent to them. *We envy* (saith [z] *Isocrates*) *wise, just, honest men, except with mutual offices and kindnesses, some good turn or other, they extort this love from us; only fair persons we love at first sight, desire their acquaintance, and adore them as so many Gods: we had rather serve them then command others, and account our selves the more beholding to them, the more service they enjoyn us:* though they be otherwise vitious, unhonest, we love them, favour them, and are ready to do them any good office for their [a] beauties sake, though they have no other good quality beside. *Dic igitur ô formose adolescens* (as that eloquent *Phavorinus* breaks out in †*Stobeus*) *dic Autiloque, suaviùs nectare loqueris; dic ô Telemache, vehementiùs Vlysse dicis; dic Alcibiades utcunq; ebrius, libentiùs tibi licet ebrio auscultabimus.* Speak fair youth, speak *Antiloquus*, thy words are sweeter then *Nectar*, speak O *Telemachus*, thou art more powerful then *Vlysses*, speak *Alcibiades* though drunk, we will willingly hear thee as thou art. Faults in such are no faults: For when the said *Alcibiades* had stoln *Anytus* his gold and silver plate, he was so far from prosecuting so foul a fact (though every man else condemned

[u] *In totâ rerum natura nihil forma divinius, nihil augustius, nihil pretiosius, cujus vires hinc facile intelliguntur, &c.*
† *Christ. Fonseca.*

[x] S. L.

[y] *Bruys prob. 11. de forma è Luciano.*
* *Lib. de calumnia. Formosi Calumniâ vacant; dolemus alios meliore loco positos, fortunam nobis novercam illis &c.*
[z] *Invidemus sapientibus, justis, nisi beneficiis assiduè amorem extorquent; solos formosos amamus & primo velut aspectu benevolentia conjungimur, & eos tanquam Deos colimus, libentius iis servimus quam aliis imperamus, majorem, &c.*
[a] *Formæ majestatem Barbari verentur, nec alii majores quam quos eximia forma natura donata est, Herod. lib. 5. Curtius 6. Arist. Polit.*
† *Serm. 63. Plutarch. vit. ejus. Brisonius Strabo.*

ned

454 ned his impudence, and insolency) that he wished it had been more, and much better (he loved him dearly) for his sweet sake. No worth is eminent in such lovely persons, all imperfections hid; *non enim facile de his quos plurimum diligimus, turpitudinem suspicamur*, for hearing, sight, touch, &c. our mind and all our senses are captivated, *omnes sensus formosus delectat.* Many men have been preferred for their person alone, chosen Kings, as amongst the *Indians*, *Persians*, *Æthiopians* of old; the propereſt man of person the country could afford, was elected their Soveraign Lord; *Gratior est pulchro veniens è corpore virtus*, and so have many other nations thought and done, as †*Curtius* observes; *Ingens enim in corporis majestate veneratio est*, for there is a majestical presence in such men; and so far was beauty adored amongst them, that no man was thought fit to reign, that was not in all parts compleat and supereminent. *Agis* King of *Lacedæmon* had like to have been deposed, because he married a little wife; they would not have their royal issue degenerate. Who would ever have thought that *Adrian* the fourth, an English Monk's bastard (as * *Papirius Massovius* writes in his life) *inops à suis relictus, squalidus & miser*, a poor forsaken child should ever come to be Pope of *Rome?* But why was it? *Erat acri ingenio, facundiâ expeditâ, eleganti corpore, facieque lætâ ac hilari*, (as he follows it out of * *Nubrigensis*, for he plows with his heifer,) he was wise, learned, eloquent, of a pleasant, a promising countenance, a goodly proper man; he had, in a word, a winning look of his own, and that carryed it, for that he was especially advanced. So *Saul was a goodly person and a fair.* *Maximinus* elected Emperour, &c. *Branchus* the son of *Apollo*, whom he begot of *Jance, Succrons daughter* (saith *Lactantius*) when he kept King *Admetus* heards in *Thessaly*, now grown a man, was an earnest suiter to his mother to know his father; the Nymph denyed him, because *Apollo* had conjured her to the contrary; yet overcome by his importunity at last she sent him to his father; when he came into *Apollo's* presence, *malas Dei reverenter osculatus*, he carried himself so well, and was so fair a yong man, that *Apollo* was infinitely taken with the beauty of his person, he could scarce look off him, and said he was worthy of such parents, gave him a crown of gold, the spirit of Divination, and in conclusion, made him a Demi-god. *O vis superba formæ*, a Goddess beauty is, whom the very Gods adore, *nam pulchros dii amant*; she is *Amoris domina*, loves harbinger, loves loadstone, a witch, a charm, &c. Beauty is a dowre of it self, a sufficient patrimony, an ample commendation, an accurate epistle, as [b] *Lucian*, [c] *Apuleius*, *Tiraquellus*, and some others conclude. *Imperio digna forma*, Beauty deserves a Kingdome, saith *Abulensis*, *paradox.* 2. *cap.* 110. immortality; and [d] *more have got this honour and eternity for their beauty, then for all other vertues besides:* and such as are fair, *are worthy to be honoured of God and men.* That *Idalian Ganymedes* was therefore fetched by *Iupiter* into Heaven, *Hephestion* dear to *Alexander*, *Antinous* to *Adrian.* *Plato* calls beauty for that cause a priviledge of Nature, *Naturæ gaudentis opus*, natures master-piece, a dumb comment; *Theophrastus*, a silent fraud; still rhetorick *Carneades*, that perswades without speech, a kingdome without a guard, because beautiful persons command

† *Lib. 5. magnorumq; operum non alios capaces putant quam quos eximiâ specie natura donavit.*

* *Lib. de vitis Pontificum. Rom.*

* *Lib. 2. cap. 6.*

b *Dial. amorum c. 2. de magia. Lib. 2 connub. cap. 27. Virgo formosa etsi oppidò pauper, abundè est dotata.*

c *Isocrates plures ob formam immortalitatem adepti sunt quam ob reliquas omnes virtutes.*

d *Lucian Tom. 4. Charidæmo. Qui pulchri, merito apud Deos & apud homines honore affecti.*

Muta commentatio, qua vis epistolâ ad commendandum efficacior.

mand as so many Captains; *Socrates*, a tyranny, *which tyrannizeth over tyrants themselves*; which made *Diogenes* belike call proper women Queens, *quod facerent homines quæ præciperent*, because men were so obedient to their commands. They will adore, cringe, complement and bow to a common wench (if she be fair) as if she were a noble woman, a Countess, a Queen or a goddess. Those intemperate yong men of *Greece*, erected at *Delphos* a golden image with infinite cost, to the eternal memory of *Phryne* the curtizan, as *Ælian* relates, for she was a most beautiful woman, in so much saith † *Athenæus*, that *Apelles* and *Praxitiles* drew *Venus* picture from her. Thus yong men will adore and honour beauty; Nay Kings themselves I say will do it, and voluntarily submit their soveraignty to a lovely woman. *Wine is strong, Kings are strong, but a woman strongest*, 1 Esd.4.10. as *Zerobabel* proved at large to King *Darius*, his Princes and Noblemen. *Kings sit still and command Sea and Land, &c. all pay tribute to the King; but women make Kings pay tribute, and have dominion over them. When they have got gold and silver, they submit all to a beautiful woman, give themselves wholly to her, gape and gaze on her, and all men desire her more then gold or silver, or any protious thing: they will leave father and mother, and venture their lives for her, labour and travel to get, and bring all their gains to women, steal, fight and spoil for their Mistress sakes. And no King so strong, but a fair woman is stronger then he is. All things* (as † he proceeds) *fear to touch the King; yet I saw him and* Apame *his concubine, the daughter of the famous* Bartacus *sitting on the right hand of the King, and she took the crown off his head, and put it on her own, and stroke him with her left hand; yet the King gaped and gazed on her, and when she laughed he laughed, and when she was angry he flattered to be reconciled to her.* So beauty commands even Kings themselves; nay whole armies and kingdomes are captivated together with their Kings: [y] *Forma vincit armatos, ferrum pulchritudo captivat; vincentur specie, qui non vincentur prælio.* And 'tis a great matter saith [k] *Xenophon*, *and of which all fair persons may worthily brag, that a strong man must labour for his living if he will have ought, a valiant man must fight and endanger himself for it, a wise man speak, shew himself and toil; but a fair and beautiful person doth all with ease, he compasseth his desire without any pains taking*: God and men, Heaven and earth conspire to honour him; every one pitties him above other, if he be in need, [l] and all the world is willing to do him good. [m] *Chariclea* fell into the hands of Pyrats, but when all the rest were put to the edge of the sword, she alone was preserved for her person. [n] When *Constantinople* was sacked by the *Turk*, *Irene* escaped, and was so far from being made a captive, that she even captivated the grand *Senior* himself. So did *Rosamond* insult over King *Henry* the second.

——† *I was so fair an object,*
Whom fortune made my King, my love made subject;
He found by proof the priviledge of beauty,
That it had power to countermand all duty.

It captivates the very Gods themselves, *Morosiora numina,*

* ——— *Deus ipse deorum*
Factus ob hanc formam bos, equus imber, olor.

† *Lib 9. Var. hist. tanta formæ elegantia ut ab ea nuda &c.*

† *Esdras. 4.29.*

y *Origen hom. 23. in Numb. In ipsos tyrannos tyrannidem exercet.*

k *Illud certe magnum ob quod gloriari possunt formosi, quod robustis necessarium sit laborare, fortem periculis se objicere, sapientem &c.*

l *Majorem vim habet ad commendandum forma, quam accurate scripta epistola. Arist.*

m *Heliodor. lib. 1.*

n *Knowles. hist. Turcica.*

† *Daniel* in complaint of *Rosamond.*

* *Stroza filius Epig.*

456 And those *mali genii* are taken with it, as † I have already proved. *Formosam Barbari verentur, & ad aspectum pulchrum immanis animus mansuescit.* (*Heliodor. lib.*5.) The Barbarians stand in awe of a fair woman, and at a beautiful aspect a fierce spirit is pacified. For when as *Troy* was taken, and the wars ended (as *Clemens* ° *Alexandrinus* quotes out of *Euripides*) angry *Menelaus* with rage and fury armed, came with his sword drawn, to have killed *Helena* with his own hands, as being the sole cause of all those wars and miseries: but when he saw her fair face, as one amazed at her divine beauty, he let his weapon fall, and embraced her besides, he had no power to strike so sweet a creature. *Ergo hebetantur enses pulchritudine*, the edge of a sharp sword (as the saying is) is dulled with a beautiful aspect, and severity it self is overcome. *Hiperides* the orator, when *Phryne* his client was accused at *Athens* for her lewdness, used no other defence in her cause, but tearing her upper garment, discloséd her naked breast to the Judges, with which comeliness of her body and amiable gesture they were so moved and astonished, that they did acquit her forthwith, and let her go. O noble piece of Justice, mine author exclaims, and who is he that would not rather lose his seat and robes, forfeit his office, then give sentence against the majesty of beauty? Such prerogatives have fair persons, and they alone are free from danger. *Parthenopæus* was so lovely and fair, that when he fought in the *Theban* wars, if his face had been by chance bare, no enemy would offer to strike at or hurt him, such immunities hath beauty. Beasts themselves are moved with it. *Sinalda* was a woman of such excellent feature, ᵖ and a Queen, that when she was to be trodden on by wild horses for a punishment, *the wild beasts stood in admiration of her person,* (*Saxo Grammaticus lib.* 8. *Dan. Hist.*) *and would not hurt her.* Wherefore did that royal virgin in † *Apuleius* when she fled from the theeves den, in a desart, make such an Apostrophe to her Asse on whom she rode: (for what knew she to the contrary *but that he was an asse?*) *Si me parentibus & proco formoso reddideris, quas tibi gratias, quos honores habebo, quos cibos exhibebo?* She would comb him, dress him, feed him, and trick him every day her self, and he should work no more, toil no more, but rest and play, &c. And besides she would have a dainty picture drawn, in perpetual remembrance, a virgin riding upon an Asses back with this motto, *Asino vectore regia virgo fugiens captivitatem*; why said she all this? why did she make such promimises to a dumb beast? But that she perceived the poor Asse to be taken with her beauty; for he did often *obliquo collo pedes puellæ decoros basiare*, kiss her feet as she rid, *& ad delicatulas voculas tentabat adhinnire*, offer to give consent as much as in him was to her delicate speeches, and besides he had some feeling as she conceived of her misery. And why did *Theogines* horse in *Heliodorus** curvear, prance, and go so proudly, *exultans alacriter & superbiens, &c.* but that sure as mine author supposeth, he was in love with his master? *dixisses ipsum equum pulchrum intelligere pulchram domini formam?* A fly lighted on † *Malthius* cheek as he lay asleep; but why? Not to hurt him, as a parasite of his standing by well perceived, *non ut pungeret sed ut oscularetur*, but certainly to kiss him, as ravished with his divine looks. Inanimate creatures I suppose, have

† *Sect.*2. *Mem.* 1. *Sub.*1.

o *Stromatum l. post captam Trojam cum impetu ferretur ad occidendam Helenam, stupore adeo pulchritudinis correptus ut ferrum excideret, &c.*

p *Tantæ formæ fuit ut cum vincta loris, feris exposita foret, equorum calcibus obterenda, ipsis jumentis admirationi fuit; lædere noluerunt.*

† *Lib.*8. *milesi.*

* *Æthiop. l.*3.

† *Athenæus. lib.* 8.

have a touch of this, when a drop of [p] *Psyches* Candle fell on *Cupid's* shoulder, I think sure it was to kiss it. When *Venus* ran to meet her rose-cheeked *Adonis*, as an elegant † Poet of ours sets her out,

p *Apuleius Aur. asino.*

† *Shakespeare.*

——— *the bushes in the way*
Some catch her neck, some kiss her face,
Some twine about her legs to make her stay,
And all did covet her for to embrace.

Aer ipse amore inficitur, as *Heliodorus* holds, the ayr it self is in love: For when *Hero* plaid upon her Lute,

† *The wanton Air in twenty sweet forms danc't*
After her fingers ——— and those lascivious winds

† *Marlow.*

staid *Daphne* when she fled from *Apollo*;

——— * *nudabant corpora venti,*
Obviaque adversas vibrabant flamina vestes.

* *Ov. Met. 1.*

Boreas ventus loved *Hyacinthus*, and *Orithya Erichthons* daughter of *Atheus: vi rapuit, &c.* he took her away by force, as she was playing with other wenches at *Ilissus*, and begat *Zetes* and *Galais* his two sons of her. That seas and waters are enamoured with this our beauty, is all out as likely as that of the air and winds; for when *Leander* swimmed in the *Hellespont*, *Neptune* with his Trident did beat down the waves, but

They still mounted up intending to have kiss'd him,
And fell in drops like tears because they mist him.

The † River *Alpheus* was in love with *Arethusa*, as she tels the tale herself,

† *Ovid. Met. lib. 5.*

——— *virideque manu siccata capillos,*
Fluminis Alphei veteres recitavit amores;
Pars ego Nympharum, &c. ——— When our *Tame* and *Isis* meet * *Oscula mille sonant, connexu brachia pallent,*
Mutuaque explicitis connectunt colla lacertis.

* *Leland.*

Inachus and *Pincus*, and how many loving rivers can I reckon up, whom beauty hath enthral'd! I say nothing all this while of Idols themselves that have committed Idolatry in this kind, of looking glasses, that have been rapt in love (if you will believe † Poets) when their Ladies and mistresses looked on to dress them.

† *Angerianus.*

Et si non habeo sensum, tua gratia sensum
Exhibet, & calidi sentio amoris onus.
Dirigis huc quoties spectanti a lumina, flamma
Succendunt inopi saucia membra mihi.

Though I no sense at all of feeling have,
Yet your sweet looks do animate and save;
And when your speaking eys do this was turn,
Me thinks my wounded members live and burn.

I could tell you such another story of a spindle that was fired by a fair Ladies * looks, or fingers, some say, I know not well whether, but fired it was by report, and of a cold bath that suddenly smoaked, and was very hot when naked *Cælia* came into it,

* *Si longe aspicieus hæc urit lumine divos Atq; homines prope, cur urere lina nequit? Angerianus.*

Miramur quis sit tantus & unde vapor, &c. But of all the tales in this kind, that is the most memorable of † Death himself, when he should have stroken a sweet young Virgin with his dart, he fell in love

† *Idem Anger.*

with the object. Many more such could I relate which are to be believed with a poetical faith. So dumb and dead creatures dote, but men are mad, stupifyed many times at the first sight of beauty, amazed, † as that fisherman in *Aristænetus*, that spied a maid bathing her self by the Sea side,

† *Soluta mihi sunt omnia membra* —
A capite ad calcem, sensusque omnis periit
De pectore, tam immensus stupor animum invasit mihi.

And as [r] *Lucian* in his images, confesseth of himself, that he was at his mistriss presence void of all sense, immovable, as if he had seen a *Gorgons* head: which was no such cruel monster, (as [s] *Cælius* interprets it, *lib. 3. cap. 9.*) *but the very quintessence of beauty*, some fair creature, as without doubt the Poet understood in the first fiction of it, at which the spectators were amazed. [t] *Miseri quibus intentata nites*, poor wretches are compelled at the very sight of her ravishing looks to run mad, or make away themselves.

* *They wait the sentence of her scornful eys;*
And whom she favours lives, the other dyes.

[u] *Heliodorus lib. 1.* brings in *Thyamis* almost besides himself, when he saw *Chariclia* first, and not daring to look upon her a second time, *for he thought it unpossible for any man living to see her and contain himself.* The very fame of beauty will fetch them to it many miles off, (such an attractive power this loadstone hath) and they will seem but short, they will undertake any toil or trouble, [x] long journeys. *Penia* or *Atalanta* shall not overgo them, through Seas, Desarts, Mountains, and dangerous places, as they did to gaze on *Psyche*: *many mortal men came far and neer to see that glorious object of her age*, *Paris* for *Helena*, *Corebus* to *Troja*,

— *Illis Trojam qui forte diebus*
Venerat insano Cassandræ incensus amore.

King *Iohn* of *France* once prisoner in *England*, came to visit his old friends again, crossing the seas; but the truth is, his comming was to see the Countess of *Salisbury* the *Non-percil* of those times, and his dear mistriss. That infernal God *Plutus* came from hell it self, to steal *Proserpina*; *Achilles* left all his friends for *Polixena's* sake, his enemies daughter; and all the † *Græcian* Gods forsook their heavenly mansions for that fair Lady, *Philo Dioneus* daughters sake, the Paragon of *Greece* in those days; *eâ enim venustate fuit, ut eam certatim omnes dii conjugem expeterent.*

* *Formosa divis imperat puella.*

They will not only come to see, but as a Faulkoner makes an hungry hawke hover about, follow, give attendance and service, spend goods, lives, and all their fortunes to attain;

Were beauty under twenty locks kept fast,
Yet love breaks through, and picks them all at last.

When fair [y] *Hero* came abroad, the eys, hearts, and affections of her spectators were still attendant on her.

† *Et medios inter vultus supereminet omnes,*
Perque urbem aspiciunt venientem numinis instar.
* So far above the rest fair *Hero* shin'd,
And stole away th'inchanted gazers mind.

† When

† *Obstupuit mirabundus membrorum elegantiam &c. ep. 7.*
† *Stobæus è græco.*
r *Parum abfuit quo minus saxum ex homine factus sum, ipsis statuis immobiliorem me fecit.*
s *Veteres Gorgonis fabulam confinxerunt, eximium formæ decus stupidos reddens.*
t *Hor. Ode. 5.*
* *Marlos Hero.*
u *Aspectum Virginis sponte fugit insanus fere, & impossibile existimans ut simul eam aspicere quis possit, & intra temperantiæ metas se continere.*
x *Apuleius l. 4. Multi mortales longis itineribus, &c.*
† *Nic. Gerbel. l. 5. Achaia.*
* *Secundus basiorum lib.*
y *Musæus. Illa autem bene morata, per ædem quocunq; vagabatur, sequentem mentem habebat, & oculos, & corda virorum*
† *Homer.*
* *Marlo.*

† When *Peter Aretine's Lucretia* came first to *Rome*, and that the fame of her beauty, *ad urbanarum delitiarum sectatores venerat, nemo non ad videndam eam, &c.* was spread abroad, they came in (as they say *thick and threefold* to see her, and hovered about her gates, as they did of old to *Lais* of *Corinth*, and *Phryne* of *Thebes*.

* *Ad cujus jacait Græcia tota fores,*

† *Every man sought to get her love, some with gallant and costly apparel, some with an affected pace, some with musique, others with rich gifts, pleasant discourse, multitude of followers; others with letters, vows, and promises, to commend themselves, and to be gratious in her eys.* Happy was he that could see her, thrice happy that enjoyed her company. *Charmides* [z] in *Plato* was a proper young man, in comelines of person, *and all good qualities far exceeding others; whensoever fair* Charmides *came abroad, they seemd all to be in love with him* (as *Critias* describes their carriage) *and were troubled at the very sight of him; many came neer him, many followed him whereseoever he went,* As those * *formarum spectatores* did *Acontius*, if at any time he walked abroad: The *Athenian* Lasses stared on *Alcibides*; *Sapho* and the *Mitilean* women on *Phaon* the fair. Such lovely sights do not onely please, entise, but ravish and amaze. *Cleonimus* a delicate and tender youth, present at a feast which *Androcles* his uncle made in *Piræo* at *Athens*, when he sacrificed to *Mercury*, so stupified the guests, *Dineas*, *Aristippus*, *Agasthenes*, and the rest, (as *Charidemus* in † *Lucian* relates it) that they could not eat their meat, they sate all supper time gazing, glancing at him, stealing looks, and admiring of his beauty. Many will condemn these men that are so enamoured, for fools; but some again commend them for it; many reject *Paris* judgement, and yet *Lucian* approves of it, admiring *Paris* for his choice; he would have done as much himself, and by good desert in his minde; Beauty is to be preferred [a] *before wealth or wisdom.* [b] *Athenæus Deipnosophist. lib. 13. cap. 7.* holds it not such indignity for the *Troians* and *Greeks* to contend ten years, to spend so much labour, loose so many mens lives for *Helens* sake, [c] for so fair a Ladies sake,

Ob talem uxorem cui præstantissima forma,
Nil mortale refert.

That one woman was worth a kingdom, a hundred thousand other women, a world it self. Well might † *Sterpsichores* be blind for carping at so fair a creature, and a just punishment it was. The same testimony gives *Homer* of the old men of *Troy*, that were spectators of that single combate betwixt *Paris* and *Menelaus* at the *Scian* gate; when *Helena* stood in presence, they said all, the war was worthily prolonged and undertaken [d] for her sake. The very gods themselves (as *Homer* and † *Isocrates* record) fought more for *Helena*, then they did against the *Gyants*. When * *Venus* lost her son *Cupid*, she made proclamation by *Mercury*, that he that could bring tidings of him should have seven kisses; a noble reward some say, and much better then so many golden talents; seven such kisses to many men, were more pretious then seven Cities, or so many

† *Perno didascalo dial. Ital. Latin. donat. à Gasp. Barthio Germano.*
* *Propertius.*
† *Vestium splendore & elegantia, ambitione incessus, donis, cantilenis, &c. gratiam adipisci.*
z *Præ cæteris corporis procritate & egregiâ indole mirandus apparebat, cæteri autem capti ejus amore videbantur, &c.*
* *Aristenætus ep. 10.*
† *Tom. 4. dial. meretr. respicientes & ad formam ejus obstupescentes.*
a *In Charidemo sapientiæ merito pulchritudo præfertur & opibus.*
b *Indignum nihil est Troas fortes & Achivos tempore tam longo perpessos esse labore.*
c *Digna quidem facies pro qua vel obiret Achilles, vel Priamus, belli causa probando fuit. Proper. lib 2.*
† *cœcus qui Helenæ formam carpserat.*
d Those mutinous Turks that murmured at *Mahomet*, when they saw *Irene*, excused his absence. *Knowls.*
† *In laudem Helenæ orat.*
* *Apul. milesf. lib. 4.*

460 Provinces. One such a kiss alone, would recover a man if he were a dying, * *Suaviolum Stygia sic te de valle reducet, &c.*

* *Secun. bas.* 13. Great *Alexander* married *Roxane*, a poor mans child, onely for her person. e 'T was well done of *Alexander*, & heroically done, I admire him for it. *Orlando* was mad for *Angelica*, and who doth not condole his mishap? *Thisbe* died for *Piramus*, *Dido* for *Æneas*; who doth not weep, as (before his conversion) f *Austin* did in commiseration of her estate! she died for him, *me thinks* (as he said) *I could die for her!*

e *Curtius l.* 1.

f *Confess.*

But this is not the matter in hand, what prerogative this Beauty hath, of what power and soveraignty it is, and how fare such persons that so much admire, and dote upon it, are to be justified; no man doubts of these matters; the question is how and by what meanes Beauty produceth this effect? By sight: the Eye betrayes the soul, and is both Active and Passive in this business; it wounds and is wounded, is an especiall cause and instrument, both in the subject and in the object. † *As teares, it begins in the eyes, descends to the breast*; it conveyes these beauteous rayes, as I have said unto the heart. *Vt vidi ut perii.* g *Mars videt hanc, visamq; cupit. Shechem* saw *Dinah* the daughter of *Lea*, and defiled her, *Gen.* 34. 3. *Jacob Rachel.* 29 17. *for she was beautiful & fair: David* spied *Bersbaba* afar off, 2 *Reg.* 11. 2. the Elders *Susanna*, † as that *Orthomenian Strato* saw fair *Aristoclea* the daughter of *Theophanes*, bathing her self at that *Hercyne* well in *Lebadea*; and were captivated in an instant. *Videruut oculi, rapuerunt pectora flammæ*; *Ammon* fell sick for *Thamars* sake, 2 *Sam.* 13. 2. The beauty of *Esther* was such, that she found favor not onely in the sight of *Assuerus*, *but of all those that looked upon her. Gerson*, *Origen*, and some others contended that *Christ* himself was the faireſt of the sons of men, and *Joseph* next unto him, *speciosus præ filiis hominum*, and they will have it literally taken; his very person was such, that he found grace and favor of all those that looked upon him. *Joseph* was so fair, that as the ordinary Gloss hath it, *filiæ decurrerent per murum, & ad fenestras*, they ran to the top of the walls, and to the windows to gaze on him, as we do commonly to see some great personage go by: and so *Matthew Paris* describes *Matilda* the Empress going through *Cullen*. h *P. Morales* the Jesuit saith as much of the Virgin *Mary*. *Antony* no sooner saw *Cleopatra*, but, saith *Appian lib.* 1. he was enamored on her. k *Theseus* at the first sight of *Helen* was so besotted, that he esteemed himself the happiest man in the world if he might enjoy her, and to that purpose kneeled down, and made his pathetical prayers unto the gods. † *Charicles* by chance espying that curious picture of smiling *Venus* naked in her Temple, stood a great while gazing, as one amazed, at length he brake into that mad passionate speech, *O fortunate God* Mars, *that wast bound in chains, and made ridiculous for her* sake! He could not contain himself, but kissed her picture, I know not how oft, and heartily desired to be so disgraced as *Mars* was. And what did he that his Betters had not done before him?

† *Senecta. Amor. in oculis oritur.*

g *Ovid Fast.*

h *Lib. de pulchrit. Iesu & Mariæ.*

k *Lucian Charidemon supra omnes mortales felicissimum si hac frui posset.*

† *Lucian amor. Insanum quiddam ac furibundum exclamans. O fortunatissime deorum Mars qui propter hanc vinctus fuisti.*

——— * *atq; aliquis de diis non tristibus optat*
Sic fieri turpis ——— When *Venus* came first to heaven, her comelinesse was such, that (as mine author saith) l *all the gods came flocking about and saluted her, each of them went to Jupiter, and desired he might have her to be his wife.* When fair m *Antilochus* came in pre-

* *Ov. Met. l.* 3. l *Omnes dii complexi sunt, & in uxorem sibi petierunt, Nat. Comes de Venere.*

m *Vt cum lux noctis affulget, omnium oculos incurrit: sic Antiloquus, &c.*

sence

fence, as a candle in the dark his beauty ſhined, all mens eyes (as *Xenophon* deſcribes the manner of it) *were inſtantly fixed on him, and moved at the ſight, inſomuch that they could not conceal themſelves, but in geſture or looks it was diſcerned and expreſſed.* Thoſe other ſenſes, hearing, touching may much penetrate and affect, but none ſo much, none ſo forcible as ſight. *Forma Briſeis mediis in armis movit Achillem, Achilles* was moved in the midſt of a battle by fair *Briſeis, Ajax* by *Tecmeſſa; Judith* captivated that great Captain *Holofernes; Dalilah, Sampſon; Roſamund,* [n] *Henry* the ſecond; *Roxolana, Solyman* the Magnificent, &c.

n *Delevit omnes ex animo mulieres.*

† Νικᾷ γὰρ ἄδαμαν
Καὶ πῦρ καλὴ τὶς ἔστι.

† *Nam vincit & vel ignem, ferrumq; ſi qua pulchra eſt. Anacreon,* 2.

A fair woman overcomes fire and ſword.

[o] *Naught under heaven ſo ſtrongly doth allure*
The ſenſe of man and all his minde poſſeſſe,
As beauties lovelieſt bait, that doth procure
Great warriers erſt their rigor to ſuppreſs,
And mighty hands forget their manlineſs,
Driven with the power of an heart-burning eye,
And lapt in flowres of a golden treſs,
That can with melting pleaſure mollifie
Their heardned hearts inur'd to cruelty.

o *Spencer* in his fairy Qu.

[p] *Clitiphon* ingenuoſly confeſſeth, that he no ſooner came in *Leucippes* preſence, but that he did *corde tremere, & oculis laſciviùs intueri*; [q] he was wounded at the firſt ſight, his heart panted and he could not poſſibly turn his eys from her. So doth *Calyſiris* in *Heliodorus lib.* 2. *Iſis* Prieſt, a reverend old man complain, who by chance at *Memphis* ſeeing that *Thracian Rodophe*, might not hold his eyes off her, [r] *I will not conceal it, ſhe overcame me with her preſence, and quite aſſaulted my continency which I had kept unto mine old age; I reſiſted a long time my bodily eyes with the eyes of my underſtanding; at laſt I was conquered, and as in a tempeſt carried headlong. Xenophiles* a Philoſopher, railed at women down right for many years together, ſcorned, hated, ſcoffed at them; coming at laſt into *Daphnis* a fair maids company, (as he condoles his miſhap to his friend *Demaritis*) though free before,

p *Achilles Tatius lib.* 1.

q *Statim ac eam comtemplatus ſum, occidi; oculos à virgine avertere conatus ſum, ſed illi repugnabant.*

r *Pudet dicere, non celabo tamen. Memphim veniens me vicit, & continentiam expugnavit, quam ad ſenectutem uſq; ſervaram, oculis corporis, &c.*

† *Nunc primum circa hanc anxius animi hæreo. Ariſtænetus, ep.* 17.

Intactus nullis ante cupidinibus, was far in love, and quite overcome upon a ſudden.

Victus ſum fateor à Daphnide, &c. I confeſs I am taken,
* *Sola hæc inflexit ſenſus, animumq; labentem* * *Virg. Æn.* 4.
Impulit —— I could hold out no longer. Such another miſhap, but worſe, had *Stratocles* the Phyſitian, that blear-eyed old man, *muco plenus* (ſo † *Prodromus* deſcribes him) he was a ſevere woman-hater all his life, *fœda & contumelioſa ſemper in fœminas profatus*, a bitter perſecutor of the whole ſexe, *humanas aſpides & viperas appellabat*, he forſwore them all ſtill, and mocked them whereſoever he came, in ſuch vile terms, *ut matrem & ſorores odiſſes*, that if thou hadſt heard him, thou would'ſt have loathed thine own mother and ſiſters for his words ſake. Yet this old doting fool was taken at laſt with that celeſtial and divine look

† *Amaranto dial.*

462 look of *Myrilla* the daughter of *Anticles* the Gardner, that smirking wench, that he shaved off his bushie beard, painted his face, † curl'd his hair, wore a lawrel crown to cover his bald pate, and for her love besides was ready to run mad. For the very day that he married, he was so furious, *ut solis occasum minùs expectare posset*, (a terrible, a monstrous long day) he could not stay till it was night, *sed omnibus insalutatis in thalamum festinus irrupit*, the meat scarce out of his mouth, without any leave taking, he would needs go presently to bed. What young man therefore, if old men be so intemperate, can secure himself? Who can say I will not be taken with a beautiful object? I can, I will contain: No, saith [f] *Lucian*, of his mistris, she is so fair, that if thou dost but see her, *she will stupifie thee, kill thee straight, and Meduſa like turn thee to a stone, thou canst not pull thine eys from her, but as an adamant doth iron*, she will carry thee bound headlong whether she will her self, infect thee like a Basilisk. It holds both in men and women. *Dido* was amazed at *Æneas* presence; *Obstupuit primo aspectu Sidonia Dido*; and as he feelingly verified out of his experience;

> [t] *Quam ego postquam vidi, non ita amavi ut sani solent*
> *Homines, sed eodem pacto ut insani solent.*
> I lov'd her not as others soberly,
> But as a mad man rageth, so did I.

So *Museus* of *Leander*, *nusquam lumen detorquet ab illa*; and [u] *Chaucer* of *Palamon*

> He cast his eye upon Emilia,
> And therewith he blent and cryed ha hi,
> As though he had been stroke unto the harta.

If you desire to know more particularly what this Beauty is, how it doth *Influere*, how it doth fascinate (for as all hold, love is a fascination) thus in brief. [x] *This comelineſs or Beauty ariseth from the due proportion of the whole, or from each several part.* For an exact delineation of which, I refer you to Poets, Historiographers, and those amorous Writers, to *Lucians Images*, and *Charidemus*, *Xenophons* description of *Panthea*, *Petronius Catalectes*, *Heliodorus Chariclia*, *Tacius Leucippe*, *Longus Sophista's Daphnis* and *Cloe*, *Theodorus Prodromus* his *Rhodanthes*, *Aristænetus* and *Philostratus* Epistles, *Balthasar Castilio*, *lib.* 4. *de aulico*, *Laurentius cap.* 10. *de melan.* *Æneas Sylvius* his *Lucretia*, and every Poet almost, which have most accurately described a perfect beauty, an absolute feature, and that through every member, both in men and women. Each part must concur to the perfection of it; for as *Seneca* saith, *Ep.* 33. *lib.* 4. *Non est formosa mulier cujus crus laudatur & brachium, sed illa cujus simul universa facies admirationem singulis partibus dedit*; she is no fair woman, whose arm, thigh, &c. are commended, except the face and all the other parts be correspondent. And the face especially gives a lustre to the rest: The face is it that commonly denominates fair or fowl; *arx formæ facies*, The Face is Beauties Towre; and though the other parts be deformed, yet a good face carries it (*facies nou uxor amatur*) that alone is most part respected, principally valued, *delitiis suis ferox*, and of it self able to captivate.

† *Comasq. ad speculum disposuit.*

f *Imag. Polistrato, Si illam saltem intuearis, statuis immobiliorem te facit: si conspexeris eam, non relinquetur facultas oculos ab ea amovendi; abducet te alligatum quocunq; voluerit, ut ferrum ad se trahere ferunt adamantem.*

t *Plaut. Mert.*

u In the Knights tale.

x *Ex debita totius proportione aptaq; partium compositione. Piccolomineus.*

Vris

[y] *Urit te Glyceræ nitor,*
Urit grata protervitas,
Et vultus nimiùm lubricus aspici;

y *Hor. Od. 19. lib. 1.*

Glycera's too fair a face was it that set him on fire, too fine to be beheld. When † *Chærea* saw the singing wenches sweet looks, he was so taken, that he cried out, *O faciem pulchram, deleo omnes dehinc ex animo mulieres, tædet quotidianarum harum formarum!* O fair face, Ile never love any but her, look on any other hereafter but her, I am weary of these ordinary beauties, away with them. The more he sees her, the worse he is, —*uritq; videndo*, as in a burning-glass, the Sun beames are recollected to a center, the rayes of love are projected from her eyes. It was *Æneas* countenance ravished *Queen Dido, Os humerosq; Deo similis*, he had an angelical face.

† *Ter Eunuch. Act 2. scen 3.*

[x] *O sacros vultus Baccho vel Apolline dignos,*
Quos vir, quos tutò fœmina nulla videt!
—O sacred looks befitting Majesty,
Which never mortal wight could safely see!

x *Petronius Catell.*

Although for the greater part this beauty be most eminent in the face, yet many times those other members yield a most pleasing grace, and are alone sufficient to enamonr. An high brow like unto the bright heavens, *cœli pulcherrima plaga, Frons ubi vivit honor, frons ubi ludit amor*, white and smooth like the polished alabaster, a pair of cheeks of Vermilian colour, in which love lodgeth; * *Amor qui mollibus genis puellæ pernoctas:* A corall lip, *suaviorum delubrum*, in which

* *Sophocles Antigone.*

Basia mille patent, basia mille latent,
gratiarum sedes gratissima; a sweet smelling flowre, from which Bees may gather hony, † *Mellilegæ volucres quid adhuc cava thyma, rosasq; &c.*

† *Io. Secundus bas. 19.*

Omnes ad dominæ labra venite meæ,
Illa rosas spirat, &c.

A white and round neck, that *via lactea*, dimple in the chin, black eye-brows, *Cupidinis arcus*, sweet breath, white and even teeth, which some call the sale-piece, a fine soft round pap, gives an excellent grace,

† *Quale decus tumidis Pario de marmore mammis!* * and make a pleasant valley *lacteum sinum*, between two chaulkie hills, Sororiantes papillulas, & ad pruritum frigidos amatores solo aspectu excitantes. Vnde is, [a] *Forma papillarum quam fuit apta premi!* Again

† *Lœchæus* * *Arandus. vallis amœnissima è duobus montibus composita niveis.*

Vrebant oculos duræ stantesq; mamillæ.

a *Ovid.*

A flexen hair; golden hair was even in great account, for which *Virgil* commends *Dido, Nondum sustulerat flavum Proserpinina crinem, Et crines nodantur in aurum. Apollonius* (*Argonaut. lib. 4. Iasonis flava coma incendit cor Medeæ*) will have *Iasons* golden haire, to be the main cause of *Medea's* dotage on him. *Castor* and *Pollux* were both yellow hair'd. *Paris, Menelaus*, and most amorous young men have been such in all ages, *molles ac suaves*, as *Baptista Porta* infers † *Physiog. lib. 2.* lovely to behold. *Homer* so commends *Helena*, makes *Patroclus* and *Achilles* both yellow hair'd: *Pulchricoma Venus*, and *Cupid* himself was yellow hair'd, *in aurum coruscante & crispante capillo*, like that neat

† *Fol. 77. Dapsiles hilares amatores, &c.*

464 picture of *Narcissus* in *Callistratus*; for so [b] *Psyche* spied him asleep,

Bryseis, Polixena, &c. flavicomæ omnes,
—— and Hero the fair,
Whom young Apollo courted for her hair.

Leland commends *Guithera* King *Arthur's* wife for a fair flaxen hair: so *Paulus Æmilius* sets out *Clodeveus* that lovely King of *France*. [c] *Synesius* holds every effeminate fellow or adulterer is fair hair'd: and *Apuleius* adds that *Venus* her self, Goddess of Love, cannot delight, * *Though she come accompanied with the Graces, and all Cupids train to attend upon her, girt with her own girdle, and smell of Cynamon and Bawm, yet if she be bald or bad hair'd, she cannot please her Vulcan.* Which belike makes our *Venetian* Ladies at this day, to counterfeit yellow hair so much, great women to calamistrate and curle it up, *vibrantes ad gratiam crines, & tot orbibus in captivitatem flexos*, to adorn their heads with spangles, pearls, and made flowers; and all Courtiers to affect a pleasing grace in this kinde. In a word, † *The hairs are* Cupids *nets, to catch all comers, a bushie wood, in which* Cupid *builds his nest, and under whose shadow all Loves a thousand several ways sport themselves.*

A little soft hand, pretty little mouth, small, fine, long fingers,

Gratia quæ digitis—— tis that which *Apollo* did admire in *Daphne*,
——laudat digitosq; manusque; a straight and slender body,

as small foot, and well proportioned leg, hath an excellent lustre, * *Cui totum incumbit corpus uti fundamento ædes. Clearchus* vowed to his friend *Amyander* in † *Aristænetus*, that the most attractive part in his Mistris, to make him love and like her first, was her pretty leg and foot: a soft and white skin, &c. have their peculiar graces, [d] *Nebula haud est mollior ac hujus cutis est, adipol papillam bellulam.* Though in men these parts are not so much respected; a grim *Saracan* sometimes,

——nudus membra Pyracmon, a Martiall hirsute face pleaseth best; a black man is a pearle in a fair womans eye, and is as acceptable as * lame *Vulcan* was to *Venus*; for he being a sweaty fuliginous blacksmith, was dearly beloved of her, when fair *Apollo*, nimble *Mercury* were rejected, and the rest of the sweet-fac'd gods forsaken. Many women (as *Petronius* [e] observes) *sordibus calent* (as many men are more moved with kitchin wenches, and a poor market maid, then all these illustrious Court and City dames) will sooner dote upon a slave, a servant, a Dirt-dawber, a *Brontes*, a Cooke, a Player, if they see his naked legs or arms, *thoracaq; brachia*† *&c.* like that Huntsman *Meleager* in *Philostratus*, though he be all in raggs, obscene and dirty, besmeared like a ruddleman, a gypsie, or a chimny-sweeper, then upon a Noble Gallant, *Nireus, Ephestion, Alcibiades*, or those embroidered Courtiers full of silk and gold. [f] *Faustines* wife, a Citizen of *Rome*, fell in love with *Pylades* a *Player*, and was ready to run mad for him, had not *Galen* himself helped her by chance. *Faustina* the Empress doted on a Fencer.

Not one of a thousand falls in love, but there is some peculiar part or

b When *Cupid* slept. *Cæsariem auream habentem, ubi Psyche vidit, mollemq; ex ambrosia cervicem inspexit, crines crispos, purpureas genas candidasq;, &c.* Apuleius.

c *In laudem calvi; splendida coma quisq; adulter est; allicit aurea coma.*

* *Venus ipsa nonplaceret comis nudata, capite spoliata, si qualis ipsa Venus cum fuit virgo omni gratiarum choro stipata, & toto cupidinum populo concinnata, baltheo suo cincta, cinnama fragrans, & balsama, si calva processerit, placere non potest Vulcano suo.*

† *Arandus. Capilli retia Cupidinis, sylva cædua, in qua nidificat Cupido, sub cujus umbra amores mille modis se exercent.*

* *Theod. Prodromus Amor. lib. 1.*

† *Epist. 72. Ubi pulchram tibiam, bene compactum teniemq; pedem vidi.*

d *Plaut Cas.*

* *Claudus optime rem agit.* e *Fol. 5. Si servum viderint, aut flatorem altius cinctum, aut pulvere perfusum, aut histrionem in scenam traductum, &c.* † *Me pulcra fateor carere forma, verum luculenta —— nostra est. Petronius Catal. de Priapo,* f *Galen.*

other

other which pleaseth most, and inflames him above the rest. † A company of young Philosophers on a time, fell at variance, which part of a woman was most desiderable and pleased best? some said the forehead, some the teeth, some the eyes, cheeks, lips, neck, chin, &c. the controversie was referred to *Lais* of *Corinth* to decide; but she smiling, said, they were a company of fools; for suppose they had her where they wished, what would they * first seek? Yet this notwithstanding I do easily grant, *neq; quis vestrum negaverit opinor*, All parts are attractive, but especially [g] the eys [h]

——(videt igne micantes,
Syderibus similes oculos)——

which are Loves Fowlers; † *aucupium amoris*, the shooing hornes, *the hooks of Love* (as *Arandus* will) *the guides, touchstone, Judges, that in a moment cure mad men, and make sound folks mad, the watchmen of the body*; *what do they not?* How vex they not? All this is true, and (which *Athæneus lib. 13. dip. cap. 5.* and *Tatius* hold) they are the chief seats of Love, and as *Iames Lernutius* [i] hath facetely expressed in an elegant Ode of his,

Amorem ocellis flammeolis heræ
Vidi insidentem, credite posteri,
Fratresq; circum ludibundos
Cum pharetrâ volitare & arcu, &c.
I saw Love sitting in my Mistris eyes
Sparkling, believe it all posterity,
And his attendants playing round about
With bow and arrows ready for to fly.

Scalager calls the eys, [k] *Cupids arrows*; *the tongue, the lightning of Love*; *the paps, the tents*: [l] *Balthasar Castilio*, the causes, the chariots, the lamps of Love,

——æmula lumina stellis,
Lumina quæ possent sollicitare Deos,
Eys emulating stars in light.
Entizing gods at the first sight;

Loves Orators, [n] *Petronius.*

O blandos oculos, & ô facetos,
Et quâdam propriâ notâ loquaces
Illic est Venus, & leves amores,
Atq; ipsa in medio sedet voluptas.
O sweet and pretty speaking eys,
Where *Venus* love and pleasure lies!

Loves Torches, Touch-box, Napthe and Matches, [p] *Tibullus.*

Illius ex oculis quum vult exurere divos,
Accendit geminas lampades acer amor.
Tart love when he will set the gods on fire,
Lightens the eys as Torches to desire.

Leander at the first sight of *Hero's* eys, was incensed, saith *Musæus.*

Simul in [q] *oculorum radiis crescebat fax amorum,*
Et cor fervebat invecti ignis impetu;
Pulchritudo enim celebris immaculatæ fœminæ,
Acutior hominibus est veloci sagittâ.

† *Calcagninus Apologis, Quæ pars maxime desiderabilis? alius frontem, alius genas, &c.*

* *Intoi fœmineum.*

g *Hensius.*

h *Sunt enim oculi præcipuæ pulchritudinis sedes. lib. 6.*

† *Amoris hami, duces, judices & indices qui momento insanos sanant, sanos insanire cogunt, oculatissimi corporis excubitores, quid non agunt? quid non cogunt?*

i *Ocelli carm. 17. cujus & Lipsius epist. quæst. lib. 3. cap. 11. meminit ob elegantiam.*

k *Cynthia prima suis miserum me cepit ocellis, Contactum nullis ante cupidinibus. Propert. l. 1.*

n *In catalect.*

p *De Sulpitio lib. 4.*

q *Pulchritudo ipsa per occultos radios in pectus amantis dimanans amatæ rei formam insculpsit, Tatius l. 5.*

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Oculus verò via est, ab oculi ictibus
Vulnus dilabitur, & in præcordia viri manat.
Loves torches gan to burn first in her eyes,
And set his heart on fire, which never dies:
For the fair beauty of a Virgin pure,
Is sharper then a dart, and doth inure
A deeper wound, which pierceth to the heart
By the eyes, and causeth such a cruel smart.

r *Jacob Cornelius Amnon Tragæd. Act. 1. sc. 1.*

r A modern Poet brings in *Amnon* complaining of *Thamar*,

—— & me fascino
Occidit ille risus & formæ lepos,
Ille nitor, illa gratia, & verus decor,
Illæ æmulantes purpuram, & [r] rosas genæ,
Oculiq; vinctæq; aureo nodo comæ.——
It was thy beauty, 'twas thy pleasing smile,
Thy grace and comelinesse did me beguil,
Thy rose-like cheeks, and unto purple fair
Thy lovely eyes and golden knotted hair.

s *Rosæ formosarum oculis nascuntur, & hilaritas vultus elegantiæ corona. Philostratus delitiis.*

t *Epist. & in delitiis, Abi & oppugnationem relinque, quam flamma non extinguit; nam ab amore ipsa flamma sentit incendium: quæ corporum penetratio, quæ tyrannis hæc? &c.*

t *Philostratus Lemnius* cries out on his Mistris Basilisk eyes, *ardentes faces*, those two burning glasses, they had so inflamed his soul, that no water could quench it. *What a tyranny*, (saith he) *what a penetration of bodies is this! thou draweſt with violence, and swalloweſt me up, as* Charybdis *doth Saylers with thy rocky eyes; he that falls into this gulf of Love, can never get out.* Let this be the Corallary then, the strongest beames of beauty, are still darted from the eyes.

†Lœcheus Panthea.

† *Nam quis lumina tanta, tanta,*
Posset luminibus suis tueri,
Non statim trepidansq; palpitansq;
Præ desiderii æstuantis aurâ? &c.
For who such eyes with his can see
And not forthwith enamour'd be!

And as men catch dotrels, by putting out a leg or an arm, with those mutual glances of the eyes they first inveagle one another.

† *Propertius.*

† *Cynthia prima suis miserum me cepit ocellis.*

u *Ovid. amorum, lib. 2. eleg. 4.*

Of all eyes (by the way) black are most amiable, entising and, fairer, which the Poet observes in commending of his Mistris.

† *Scut. Hercul.*

u *Spectandum nigris oculis, nigroq; capillo.*

which *Hesiod* admires in his *Alcmena*,

† *Cujus à vertice ac nigricantibus oculis,*
Tale quiddam spirat ac ab aureâ Venere.
From her black eyes, and from her golden face,
As if from *Venus* came a lovely grace.

and * *Triton* in his *Milæne* —— *nigra oculos formosa mihi.*

* *Calcagninus dial.*

x *Iliad l.*

y *Hist. lib. 1.*

x *Homer* useth that Epithite of Oxe-eyed, in describing *Iuno*, because a round black eye is the best, the Son of beauty, and fartheſt from black the worse: Which y *Polydore Virgil* taxeth in our Nation; *Angli ut plurimum cæsiis oculis*, we have gray eyes for the most part. *Baptista Porta Phyosignom. lib. 3.* puts gray colour upon children, they be childish eyes, dull

dull and heavy. Many commend on the other side *Spanish* Ladies, and those [z] *Greek* Dames at this day, for the blackness of their eys, as *Porta* doth his *Neopolitan* young wives. *Sueton* describes *Julius Cæsar* to have been *nigris vegetisque oculis micantibus*, of a black quick sparkling eye: and although *Averroes* in his *Colliget* will have such persons timerous, yet without question they are most amorous.

z *Sands relation fol.67.*

Now last of all, I will shew you by what means beauty doth fascinate, bewitch, as some hold, and work upon the soul of a man by the eye. For certainly I am of the Poets mind, Love doth bewitch and strangely change us.

[a] *Ludit amor sensus, oculos perstringit, & aufert*
Libertatem animi, mirâ nos fascinat arte.
Credo aliquis dæmon subiens præcordia flammam
Concitat, & raptam tollit de cardine mentem.
Love mocks our senses, curbs our liberties,
And doth bewitch us with his Art and rings,
I think some Divel gets into our entrals,
And kindles coals, and heaves our souls frm th'hinges.

a *Mantuan.*

Heliodorus lib. 3: proves at large, [b] that love is witch-craft, *it gets in at our eys, pores, nostrils, ingenders the same qualities, and affections in us, as were in the party whence it came.* The manner of the fascination, as *Ficinus* 10. *cap. com. in Plat.* declares it, is thus: *Mortal men are then especially bewitched, when as by often gazing one on the other, they direct sight to sight, joyn eye to eye, and so drink and suck in Love between them; for the beginning of this disease is the Eye. And therefore he that hath a cleer Eye, though he be otherwise deformed, by often looking upon him, will make one mad, and tye him fast to him by the eye. Leonard. Varius lib.* 1. *cap.* 2. *de fascinat.* telleth us, that by this interview, [c] *the purer spirits are infected*, the one Eye pierceth through the other with his rays, which he sends forth, and many men have those excellent piercing eys, that which *Suetonius* relates of *Augustus*, their brightness is such, they compel their spectators to look off, and can no more endure them then the Sun beams. [d] *Barradius lib.*6.*cap.* 10. *de Harmonia Evangel.* reports as much of our Saviour Christ, and [e] *Peter Morales* of the Virgin *Mary*, whom *Nicephorus* describes likewise to have been yellow-hair'd, of a wheat colour, but of a most amiable and piercing eye. The rays, as some think, sent from the eys, carry certain spiritual vapours with them, and so infect the other party, and that in a moment. I know, they that hold *visio fit intra mittendo*, will make a doubt of this; but *Ficinus* proves it from blear-eys [f] *That by sight alone, make others blear eyed: and it is more then manifest, that the vapour of the corrupt blood doth get in together with the rays, and so by the contagion, the spectators eys are infected.* Other arguments there are of a Basilisk, that kills afar off by sight, as that *Ephesian* did of whom [g] *Philostratus* speaks, of so pernitious an eye, he poysoned all he looked steddily on: and that other argument, *menstruæ fœminæ*, out of *Aristotles Problems*, *morbosæ Capivaccius* adds, and † *Septalius* the Commentator, that contaminate a looking-glass with beholding it. [h] *So the beams that come from the agents heart, by the eys infect the spirits*

b *Amor per oculos, nares, poros influens, &c. Mortales tum summopere fascinantur quando frequentissimo intuitu aciem dirigentes, &c. Ideo si quis nitore polleat oculorum, &c.*

c *Spiritus puriores fascinantur, oculus à se radios emitit, &c.*

d *Lib. de pulch. Jes. & Mar.*

e *Lib.* 2. *c.* 23. *colore triticum referente, crine, flava, acribus oculis.*

f *Lippi solo intuitu alios lippos faciunt, & patet una cum radio vaporem corrupti sanguinis emanare, cujus contagione oculus spectantis inficitur.*

g *Vita Apollon.*

† *Comment. in Aristot. Probl.*

h *Sic radius à corde percutientis missus, regimen proprium repetit, cor vulnerat, per oculos & sanguinem inficit & spiritus, subtili quadam vi. Castil. lib.* 3. *de medico.*

468 *about the patients*, inwardly wound, and thence the spirits infect the blood. To this effect she complained in [i] *Apuleius*, *Thou art the cause of my grief, thy eys piercing through mine eys to mine inner parts, have set my bowels on fire, and therefore pitty me that am now ready to dye for thy sake.* *Ficinus* illustrates this with a familiar example of that *Marrhusian Phædrus* and *Theban Lycias*, [k] Lycias *he stares on* Phædrus *face, and* Phædrus *fastens the balls of his eys upon* Lycias, *and with those sparkling rays sends out his spirits. The beams of* Phædrus *eys are easily mingled with the beams of* Lycias, *and spirits are joyned to spirits. This vapour begot in* Phædrus *heart, enters into* Lycias *bowels: and that which is a greater wonder,* Phædrus *blood is in* Lycias *heart, and thence come those ordinary love-speeches, my sweet heart* Phædrus, *and mine own self, my dear bowels. And* Phædrus *again to* Lycias, *O my light, my joy, my soul, my life.* Phædrus *follows* Lycias, *because his heart would have his spirits, and* Lycias *follows* Phædrus, *because he loves the seat of his spirits; both follow; but* Lycias *the earnester of the two: The river hath more need of the fountain, then the fountain of the river; as iron is drawn to that which is touched with a loadstone, but draws not it again: so* Lycias *draws* Phædrus. *But how comes it to pass then, that the blind man loves, that never saw?* We read in the Lives of the Fathers, a story of a child that was brought up in the wilderness, from his infancy, by an old Hermite: now come to mans estate, he saw by chance, two comely women wandring in the woods: he asked the old man what creatures they were, he told him *Fayries*; After a while talking *obiter*, the Hermite demanded of him, which was the pleasantest sight that ever he saw in his life? he readily replyed, the two † *Fayries* he spied in the wilderness. So that without doubt, there is some secret loadstone in a beautiful woman, a magnetique power, a natural inbred affection, which moves our concupiscence, and as he sings,

Me thinks I have a mistress yet to come,
And still I seek, I love, I know not whom.

'Tis true indeed of natural and chaste love, but not of this Heroical passion, or rather brutish burning lust of which we treat; we speak of wandring, wanton, adulterous eys, which as [l] he saith, lie still in wait *as so many souldiers, and when they spy an innocent spectator fixed on them, shoot him through, and presently bewitch him: Especially when they shall gaze and glote, as wanton lovers do one upon another, and with a pleasant eye-conflict participate each others souls.* Hence you may perceive how easily, and how quickly we may be taken in love; since at the twinkling of an Eye, *Phædras* spirits may so pernitiously infect *Lycias* blood. [m] *Neither is it any wonder, if we but consider how many other diseases closely, and as suddainly are caught by infection*, Plague, Itch, Scabs, Flux, &c. The spirits taken in, will not let him rest that hath received them, but egg him on.

[n] *Idque petit corpus mens unde est saucia amore;*

and we may manifestly perceive a strange eduction of spirits, by such as bleed at nose after they be dead, at the presence of the murderer; but read more of this in *Lemnius lib.2.de occult.nat.mir.cap.7. Valleriola lib.2. observ.cap.7. Valesius controv. Ficinus, Cardan, Libavius de cruentis cadaveribus, &c.*

i *Lib.10. Causa omnis & origo omnis præsentis doloris tute es; Isti enim tui oculi, per meos oculos ad intima delapsi præcordia, acerrimum meis medullis commovent incendium; ergo miserere tui causa pereuntis.*

k *Lycias in Phædri vultum inhiat, Phædrus in oculos Lyciæ scintillas suorum defigit oculorum; cumq; scintillis, &c. Sequitur Phædrus Lyciam, quia cor suum petit spiritum; Phædrum Lycias, quia spiritus propriam sedem postulat. Verum Lycias, &c.*

† *Dæmonia inquit quæ in hoc Eremo nuper occurrebant.*

l *Castilio de aulico, l.3. fol. 228. Oculi ut milites in insidiis semper recubant, & subito ad visum sagittas emittunt, &c.*

m *Nec mirum si reliquos morbos qui ex contagione nascuntur consideremus, pestem, pruritum, scabiem, &c.*

n *Lucretius.*

Memb. 3. Subsect. 3.

Artificial allurements of love, causes and provocations to lust; Gestures, Cloaths, Dowre, &c.

NAtural beauty is a stronger loadstone of it self, as you have heard, a great temptation, and pierceth to the very heart; [o] *forma verecundæ nocuit mihi visa puellæ*; but much more when those artificial inticements and provocations of Gestures, Cloaths, Jewels, Pigments, Exornations, shall be annexed unto it; those other circumstances, opportunity of time and place shall concur, which of themselves alone were all sufficient, each one in particular to produce this effect. It is a question much controverted by some wise men, *forma debeat plus arti an naturæ?* Whether natural or artificial objects be more powerful? but not decided: for my part I am of opinion, that though beauty it self be a great motive, and give an excellent lustre *in sordibus*, in beggery, as a Jewel on a dunghil will shine and cast his rays, it cannot be suppressed, which *Heliodorus* fains of *Chariclia*, though she were in beggers weeds: yet as it is used, artificial is of more force, and much to be preferred.

o In beauty, that of favor is preferred before that of Colours, and decent motion is more then that of favor. *Bacons Essaies.*

† *Sic dentata sibi videtur Ægle,*
Emptis ossibus Indicoque cornu;
Sic quæ nigrior est cadente moro,
Cerussata sibi placet Lychoris.
So toothless *Ægle* seems a pretty one,
Set out with new bought teeth of *Indy* bone:
So foul *Lychoris* blacker then berry,
Her self admires, now finer then cherry.

† *Martialis.*

John Lerius the *Burgundian cap.* 8. *hist. navigat. in Brasil.* is altogether on my side. For whereas (saith he) at our coming to *Brasil*, we found both men and women naked as they were born, without any covering, so much as of their privities, and could not be perswaded, by our Frenchmen that lived a year with them, to wear any, [p] *Many will think that our so long commerce with naked women, must needs be a great provocation to lust*; but he concludes otherwise, that their nakedness did much less entice them to lasciviousness, then our womens cloaths. *And I dare boldly affirm* (saith he) *that those glittering attires, counterfeit colors, headgears, curled hairs, plaited coats, cloaks, gowns, costly stomachers, guarded and loose garments, and all those other coutrements, wherewith our country-women counterfeit a beauty, and so curiously set out themselves, cause more inconvenience in this kind, then that Barbarian homelines, although they be no whit inferior unto them in beauty. I could evince the truth of this by many other arguments, but I appeal* (saith he) *to my companions at that present, which were all of the same mind.* His country-man *Montague* in his *Essayes*, is of the same opinion, and are so many others; out of whose assertions thus much in brief we may conclude: that Beauty is more beholding to Art then Nature, and stronger provocations proceed from outward

p *Multi tacitè opinantur commercium illud adeo frequens cum Barbaris nudis, ac præsertim cum fœminis, ad libidinem provocare, at minus multò noxia illorum nuditas quàm nostrarum fœminarum cultus. Ausim asseverare splendidum illum cultum, fucos, &c.*

470 outward ornaments, then such as nature hath provided. It is true that those fair sparkling eys, white neck, coral lips, turgent Paps, Rose-coloured cheeks, &c. of themselves are potent enticers; but when a comely, artificial, well-composed look, pleasing gesture, an affected carriage shall be added, it must needs be far more forcible then it was, when those curious needle-works, variety of colours, purest dyes, Jewels, spangles, pendants, lawn, lace, tiffanies, fair and fine linnen, embroideries, calamistrations, oyntments, &c. shall be added, they will make the verieſt dowdy otherwise, a Goddess, when nature shall be furthered by Art. For it is not the eye of it self that entiseth to lust, but an *adulterous eye*, as *Peter* terms it, 2. 2. 14. a wanton, a rolling, lascivious eye: A wandring eye, which *Isaiah* taxeth, 3. 16. *Christ* himself, and the Virgin *Mary* had most beautiful eys, as amiable eys as any persons, saith [q] *Baradius*, that ever lived, but withall so modest, so chaste, that whosoever looked on them, was freed from that passion of burning lust, if we may believe [r] *Gerson* and [s] *Bonaventure*: there was no such Antidote against it, as the Virgin *Maries* face; 'Tis not the eye, but carriage of it, as they use it, that causeth such effects. When *Pallas*, *Juno*, *Venus*, were to win *Paris* favour for the golden apple, as it is elegantly described in that pleasant enterlude of † *Apuleius*, *Juno* came with majesty upon the stage, *Minerva* gravity, but *Venus*, *dulce subridens*, *constitit amæne*; *& gratissimæ Gratiæ deam propitiantes*, *&c.* came in smiling with her gratious graces and exquisite musick, as if she had danced, *& nonnunquam saltare solis oculis*, and which was the main matter of all, she danced with her rolling eys: they were the Brokers and Hatbingers of her sute. So she makes her brags in a modern Poet,

† *Soon could I make my brow to tyrannize,*
And force the world do homage to mine eys.

The eye is a secret Orator, the first bawde, *Amoris porta*, and with private looks, winking, glances and smiles, as so many dialogues they make up the match many times, and understand one anothers meanings, before they come to speak a word. [t] *Eurialus* and *Lucretia* were so mutually enamored by the eye, and prepared to give each other entertainment, before ever they had conference: he asked her good will with his eye; she did *suffragari*, and gave consent with a pleasant look. That [u] *Thracian Rodophe* was so excellent at this dumb Rhetorick, *that if she had but looked upon any one almost* (saith *Calisiris*) *she would have bewitched him, and he could not possibly escape it.* For as [x] *Salvianus* observes, *the eys are the windows of our souls, by which as so many channels, all dishoneſt concupiscence gets into our hearts.* They reveal our thoughts, and as they say, *frons animi index*, but the eye of the countenance,

† *Quid procacibus intuere ocellis? &c.*

I may say the same of smiling, gate, nakedness of parts, plausible gestures, &c. To laugh is the proper passion of a man, an ordinary thing to smile; but those counterfeit, composed, affected, artificial and reciprocal, those counter-smiles are the dumb shews and prognosticks of greater matters, which they most part use, to inveagle and deceive; though many fond lovers again are so frequently mistaken, and led into a fools paradise

q *Harmo. evangel. lib. 6. cap. 6.*

r *Serm. de concep. virg. Physiognomia virginis omnes movet ad castitatem.*

s *3. sent. d. 3. q. 3. mirum, virgo formosissima, sed à nemine concupita.*

† *Met. 10.*

† Rosamonds complaint, by *Sam. Daniel.*

t *Æneas Silv.*

u *Heliodor l. 2. Rodophe Thracia tam inevitabili fascino instructa, tam exacte oculis intuens attraxit, ut si in illam quis incidisset, fieri nm posset quin caperetur.*

x *Lib. 3. de providentia: Animi fenestræ oculi, & omnis improba cupiditas per ocellos tanquam canales introit.*

† *Buchanan.*

paradise. For if they see but a fair maid laugh, or shew a pleasant countenance, use some gratious words or gestures, they apply it all to themselves, as done in their favour, sure she loves them, she is willing, coming, &c. 471

Stultus quando videt quod pulchra puellula ridet,
Tum fatuus credit se quòd amare velit:
When a fool sees a fair maid for to smile,
He thinks she loves him, 'tis but to beguile.

They make an art of it, as the Poet telleth us,

[y] *Quis credat? discunt etiam ridere puellæ,*
Quæritur atque illis hac quoque parte decor:
Who can believe? to laugh maids make an Art,
And seek a pleasant grace to that same part.

y *Ovid de arte amandi.*

And 'tis as great an enticement as any of the rest,

——— [z] *subrisit molle puella,*
Cor tibi ritè salit. ———

z *Pers.3.Sat.*

She makes thine heart leap with [a] a pleasing gentle smile of hers.

[b] *Dulce ridentem Lalagen amabo,*
Dulce loquentem,

I love *Lalage* as much for smiling, as for discoursing, *delectata illa risit tam blandum,* as he said in *Petronius* of his Mistriss, being well pleased, she gave so sweet a smile. It won *Ismenius,* as he [c] confesseth, *Ismene subrisit amatorium, Ismene* smiled so lovingly the second time I saw her, that I could not chuse but admire her: And *Galla's* sweet smile quite overcame † *Faustus* the Shepheard,

Me aspiciens motis blandè subrisit ocellis.

a *Vel centum Charites ridere putaret, Museus* of *Hero.*

b *Hor. Od. 22. lib. 1.*

c *Eustathius l.5.*

† *Mantuan.*

All other gestures of the body will enforce as much. *Daphnis* in † *Lucian* was a poor tattered wench, when I knew her first, said *Corbile, pannosa & lacera,* but now she is a stately piece indeed, hath her maids to attend her, brave attires, mony in her purse, &c. and will you know how this came to pass? *by setting out her self after the best fashion, by her pleasant carriage, affability, sweet smiling upon all, &c.* Many women dote upon a man for his complement only, and good behaviour, they are won in an instant; too credulous to believe that every light, wanton tutor, who sees or makes love to them, is instantly inamored, he certainly dotes on, admires them, will surely marry, when as he means nothing less, 'tis his ordinary carriage in all such companies. So both delude each other, by such outward shews, and amongst the rest, an upright, a comely grace, curtesies, gentle salutations, cringes, a mincing gate, a decent and an affected pace, are most powerful enticers, and which the Prophet *Esay* a Courtier himself, and a great observer, objected to the daughters of *Sion* 3. 16. *they minced as they went, and made a tinkling with their feet.* To say the truth, what can they not effect by such means?

Whilst nature decks them in their best attires
Of youth and beauty which the world admires,
† *Vrit* —— *voce, manu, gressu, pectore, fronte, oculis.*

† *Tom.4.meriᵗ. dial. Exornando seipsam eleganter, facilem & hilarem se gerendo erga cunctos, ridendo suave ac blandum quid, &c.*

† *Angerirnus.*

When Art shall be annexed to beauty, when wiles and guiles shall concur: for to speak as it is, Love is a kind of legerdemain; meer jug-

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ling, a fascination) When they shew their fair hand, fine foot and leg withal, *magnum sui desiderium nobis relinquunt*, saith [d] *Balthazar Castilio lib.* 1. they set us a longing, *and so when they pull up their petty-coats, and outward garments*, as usually they do to shew their fine stockings, and those of purest silken dye, gold fringes, laces, embroyderings, (it shall go hard but when they go to Church, or to any other place, all shall be seen) 'tis but a springe to catch woodcocks; and as [e] *Chrysostome* telleth them down-right, though *they say nothing with their mouths, they speak in their gate, they speak with their eys, they speak in the carriage of their bodies.* And what shall we say otherwise of that baring of their necks, shoulders, naked breasts, arms and wrists, to what end are they but only to tempt men to lust!

† *Nam quid lacteolus sinus, & ipsas*
Præ te fers sine linteo papillas?
Hoc est dicere, posce, posce, trado;
Hoc est ad Venerem vocare amantes.

There needs no more as * *Fredericus Mateneſius* well observes, but a cryer to go before them so dressed, to bid us look out, a trumpet to sound, or for defect a Sowgelder to blow,

[y] Look out look out and see
What object this may be
That doth perstringe mine eye:
A gallant Lady goes,
In rich and gaudy clothes,
But whether away God knows,
——— look out. &c. *& quæ sequuntur,*

or to what end and purpose? But to leave all these phantastical raptures, I'le prosecute mine intended Theam. Nakedness, as I have said, is an odious thing of it self, *remedium amoris*; yet it may be so used, in part, and at set times, that there can be no such enticement as it is;

[e] *Nec mihi cincta Diana placet, nec nuda Cythere,*
Illa voluptatis nil habet, hæc nimium.

David so espied *Bersheba*, the Elders *Susanna*: [f] *Apelles* was inamored with *Campaspe*, when he was to paint her naked. *Tiberius in Suet. cap.* 42. supped with *Sestius Gallus* an old leacher, *libidinoso sene, eâ lege ut nudæ puellæ administrarent*; some say as much of *Nero*, and *Pontus Huter* of *Carolus Pugnax*. Amongst the *Babylonians*, it was the custome of some lascivious queans to dance friskin in that fashion, saith *Curtius lib.* 5. and *Sardus de mor. gent. lib.* 1. writes of others to that effect. The [g] *Tuscans* at some set banquets, had naked women to attend upon them, which *Leonicus de Varia hist. lib.* 3. *cap.* 96. confirms of such other bawdy nations. *Nero* would have filthy pictures still hanging in his chamber, which is too commonly used in our times; and *Heliogabalus, etiam coram agentes, ut ad venerem incitarent*: So things may be abused. A servant maid in *Aristænetus*, spyed her Master and Mistress through the key hole * merrily disposed; upon the sight she fell in love with her Master. † *Antoninus Caracalla* observed his mother in law with her breasts amorously laid o-

pen

d *Vel si forte vestimentum de industria elevetur, ut pedum ac tibiarum pars aliqua conspiciatur, dum templum aut locum aliquem adierit.*

e *Sermone, quod non fœminæ viris cohabitent. Non loquuta es lingua, sed loquuta es gressu: non loquuta es voce, sed oculis loquuta es clarius quàm voce.*

† *Jovianus Pontanus Baiar lib.* 1. *ad Hermionem.*

* *De luxu vestium discurs.* 6 *Nihil aliud deest nisi ut præco vos præcedat, &c.*

y If you can tell how, you may sing this to the tune, a Sow-gelder blows.

e *Auson. epig.* 28.

f *Plin. lib.* 33. *cap.* 10. *Campaspen Nudam picturus Apelles, amore ejus illaqueatus est.*

g *In Tyrrhenis conviviis nudæ mulieres ministrabant.*

* *Amatoria miscentes vidit, & in ipsis complexibus audit, &c. emersit inde cupido in pectus Virginis.*

† *Epist.* 7. *lib.* 2.

pen, he was so much moved, that he said, *Ah si liceret*, O th I ght; which she by chance over-hearing, replyed as impudently, [h] *Quicquid libet licet*, thou maist do what thou wilt: And upon that temptation he married her: this object was not in cause, not the thing it self, but that unseemly, undecent carriage of it.

h *Spartian.*

When you have all done, *veniunt à veste sagittæ*, the greatest provocations of lust are from our apparel; God makes, they say, man shapes, and there is no motive like unto it;

* *Which doth even Beauty beautifie,*
And most bewitch a wretched eye.

* Sidneys Arcadia.

a filthy knave, a deformed quean, a crooked carkass, a maukin, a witch, a rotten post, an hedgstake may be so set out and tricked up, that it shall make as fair a shew, as much enamour as the rest: many a silly fellow is so taken. *Primum luxuriæ aucupium*, one calls it, the first snare of lust; [i] *Bossus aucupium animarum, lethalem arundinem*, a fatal reed, the greatest bawd, *forte lenocinium, sanguineis lachrymis deplorandum*, saith † *Matenesius*, and with tears of blood to be deplored. Not that comelinesse of clothes is therefore to be condemned, and those usual ornaments: there is a decency and *decorum* in this as well as in other things, fit to be used, becoming several persons, and befitting their estates; he is only phantastical, that is not in fashion, and like an old image in Arras hangings, when a manner of attire is generally received: but when they are so new fangled, so unstaid, so prodigious in their attires, beyond their means and fortunes, unbefitting their age, place, quality, condition, what should we otherwise think of them? Why do they adorn themselves with so many colours of hearbs, fictitious flowers, curious needleworks, quaint devices, sweet smelling odours, with those inestimable riches of pretious stones, pearls, rubies, diamonds, emeralds, &c. Why do they crown themselves with gold and silver, use coronets and tires of several fashions, deck themselves with pendants, bracelets, ear-rings, chains, girdles, rings, pins, spangles, embroyderies, shadows, rebatoes, versicolor ribbands? why do they make such glorious shews with their scarfs, feathers, fans, masks, furs, laces, tiffanies, ruffs, falls, calls, cuffs, damasks, velvets, tinsels, cloth of gold, silver, tissue? with colours of heavens, stars, planets: the strength of mettals, stones, odours, flowers, birds, beasts, fishes, and whatsoever *Africk*, *Asia*, *America*, sea, land, art, and industry of man can afford? Why do they use and covet such novelty of inventions; such new fangled tires, and spend such inestimable summs on them? *To what end are those crisped, false hairs*, painted faces, as [k] the *Satyrist* observes, *such a composed gate, not a step awry?* Why are they like so many *Sybarites*, or *Neroes Poppæa*, *Assuerus* concubines, so costly, so long a dressing, as *Cæsar* was marshalling his army, or an hawk in pruning? [l] *Dum moliuntur, dum comuntur, annus est: A* * *Gardiner takes not so much delight and pains in his garden, an horse-man to dress his horse, scour his armour*, a Marriner about his ship, a Merchant his shop and shop-book, as they do about their faces, and all those other parts: such setting up with corks, streightning with whale-bones; why is it but as a day-net catcheth Larks, to make yong men stoop unto them? *Philocharus* a

i *De immod. mulier. cultu.*

† *Discurs. 6. de luxu vestium.*

k *Petronius fol. 95. quo spectant flexæ comæ? quo facies medica mine attrita & oculorum mollis petulantia? quo incessus tam compositus, &c.* l *Ter.*

* P. Aretine. *Hortulanus non ita exercetur visendis hortis, eques equis, armis, nauta navibus, &c.*

474 gallant in *Aristænetus*, adviſed his friend *Polienus*, to take heed of ſuch entiſements, † *for it was the ſweet ſound and motion of his Miſtris ſpangles and bracelets, the ſmell of her oyntments, that captivated him firſt,*

Illa fuit mentis prima ruina meæ.

Quid ſibi vult pixidum turba, ſaith [m] *Lucian*, *To what uſe are pins, pots, glaſſes, ointments, irons, combes, bodkins, ſetting-ſticks? why beſtow they all their patrimonies and husbands yearly revenues on ſuch fooleries?* † bina patrimonia ſingulis auribus; *why uſe they dragons, waſpes, ſnakes, for chains*, inamelled jewels on their necks, ears? *dignum potius foret ferro manus iſtas religari, atque utinam monilia verè dracones eſſent*; they had more need ſome of them be tied in *Bedlam* with iron chains, have a whip for a fan, and hair-cloaths next to their skins, and inſtead of wrought ſmocks, have their cheeks ſtigmatiſed with a hot iron; I ſay, ſome of our *Ieſabels*, inſtead of painting, if they were well ſerved. But why is all this labour, all this coſt, preparation, riding, running, far fetched, and dear bought ſtuffe? [n] *Becauſe forſooth they would be fair and fine, and where nature is defective, ſupply it by art.*

†*Sanguine quæ vero non rubet, arte rubet, (Ovid.)*

and to that purpoſe they annoint and paint *their faces*, to make *Helen* of *Hecuba* —— *parvamque exortamque puellam* —— *Europen*; To this intent they *cruſh in their feet and bodies*, hurt and crucifie themſelves, ſometimes in laxe clothes, an hundred yards I think in a gown, a ſleeve; and ſometimes again ſo cloſe, *ut nudos exprimant artus.* [o] Now long tails and trains, and then ſhort, up, down, high, low, thick, thin, &c. now little or no bands, then as big as cart wheels; now looſe bodies, then great fardingals and cloſe girt, &c. Why is all this, but with the whore in the Proverbs, to intoxicate ſome or other? *oculorum decipulam*, † one therefore cals it *& Indicem libidinis*, the trap of luſt, and ſure token, as an Ivy-buſh is to a Tavern.

Quòd pulchros Glycere ſumas de pixide vultus,
Quòd tibi compoſitæ nec ſine lege comæ:
Quòd niteat digitis adamas, Beryllus in aure,
Non ſum divinus, ſed ſcio quid cupias.

O *Glycere* in that you paint ſo much,
Your hair is ſo bedeck't in order ſuch,
With rings on fingers, bracelets in your ear,
Although no Prophet, tell I can, I fear.

To be admired, to be gazed on, to circumvent ſome novice; as many times they do, that inſtead of a Lady he loves a cap and a feather, inſtead of a maid that ſhould have *verum colorem, corpus ſolidum & ſucci plenum* (as *Charea* deſcribes his miſtriſs in the † Poet) a painted face, a ruffe-band, fair and fine linnen, a coronet, a flowre,

* (*Naturæque putat quod fuit artificis,*) a wrought waſtcoate he dotes on, or a pied petticote, a pure die inſtead of a proper woman. For generally as with rich furred Conies, their caſes are far better then their bodies, and like the bark of a Cinnamon tree which is dearer then the whole bulk, their outward accoutrements are far more pretious then their inward indowments. 'Tis too commonly ſo.

† *Epiſt.4. Sonus armillarum bene ſonantium, odor unguentorum, &c.*

m *Tom.4. dial. Amor. vaſcula plena multæ infelicitatis omnem maritorum opulentiam in hæc impendunt, dracones pro monilibus habent, qui utinam vere dracones eſſent. Lucian.*

† *Seneca.*

n *Caſtilio de aulic.lib.1. Mulieribus omnibus hoc imprimis in votis eſt, ut formoſæ ſint, aut ſi reipſa non ſint, videantur tamen eſſe; & ſi qua parte natura defuit, artis ſuppetias adjungunt: unde illæ faciei unctiones, dolor & cruciatus in arctandis corporibus, &c.*

† *Ovid. epiſt. Med. Jaſoni.*

o *Modo caudatas tunicas, &c. Boſſius.*

† *Scribanius philoſ. Chriſt. cap.6.*

† *Ter. Eunuc. Act.2. Scen.3.*

* *Stroza fil.*

[p] *Auferimur cultu, & gemmis, auroque teguntur*
Omnia; pars minima eſt ipſa puella ſui.
With gold and jewels all is covered,
And with a ſtrange tire we are won,
(While ſhe's the leaſt part of her ſelf)
And with ſuch baubles quite undone.

p *Ovid.*

Why do they keep in ſo long together, a whole winter ſometimes, and will not be ſeen but by torch or candle-light, and come abroad with all the preparation may be, when they have no buſineſs, but only to ſhew themſelves?

Spectatum veniunt, veniunt ſpectentur ut ipſæ.
† *For what is beauty if it be not ſeen,*
Or what is't to be ſeen if not admir'd,
And though admir'd, unleſs in love deſir'd?

† S. Daniel.

why do they go with ſuch counterfeit gate, which [q] *Philo Judæus*, reprehends them for, and uſe (I ſay it again) ſuch geſtures, apiſh, ridiculous, undecent attires, *Sybaritical tricks, fucos genis, purpuriſſam venis, ceruſſam fronti, leges oculis, &c.* uſe thoſe ſweet perfumes, powders and ointments in publike; flock to hear ſermons ſo frequent, is it for devotion? or rather as [r] *Baſil* tels them, to meet their ſweet-hearts, and ſee faſhions; for as he ſaith, commonly they come ſo provided to that place, with ſuch curious complements, with ſuch geſtures and tires, as if they ſhould go to a dancing ſchool, a ſtage-play, or bawdy-houſe, fitter then a Church,

When ſuch a ſhe-Prieſt comes her Maſs to ſay,
Twenty to one they all forget to pray.

They make thoſe holy Temples conſecrated to godly Martyrs, and religious uſes, the ſhops of impudence, dens of whores and theeves, and little better then brothel houſes. When we ſhall ſee theſe things dayly done, their huſbands bankrupts, if not cornuto's, their wives light huſwives, daughters diſhoneſt; and hear of ſuch diſſolute acts, as dayly we do, how ſhould we think otherwiſe? what is their end, but to deceive and inveagle young men? As tow takes fire, ſuch inticing objects produce their effect, how can it be altered? When *Venus* ſtood before *Anchiſes* (as [s] *Homer* fains in one of his Hymns) in her coſtly robes, he was inſtantly taken,

Cùm ante ipſum ſtaret Iovis filia, videns eam
Anchiſes, admirabatur formam, & ſtupendas veſtes;
Erat enim induta peplo, igneis radiis ſplendidiore;
Habebat quoque torques fulgidos, flexiles hælices,
Tenerum collum ambiebant monilia pulchra,
Aurea, variegata. ——

When *Venus* ſtood before *Anchiſes* firſt,
He was amaz'd to ſee her in her tires;
For ſhe had on a hood as red as fire,
And glittering chains, and Ivy twiſted ſpires,
About her tender neck were coſtly bruches,
And neck-laces of gold, inamell'd ouches.

So when *Medea* came in preſence of *Jaſon* firſt, attended by her Nymphs and Ladies, as ſhe is deſcribed by [t] *Apollonius*,

q *Lib. de victimis Fracto inceſſu, obtuitu laſcivo, calamiſtrata, cincinnata, fucata, reteas lota, purpuriſſata, pretioſoque amicta palliolo, ſpiransunguenta, ut juvenum animos circumveniat.*

r *Orat. in ebrios. Impudenter ſe maſculorum aſpectibus exponunt, inſolenter comas jactantes, trahunt tunicas pedibus colliдentes, oculoque petulanti, riſu effuſo, ad tripudium inſanientes, omnem adoleſcentum intemperantiam in ſe provocantes, idque in templis memoriæ martyrum conſecratis; pomœrium civitatis officinam fecerunt impudentiæ.*

s *Hymno Veneri dicato.*

t *Argonaut. l. 4*

Cunctas verò ignis instar sequebatur splendor,
Tantum ab aureis fimbriis resplendebat jubar,
Accenditque in oculis dulce desiderium.
A lustre followed them like flaming fire,
And from their golden borders came such beams,
Which in his eys provok'd a sweet desire.

Such a relation we have in * *Plutarch*, [u] when the Queens came and offered themselves to *Anthony*, [u] *with divers presents, and entising ornaments, Asiatick allurements, with such wonderful joy and festivty, they did so inveagle the* Romans, *that no man could contain himself, all was turned to delight and pleasure. The women transformed themselves to* Bacchus *shapes, the men-children to* Satyrs *and* Pans; *but* Anthony *himself was quite besotted with* Cleopatra's *sweet speeches, philters, beauty, pleasing tires: for when she sailed along the river* Cydnus, *with such incredible pomp in a gilded ship, her self dressed like* Venus, *her maids like the* Graces, *her pages like so many* Cupids, Anthony *was amazed, and rapt beyond himself. Heliodorus lib.* 1. brings in *Dameneta* stepmother to *Cnemon, whom she* [y] *saw in his scarfs, rings, robes and coronet, quite mad for the love of him.* It was *Judiths Pantofles* that ravished the eys of *Olofernes*. And [x] *Cardan* is not ashamed to confess, that seeing his wife the first time all in white, he did admire and instantly love her. If these outward ornaments were not of such force, why doth [z] *Naomi* give *Ruth* consel how to please *Boaz*? and [a] *Iudith* seeking to captivate *Olofernes*, washed and anointed her self with sweet ointments, dressed her hair, and put on costly attires. The riot in this kind hath been excessive in times past; no man almost came abroad, but curled and annointed,

[b] *Et matutino Sudans Crispinus amomo,*
Quantum vix redolent duo funera,

one spent as much as two funerals at once, and with perfumed hairs, [c] *& rosa canos odorati capillos Assyriaque nardo.* What strange thing doth [d] *Sueton* relate in this matter of *Caligula's* riot? And *Pliny lib.* 12. *&* 13. Read more in *Dioscorides, Ulmus, Arnoldus, Randoletius de fuco & decoratione*; for it is now an art, as it was of old, (so [e] *Seneca* records) *officinæ sunt odores coquentium.* Women are bad and men worse, no difference at all betwixt their and our times: [f] *Good manners*, (as *Seneca* complains) *are extinct with wantonness, in t i king up themselves men go beyond women, they wear harlots colours, and do not walk, but jet and dance*, hic mulier, hæc vir, more like Players, Butterflies, Baboons, Apes, Anticks, then men. So ridiculous moreover we are in our attires, and for cost so excessive, that as *Hierome* said of old, *Vno filio villarum insunt pretia, uno lino decies sestertiûm inseritur*; 'tis an ordinary thing to put a thousand Okes, and an hundred Oxen into a suit of apparel, to wear a whole Mannor on his back. What with shooe-ties, hangers, points, caps and feathers, scarfs, bands, cuffs, &c. in a short space their whole patrimonies are consumed. *Heliogabalus* is taxed by *Lampridius*, and admired in his age for wearing jewels in his shoos, a common thing in our times, not for Emperours and Princes, but almost for serving-men and taylors: all the flowres, stars, constellations, gold and pretious stones do condescend to set out their

* *Vit. Anton.*
u *Regia domo ornatuque certantes, sese ac formam suam Antonio offerentes, &c. Cum ornatu & incredibili pompa per Cydnum fluvium navigarent aurata puppi, ipsa ad similitudinem Veneris ornata, puellæ Gratiis similes, pueri cupidinibus, Antonius ad visum stupefactus.*
y *Amictum Chlamyde & coronis, quum primum aspexit Cnemonem, ex potestate mentis excidit.*
x *Lib. de lib. prop.*
z *Ruth* 3. 3.
a *Cap.* 9. 5.
b *Juv. Sat* 6.
c *Hor. lib.* 2. *Od.* 11.
d *Cap.* 27.
e *Epist.* 90.
f *Quicquid est boni moris levitate extinguitur, & politura corporis muliebres munditias anteceßimus, colores meretricios viri sumimus, tenero & molli gradu suspendimus gradum, non ambulamus, nat quæst. lib.* 7 *cap.* 31.

their ſhooes. To repreſs the luxury of thoſe *Roman* matrons, there was [g] *Lex Valeria* and *Oppia*, and a *Cato* to contradict; but no Laws will ſerve to repreſs the pride and inſolency of our days, the prodigious riot in this kinde. *Lucullus* wardrope is put down by our ordinary Citizens; and a Coblers wife in *Venus*, a Courteſan in *Florence*, is no whit inferior to a Queen, if our Geographers ſay true: and why is all this? *Why do they glory in their Iewels* (as [h] he ſaith) or exult and triumph *in the beauty of clothes? why is all this coſt? to incite men the ſooner to burning luſt.* They pretend decency and ornament; but let them take heed, leſt while they ſet out their bodies, they do not damn their ſouls; 'tis [i] *Bernards* counſel: *ſhine in Iewels, ſtink in conditions; have purple robes, and a torn conſcience.* Let them take heed of *Eſayes* Propheſie, that their ſlippers and tires be not taken from them, ſweet balls, bracelets, earings, vailes, wimples, criſping-pins, glaſſes, fine linnen, hoods, lawns, and ſweet ſavours, they become not bald, burnt, and ſtinke upon a ſudden. And let maids beware, as [k] *Cypian* adviſeth, *leſt while they wander too looſely abroad, they looſe not their virginities:* and like *Ægyptian* temples, ſeem fair without, but prove rotten carcaſſes within. How much better were it for them to follow that good counſel of *Tertullian?* [l] *To have their eyes painted with chaſtity, the Word of God inſerted into their ears, Chriſt's yoke tied to the hair, to ſubject themſelves to their husbands. If they would do ſo, they ſhould be comely enough, cloathe themſelves with the ſilk of ſanctity, damask of devotion, purple of piety and chaſtity, and ſo painted, they ſhall have God himſelf to be a ſuiter: Let whores and queanes prank up themſelves,* [m] *let them paint their faces with minion and ceruſſe, they are but fuels of luſt, and ſigns of a corrupt ſoul: if ye be good, honeſt, vertuous, and religious Matrons, let ſobriety, modeſty and chaſtity be your honour, and God himſelf your love and deſire. Mulier rectè olet, ubi nihil olet,* then a woman ſmells beſt, when ſhe hath no perfume at all; no crown, chain, or jewel (*Guivárra* adds) is ſuch an ornament to a Virgin, or vertuous woman, *quam virgini pudor*, as chaſtity is: more credit in a wiſe mans eye and judgement they get by their plainneſs, and ſeem fairer then they that are ſet out with bables, as a Butchers meat is with pricks, puffed up and adorned like ſo many Jays with variety of colours. It is reported of *Cornelia* that vertuous *Roman* Lady, great *Scipio's* daughter, *Titus Sempronius* wife, and the mother of the *Gracchi*, that being by chance in company with a *Companion*, a ſtrange gentlewoman (ſome light huſwife belike, that was dreſſed like a May Lady, and as moſt of our gentlewomen are, *was* [n] *more ſollicitous of her head tire, then of her health, that ſpent her time betwixt a comb and a glaſs, and had rather be fair then honeſt* (as *Cato* ſaid) *and have the Common-wealth turned topſie turvie, then her tires marred*; and ſhe did naught but brag of her fine robes and jewels, and provoked the *Roman* Matron to ſhew hers: *Cornelia kept* her in talk till her children came from ſchool, and theſe, ſaid ſhe, are my jewels, and ſo deluded and put off a proud, vain, phantaſticall huſwife. How much better were it for our Matrons to do as

g *Liv. lib.4. dec.4.*
h *Quid exultas in pulchritudine panni? quid gloriaris in gemmis ut facilius invites ad libidinoſum incendium? Mat. Boſſius de immoder. mulier. cultu.*
i *Epiſt.113. fulgent monilibus, moribus ſordent, purpurata veſtis, conſcientia pannoſa, cap. 3.17.*
k *De virginali habitu: dum ornari cultius, dum evagari virgines volunt, deſinunt eſſe virgines. Clemens Alexandrinus lib.de pulchr. animæ, ibid.*
l *Lib.2 de cultu muliebrium, oculos depictos verecundia, inferentes in aures ſermonem dei, annectentes crinibus jugum Chriſti, caput maritus ſubjicientes, ſic facile & ſatis eritis ornatæ: veſtite vos ſerico probitatis, byſſino ſanctitatis, purpura pudicitiæ; taliter pigmentatæ deum habebitis amatorem.*
m *Suas habeant Romanæ laſcivias; purpuriſſa, ac ceruſſa ora pertingant, fomenta libidinum, &*

corruptæ mentis indicia; veſtrum ornamentum deus ſit, pudicitia, virtutis ſtudium. Boſſius Plautus. n *Sollicitiores de capitis ſui decore quam de ſalute, inter pectinem & ſpeculum diem perdunt, concinniores eſſe malunt quam honeſtiores, & rempub. minus turbari curant quam comam. Seneca.*

ſhe

478 she did, to go civilly and decently, [o] *Honestæ mulieris instar quæ utitur auro pro eo quod est, ad ea tantum quibus opus est*, to use gold as it is gold, and for that use it serves, and when they need it, then to consume it in riot, begger their husbands, prostitute themselves, inveagle others, and peradventure damn their own souls? How much more would it be for their honour and credit? Thus doing, as *Hierom* said of *Blesilla*, [p] *Furius did not so triumph over the Gaules, Papyrius of the Samnites, Scipio of Numantia, as she did by her temperance; pulla semper veste, &c.* they should insult and domineer over lust, folly, vain-glory, all such inordinate, furious and unruly passions.

But I am over tedious, I confess, and whilst I stand gaping after fine clothes, there is another great allurement, (in the worlds eye at least) which had like to have stoln out of sight, and that is mony, *veniunt à dote sagittæ*, mony makes the match; † Μονὸν ἀργυρον βλέπουσιν: 'Tis like sauce to their meat, *cum carne condimentum*, a good dowry with a wife. Many men if they do hear but of a great portion, a rich heir, are more mad then if they had all the beauteous ornaments, and those good parts Art and Nature can afford, they † care not for honesty, bringing up, birth, beauty, person, but for mony.

o *Lucian.*

p *Non sic Furius de Gallis, non Papyrius de Samnitibus, Scipio de Numantia triumphavit, ac illa se vincendo in hac parte.*

† *Anacreon.4. Solum intuemur aurum.*

† *Asser tecum si vis vivere mecum.*

* *Theognis.*

* *Canes & equos (ô Cyrne) quærimus*
Nobiles, & à bonâ progenie;
Malam vero uxorem, malique patris filiam
Ducere non curat vir bonus,
Modo ei magnam dotem afferat.
Our dogs and horses still from the best breed
We carefully seek, and well may they speed:
But for our wives, so they prove wealthy,
Fair or foul, we care not what they be.

If she be rich, then she is fair, fine, absolute and perfect, then they burn like fire, they love her dearly, like pig and pye, and are ready to hang themselves if they may not have her. Nothing so familiar in these dayes, as for a young man to marry an old wife, as they say, for a piece of good; *asinum auro onustum*; and though she be an old crone, and have never a tooth in her head, neither good conditions, nor good face, a natural fool, but onely rich, she shall have twenty young Gallants to be suiters in an instant. As she said in *Suetonius*, *non me, sed mea ambiunt*, 'tis not for her sake, but for her lands or mony; and an excellent match it were (as he added) if she were away. So on the other side, many a young lovely maid will cast away her self upon an old, doting, decrepit dizard,

† *Chaloner.l.9. de repub. Ang.*

† *Bis puer effæto quamvis balbutiat ore,*
Prima legit raræ tam culta roseta puellæ,

that is rheumatick and gouty, hath some twenty diseases, perhaps but one eye, one leg, never a nose, no hair on his head, wit in his brains, nor honesty, if he have land or [r] mony, she will have him before all other suiters, [s] *Dummodo sit dives barbarus ille placet.*

r *Uxorem ducat Danaen, &c.*

s *Ovid.*

If he be rich, he is the man, a fine man, and a proper man, she'l go to *Iacaktres* or *Tidore* with him; *Gelasimus de monte aureo.* Sir *Giles Goosecap,*

cap, S^r. *Amorous La-Fool*, shall have her. And as *Philemasium* in † *Aristænetus* told *Emmusus*, *absq; argento omnia vana*, hang him that hath no mony, *'tis to no purpose to talk of marriage without means*, * trouble me not with such motions; let others do as they will, *Ile be sure to have one shall maintain me fine and brave*. Most are of her minde, [t] *De moribus ultima fiet Quæstio*, for his conditions, she shall enquire after them another time, or when all is done, the match made, and every body gone home. † *Lucians Lycia* was a proper young maid, and had many fine Gentlemen to her suiters; *Ethecles* a Senators son, *Melissus* a Merchant, &c. but she forsook them all for one *Pastus* a base, hirsute, bald-pated knave; but why was it? *His father lately died and left him sole heir of his goods and lands*. This is not amongst your dust-worms alone, poor snakes that will prostitute their souls for mony, but with this bait you may catch our most potent, puissant, and illustrious Princes. That proud upstart domineering Bishop of *Ely*, in the time of *Richard* the first, Viceroy in his absence, as † *Nuburgensis* relates it, to fortifie himself, and maintain his greatness, *propinquarum suarum connubiis, plurimos sibi potentes & nobiles devincire curavit*, married his poor kinswomen (which came forth of *Normandy* by droves) to the chiefest nobles of the land, and they were glad to accept of such matches, fair or foul, for themselves, their sons, nephews, &c. *Et quis tam præclaram affinitatem sub spe magnæ promotionis non optaret?* Who would not have done as much for mony and preferment? as mine author [u] adds. *Vortiger* King of *Britain*, married *Rowena* the daughter of *Hengist* the *Saxon* Prince, his mortall enemy; but wherefore? she had *Kent* for her dowry. *Iagello* the great Duke of *Lituania*, 1386. was mightily enamored on *Hedenga*, insomuch that he turned Christian from a Pagan, and was baptized himself by the name of *Uladislaus*, and all his subjects for her sake: but why was it? she was daughter and heir of *Poland*, and his desire was to have both Kingdoms incorporated into one. *Charls* the great was an earnest suiter to *Irene* the Empress, but, saith [x] *Zonarus*, *ob regnum*, to annex the Empire of the East to that of the West. Yet what is the event of all such matches, that are so made for mony, goods, by deceit, or for burning lust, *quos fœda libido conjunxit*, what follows? they are almost mad at first, but 'tis a meer flash; as chaff and straw soon fired, burn vehemently for a while, yet out in a moment; so are all such matches made by those allurements of burning lust; where there is no respect of honesty, parentage, vertue, religion, education, and the like, they are extinguished in an instant, and instead of love, comes hate; for joy, repentance and desperation it self. *Franciscus Barbarus* in his first book *de re uxoria c.5.* hath a story of one *Philip* of *Padua* that fell in love with a common whore, and was now ready to run mad for her; his father having no more sons, let him enjoy her; [y] *but after a few days, the young man began to loath, could not so much as endure the sight of her, and from one madness fell into another*. Such event commonly have all these lovers; and he that so marries, or for such respects, let them look for no better success, then *Menelaus* had with *Helen*, *Vulcan* with *Venus*, *Theseus* with *Phædra*, *Minos* with *Pasiphae*, and *Claudius* with *Messalina*; shame, sorrow, misery, melancholy, discontent.

† *Epist.14. formam spectant alii per gratias, ego pecuniam, &c. ne mihi negotium facesse.*

* *Qui caret argento, frustra utitur argumento.*

t *Juvenalis.*

† *Tom.4. merit.diál. multos amatores rejecit, quia pater ejus nuper mortuus, ac dominus ipse factus bonorum omnium.*

† *Lib.3.cap. 14. quis nobilium eo tempore, sibi aut filio aut nepoti uxorem accipere cupiens, oblatam sibi aliquam propinquarum ejus non acciperet obviis manibus? quarum turbam acciverat è Normannia in Angliam ejus rei gratia.*

u *Alexander Gaguinus Sarmat. Europ. descript.*

x *Tom.3. annal.*

y *Libido statim deferbuit, fastidium cæpit, & quod in ea tantopere adamavit aspernatur, & ab ægritudine liberatus in angorem incidit.*

Subsect. 4.

Importunity and opportunity of time, place, conference, discourse, singing, dancing, musick, amorous tales, objects, kissing, familiarity, tokens, presents, bribes, promises, protestations, tears, &c.

ALL these allurements hitherto are afar off, and at a distance; I will come nearer to those other degrees of Love, which are conference, kissing, dalliance, discourse, singing, dancing, amorous tales, objects, presents, *&c.* which as so many *Syrens* steal away the hearts of men and women. For as *Tacius* observes, *l.* 2.[z] *It is no sufficient trial of a maids affection by her eys alone, but you must say something that shall be more available, and use such other forcible engins; therefore take her by the hand, wring her fingers hard, and sigh withall; if she accept this in good part, and seem not to be much averse, then call her Mistris, take her about the neck and kiss her, &c.* But this cannot be done except they first get opportunity of living, or coming together, ingress, egress, and regress; letters and commendations may do much, outward gestures and actions: but when they come to live near one another, in the same street, village, or together in an house, love is kindled on a sudden. Many a Serving-man by reason of this opportunity and importunity, inveagles his Masters daughter, many a Gallant loves a Dowdy, many a gentleman runs upon his wives maids; many Ladies dote upon their men, as the Queen in *Arioſto* did upon the Dwarf, many matches are so made in haste, and they compelled as it were by † necessity so to love, which had they been free, come in company of others, seen that variety which many places afford, or compared them to a third, would never have looked one upon another. Or had not that opportunity of discourse and familiarity been offered, they would have loathed and contemned those, whom for want of better choice and other objects, they are fatally driven on, and by reason of their hot bloud, idle life, full diet, *&c.* are forced to dote upon them that come next. And many times those which at the first sight cannot fancy or affect each other, but are harsh and ready to disagree, offended with each others carriage, like *Benedict* and *Betteris* in the * Comedy, and in whom they finde many faults, by this living together in a house, conference, kissing, colling, and such like allurements, begin at last to dote insensibly one upon another.

It was the greatest motive that *Potiphars* wife had to dote upon *Joseph*, and [a] *Clitiphon* upon *Leucippe* his Unkles daughter, because the plague being at *Bizance*, it was his fortune for a time to sojourn with her, to sit next her at the table, as he telleth the tale himself in *Tatius lib.* 2. (which though it be but a fiction, is grounded upon good observation, and doth well express the passions of lovers,) he had opportunity to take her by the hand, and after a while to kiss, and handle her paps, &c. [b] which made him almost mad. *Ismenius* the Orator makes the like confession in *Eustathius*

z *De puellæ voluntate periculum facere solis oculis non est satis, sed efficatius aliquid agere oportet, ibiq; etiam machinam alteram adhibere: itaq; manus tange, digitos constringe, atq; inter stringendum suspira; si hæc agentem æquo se animo feret, neq; facta hujusmodi aspernabitur, tum vero dominam appella, ejusq; collum suaviare.*

† Hungry dogs will eat dirty puddings.

* *Shakespeare.*

a *Tatius lib.* 1.

b *In mammarum attractu, non aspernanda inest jucunditas, & attrectatus, &c.*

Eustathius lib. 1. when he came first to *Sosthenes* house, and sate at table with *Cratistes* his friend, *Ismene Sosthenes* daughter, waiting on them *with her breasts open, arms half bare,*

* *Nuda pedem, discincta sinum, spoliata lacertos,* after the *Greek* fashion in those times,—— * *nudos media plus parte lacertos,* as *Daphne* was when she fled from *Phœbus* (which moved him much) was ever ready to give attendance on him, to fill him drink, her eyes were never off him, *rogabundi oculi,* those speaking eyes, courting eyes, enchanting eyes; but she was still smiling on him, and when they were risen, that she had gotten a little opportunity, [c] *she came and drank to him, and withall trod upon his toes, and would come and go, and when she could not speak for the company, she would wring his hand,* and blush when she met him: and by this means first she overcame him (*bibens amorem hauriebam simul*) she would kiss the cup and drink to him, and smile, *and drink where he drank on that side of the cup,* by which mutual compressions, kissings, wringing of hands, treading of feet, &c. *Ipsam mihi videbar sorbillare virginem,* I sipt and sipt, and sipt so long, till at length I was drunk in love upon a sudden. *Philocharinus* in † *Aristænetus,* met a fair maid by chance, a meer stranger to him, he looked back at her, she looked back at him again, and smiled withall.

* *Ille dies lethi primus, primusq; malorum*
Causa fuit ——

It was the sole cause of his farther acquaintance, & love that undid him.

* *O nullis tutum credere blanditiis.*

This opportunity of time and place, with their circumstances are so forcible motives, that it is unpossible almost for two young folks equall in years to live together, and not be in love, especially in great houses, Princes Courts, where they are idle *in summo gradu,* fare well, live at ease, and cannot tell otherwise how to spend their time.

[d] *Illic Hippolitum pone, Priapus erit.*

Achilles was sent by his mother *Thetis,* to the Iland of *Scyros* in the *Ægean* Sea (where *Lycomedes* then raigned) in his nonage to be brought up; to avoid that hard destiny of the Oracle (he should be slain at the siege of *Troy*:) and for that cause was nurtured in *Geneseo,* amongst the Kings children in a womans habit; but see the event: He compress *Deidamia* the Kings fair daughter, and had a fine son, called *Pyrrhus* by her. *Peter Albelhardus* the Philosopher, as he tells the tale himself, being set by *Fulbertus* her unkle, to teach *Heloniſſa* his lovely neice, and to that purpose sojourned in his house, and had committed *agnam tenellam famelico lupo,* I use his own words, he soon got her good will, *plura erant oscula quam sententiæ,* and he read more of love then any other Lecture; such pretty feats can opportunity plea; *primùm domo conjuncti, inde animis, &c.* But when as I say, *nox, vinum, & adolescentia,* youth, wine, and night, shall concur, *nox amoris & quietis conscia,* 'tis a wonder they be not all plunged over head and ears in love; for youth is *benigna in amorem, & prona materies,* a very combustible matter, *Napthe* it self, the fuell

* *Mantuan.*
* *Ovid.* 1 *Met.*
c *Manus ad cubitum nuda, coram astans, fortius intuita, tenuem de pectore spiritum ducens, digitum meum pressit, & bibens pedem pressit; mutuæ compressiones corporum, labiorum commixtiones, pedum connexiones, &c. Et bibit eodem loco, &c.*
† *Epist.* 4. *Respexi, respexit & illa subridens, &c.*
* *Vir. Æn.* 4.
* *Propertius.*
d *Ovid amor. lib.* 2. *eleg.* 2.

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of loves fire, and most apt to kindle it. If there be seven servants in an ordinary house, you shall have three couple in some good liking at least, and amongst idle persons how should it be otherwise? *Living at* † *Rome*, saith *Aratine's Lucretia*, *in the flowre of my fortunes, rich, fair, young, and so well brought up, my conversation, age, beauty, fortune, made all the world admire and love me.* Night alone, that one occasion is enough to set all on fire, and they are so cunning in great houses, that they make their best advantage of it: Many a Gentlewoman, that is guilty to her self of her imperfections, paintings, impostures, will not willingly be seen by day, but as [e] *Castilio* noteth, in the night, *Diem ut gliscit, tædarum lucem super omnia mavult*, She hates the day like a dor-mouse, and above all things loves torches and candle-light, and if she must come abroad in the day, she covets, as † in a Mercers shop, a very obfuscate and obscure sight. And good reason she hath for it: *Nocte latent mendæ*, and many an amorous gull is fetched over by that means. *Gomesius lib.3. de sale gen. c.22.* gives instance in a *Florentine* Gentleman, that was so deceived with a wife, she was so radiently set out with rings and jewels, lawns, scarfs, laces, gold, spangles, and gaudy devices, that the young man took her to be a goddess (for he never saw her but by torchlight) but after the wedding solemnities, when as he viewed her the next morning without her tires, and in a clear day, she was so deformed, a lean, yellow, riveld, &c. such a beastly creature in his eyes, that he could not endure to look upon her. Such matches are frequently made in *Italy*, where they have no other opportunity to wooe but when they go to Church, or, as [f] in *Turkie*, see them at a distance, they must enterchange few or no words, till such time they come to be married, and then as *Sardus lib.1.cap.3. de morb. gent.* and [g] *Bohemus* relate of those old *Lacedemonians*, *the Bride is brought into the chamber, with her hair girt about her, the Bridegroom comes in, and unties the knot, and must not see her at all by day-light, till such time as he is made a father by her.* In those hotter countries these are ordinary practises at this day; but in our Northern parts amongst *Germans*, *Danes*, *French*, and *Britaines*, the continent of *Scandia* and the rest, we assume more liberty in such causes; we allow them, as *Bohemus* saith, to kiss coming and going, *& modo absit lascivia, in cauponam ducere*, to talk merrily, sport, play, sing, and dance, so that it be modestly done, go to the Alehouse and Tavern together. And 'tis not amiss, though [h] *Chrysostome*, *Cyprian*, *Hierome*, and some other of the Fathers speak bitterly against it: but that is the abuse which is commonly seen at some drunken matches, dissolute meetings, or great unruly feasts. [i] *A young pittivanted, trim-bearded fellow*, saith Hierom, *will come with a company of complements, and hold you up by the arm as you go, and wringing your fingers, will so be enticed, or entice: one drinks to you, another embraceth, a third kisseth, and all this while the Fidler plays or sings a lascivious song; a fourth singles you out to dance,* [k] *one speaks by becks and signs, and that wich he dares not say, signifies by passions; amongst so many and so great provocations of pleasure, lust conquers the most hard and crabbed minds, and scarce can a man live honest amongst feastings, and sports, or at such great-meetings.* For as he goes

† *Romæ vivens flore fortunæ, & opulentiæ meæ, ætas, forma, gratia conversationis, maxime me fecerunt expetibilem, &c.*

e *De Aulic. l.1. fol.63.*

† *Vt adulterini mercatorum panni.*

f *Busbeq. epist.*

g *Paranympha in cubiculum adducta capillos ad cutim referebat; sponsus inde ad eam ingressus cingulum solvebat, nec prius sponsam aspexit interdiu quam ex illa factus esset pater.*

h *Serm. cont. concub.*

i *Lib.2. epist. ad filium, & virginem & matrem viduam epist.10. dabit tibi barbatulus quispiam manum, sustentabit lassam, & pressis digitis aut tentabitur aut tentabit, &c.*

k *Loquetur alius nutibus, & quicquid metuit dicere, significabit affectibus. Inter has tantas voluptatum illecebras etiam ferreas mentes libido domat. Difficilè inter epulas servatur pudicitia.*

goes on, [l] *she walks along and with the ruffling of her clothes, makes men look at her, her shoos creek, her paps tied up, her waste pulled in to make her look small, she is straight girded, her hairs hang loose about her ears, her upper garment sometimes falls, and sometimes tarries to shew her naked shoulders, and as if she would not be seen, she covers that in all haste, which voluntarily she shewed.* And not at Feasts, Playes, Pageants, and such assemblies, [m] but as *Chrysostome* objects, these tricks are put in practice *at Service time in Churches, and at the Communion it self.* If such dumb shews, signs, and more obscure significations of Love can so move, what shall they do that have full liberty to sing, dance, kiss, coll, to use all manner of discourse and dalliance! What shall he do that is beleagred of all sides?

† *Quem tot, tam roseæ petunt puellæ,*
Quem cultæ cupiunt nurus, amorque
Omnis undique & undecunque & usque,
Omnis ambit Amor, Venusque Hymenque:
After whom so many Rosie maids enquire,
Whom dainty Dames and loving wights desire,
In every place, still, and at all times sue,
Whom Gods and gentle Goddesses do wooe;

How shall he contain? The very tone of some of their voices, a pretty pleasing speech, an affected tone they use, is able of it self to captivate a yong man; but when a good wit shall concur, Art and eloquence, fascinating speech, pleasant discourse, sweet gestures, the *Syrens* themselves cannot so inchant. [n] *P. Jovius* commends his *Italian* Country-women, to have an excellent faculty in this kind, above all other nations, and amongst them the *Florentine* Ladies: some prefer *Roman* and *Venetian* Curtesans, they have such pleasing tongues, and such [o] elegancy of speech, that they are able to overcome a Saint,

Pro facie multis vox sua lena fuit. Tantâ gratiâ vocis famam conciliabat, saith *Petronius* † in his fragment of pure impurities, I mean his *Satyricon, tam dulcis sonus permulcebat aëra, ut putares inter auras cantare Syrenum concordiam*; She sang so sweetly that she charmed the Ayr, and thou wouldst have thought thou hadst heard a consort of *Syrens. O good God, when* Lais *speaks, how sweet it is! Philocolus* exclaims in *Aristenætus* To hear a fair young Gentlewoman play upon the Virginals, Lute, Vial, and sing to it, which as *Gellius* observes, *lib.* 1. *cap.* 11. are *lascivientium delitiæ*, the chief delighte of Lovers, must needs be a great enticement. *Parthenis* was so taken.

Mî vox ista avidâ haurit ab aure animam:

O sister *Harpedona* (she laments) I am undone, † *how sweetly he sings, Ile speak a bold word, he is the propereſt man that ever I saw in my life: O how sweetly he sings, I dye for his sake, O that he would love me again!* If thou didst but hear her sing, saith [p] *Lucian, thou wouldst forget Father and mother, forsake all thy friends, and follow her. Helena* is highly commended by [q] *Theocritus* the Poet for her sweet voice and musick; none could play so well as she, and *Daphnis* in the same *Edyllion*,

Quam tibi os dulce est, & vox amabilis ô Daphni,
Iucundius est audire te canentem, quàm mel lingere!

l *Clamore vestium ad se juvenes vocat; capilli fasciolis comprimuntur crispati, cingulo pectus arctatur, capilli vel in frontem, vel in aures defluunt: palliolum interdum cadit, ut nudet humeros, & quasi videri noluerit, festinans celat, quod volens detexerit.*

m *Serm. cont. concub. In sancto & reverendo sacramentorum tempore multas occasiones, ut illis placeant qui eas vident, præbent.*

† *Pont. Baia. l.* 1.

n *Descr. Brit.*

o *Res est blanda canor, discunt cantare puellæ profacie &c. Ovid.* 3. *de art. amandi.*

† *Epist. l.* 1 *Cum loquitur Lais, quanta, O dii boni, vocis ejus dulcedo!*

† *Aristenætus lib.* 2. *epist.* 5. *Quam suavè canit! verbum audax dixi, omnium quos vidi formosissimus, utinam amare me dignetur!*

p *Imagines, si cantantem audieris, ita demulcebere, ut parentum & patriæ statim obliviscaris.*

q *Edyl.* 18. *neque sane ulla sic Cytharam pulsare novit.*

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How ſweet a face hath *Daphne*, how lovely a voice?
Hony it ſelf is not ſo pleaſant in my choice.

A ſweet voice and muſick are powerful enticers. Thoſe *Samian* ſinging wenches, *Ariſtonica*, *Onanthe* and *Agathocleia*, *regiis diadematibus inſultarunt*, inſulted over Kings themſelves, as † *Plutarch* contends.

† *Amatorio Dialogo.*

Centum luminibus cinctum caput Argus habebat,

Argus had an hundred eys, all ſo charmed by one ſilly pipe, that he loſt his head. *Clitiphon* complains in [r] *Tatius* of *Leucippes* ſweet tunes, *he heard her play by chance upon the Lute*, and ſing a pretty ſong *to it in commendations of a Roſe*, out of old *Anacreon* belike;

[r] *Puellam Cythara canentem vidimus.*

Roſa honor decuſque florum,
Roſa flos odorque divum,
Hominum roſa eſt voluptas,
Decus illa Gratiarum,
Florente amoris horâ,
Roſa ſuavium Dionæ, &c.
Roſe the faireſt of all flowers,
Roſe delight of higher powers,
Roſe the joy of mortal men,
Roſe the pleaſure of fine women,
Roſe the Graces ornament,
Roſe *Dionæ* ſweet content.

To this effect the lovely Virgin with a melodious air upon her golden wired Harp or Lute, I know not well whether, plaid and ſang, and that tranſported him beyond himſelf, *and that raviſhed his heart.* It was *Jaſons* diſcourſe as much as his beauty, or any other of his good parts, which delighted *Medea* ſo much.

—— [s] *Delectabatur enim*
Animus ſimul formâ dulcibuſque verbis.

[s] *Apollonius. Argonaut. l.3.*

It was *Cleopatra's* ſweet voice, and pleaſant ſpeech which inveagled *Anthony*, above the reſt of her enticements.

Verba ligant hominem, ut Taurorum cornua funes,

as Bulls horns are bound with ropes, ſo are mens hearts with pleaſant words. *Her words burn as fire*, *Eccleſ.9.* 10. *Roxolana* bewitched *Solyman* the magnificent; and *Shores* wife by this engine overcame *Edward* the fourth,

[t] *Omnibus una omnes ſurripuit Veneres.*

[t] *Catullus.*

The wife of *Bath* in *Chaucer* confeſſeth all this out of her experience.

Some folk deſire us for riches,
Some for ſhape, ſome for fairneſs,
Some for that ſhe can ſing or dance,
Some for gentleneſs, or for dalliance.

† *Parnodidaſcalo dial. Ital. Lat. interp. Jaſper. Barthio. Germ. Fingebam honeſtatem pluſquam virginis Veſtalis, intuebar oculis uxoris, addebam geſtus &c.*

† *Peter Aretines Lucretia* telleth as much and more of her ſelf, *I counterfeited honeſty, as if I had been* virgo virginiſſima, *more then a Veſtal virgin, I looked like a wife, I was ſo demure and chaſte, I did adde ſuch geſtures, tunes, ſpeeches, ſigns and motions upon all occaſions, that my ſpectators and auditors were ſtupified, enchanted, faſtned all to their places, like ſo many ſtocks and ſtones.* Many ſilly Gentlewomen are fetched over in like ſort, by a company of guls and ſwaggering companions, that frequently be-

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ly noblemens favours, riming *Coribantiasmi*, Thrasonean *Rhadomantes* or *Bombomachides*, that have nothing in them but a few players ends and complements, vain braggadocians, impudent intruders, that can discourse at table of Knights and Lords combats, like † *Lucians Leontiscus*, of other mens travels, brave adventures, and such common trivial news, ride, dance, sing old ballet tunes, and wear their clothes in fashion, with a good grace; a fine sweet gentleman, a proper man, who could not love him! She will have him though all her friends say no, though she beg with him. Some again are incensed by reading amorous toys, *Amadis de Gaul*, *Palmerin de Oliva*, *the Knight of the Sun*, *&c.* or hearing such tales of [u] lovers, descriptions of their persons, lascivious discourses, such as *Astyanassa*, *Helena's* waiting woman, by the report of *Suidas*, writ of old, *de variis concubitus modis*, and after her *Philenis* and *Elephantine*; or those light tracts of † *Aristides Milesius* (mentioned by *Plutarch*) and found by the *Persians*, in *Crassus* army amongst the spoiles, *Aretines* Dialogues, with ditties, Love songs, &c. must needs set them on fire, with such like pictures, as those of *Aretine*, or wanton objects in what kind soever; *no stronger engine then to hear or read of love toyes, fables and discourses* ([x] one saith) *and many by this means are quite mad.* At *Abdera* in *Thrace* (*Andromeda* one of *Euripedes* Tragedies being played) the spectators were so much moved with the object, and those pathetical love speeches of *Perseus*, amongst the rest, *O Cupid, Prince of Gods and men, &c.* that every man almost a good while after spake pure Iambicks, and raved still on *Perseus* speech *O Cupid, Prince of Gods and men.* As Car-men, Boyes and Prentises, when a new song is published with us, go singing that new tune still in the streets; they continually acted that Tragical part of *Perseus*, and in every mans mouth was *O Cupid*, in every street, *O Cupid*, in every house almost, *O Cupid, Prince of Gods and men*, pronouncing still like stage-players, *O Cupid*; they were so possessed all with that rapture, and thought of that pathetical love speech, they could not a long time after forget, or drive it out of their minds, but *O Cupid, Prince of Gods and men*, was ever in their mouths. This belike made *Aristotle Polit. lib. 7. cap. 18.* forbid yong men to see Comœdies, or to hear amorous tales.

* *Hæc igitur Juvenes nequam facilesque puellæ*
Inspiciant ——— let not yong folks

meddle at all with such matters. And this made the *Romanes* as † *Vitruvius* relates, put *Venus* temple in the Suburbs, *extra murum, ne adolescentes venereis insuescant*, to avoid all occasions and objects. For what will not such an object do? *Ismenius* as he walked in *Sosthenes* garden, being now in love, when he saw so many [y] lascivious pictures, *Thetis marriage*, and I know not what, was almost beside himself. And to say truth, with a lascivious object who is not moved, to see others dally, kiss, dance? And much more when he shall come to be an Actor himself.

To kiss and to be kissed, which amongst other lascivious provocations, is as a burden in a song, and a most forcible battery, as infectious, ‡ *Xenophon* thinks, as the poyson of a spider; a great allurement, a fire it self

† *Tom.4.dial. merit.*

u *Amatorius sermo vehemens vehementis cupiditatis incitatio est, Tatius l.1.*

† *De luxuria & delitiis compositi.*

x *Æneas Sylvius. Nulla machina validior quam lectio lasciviæ historiæ; sæpe etiam hujusmodi fabulis ad furorem incendiuntur.*

* *Martial. l.4.*

† *Lib.1.c.7.*

y *Eustathius l.1. Picturæ parant animum ad Venerem, &c. Horatius ad res venereas intemperantior traditur; nam cubiculo suo sic specula dicitur habuisse disposita, ut quocunque respexisset imaginem coitus referrent. Suetonius vit. ejus.*

† *Osculum ut Phylangium inficit.*

486 ſelf, *proœmium aut anticœnium*, the prologue of burning luſt (as *Apuleius* adds) luſt it ſelf,

z Hor. [z] *Venus quintâ parte ſui nectaris imbuit.*

A ſtrong aſſault, that conquers Captains, and thoſe all commanding forces, ([a] *Domaſque ferro ſed domaris oſculo.*)

a Heinſius. † Applico me illi proximiùs & ſpiſſe deoſculata ſagum peto. † *Aretines Lucretia*, when ſhe would in kindneſs overcome a ſuiter of hers, and have her deſire of him, *took him about the neck, and kiſſed him again and again*, and to that, which ſhe could not otherwiſe effect, ſhe made him ſo ſpeedily and willingly condeſcend. And 'tis a continual aſſault,

b Petronius catalect. [b] *hoc non deficit incipitque ſemper,*

always freſh, and ready to [c] begin as at firſt, *baſium nullo fine terminatur, ſed ſemper recens eſt*, and hath a fiery touch with it.

d Petronius. [d] *Tenta modò tangere corpus,*
Jam tua melliſluo membra calore fluent.

c Catullus ad Lesbiam: da mihi baſia mille, deinde centum, &c. Eſpecially when they ſhall be laſciviouſly given, as he feelingly ſaid, [e] *& me preſſulùm deoſculata Fotis, Catenatis lacertis, † Obtorto valgiter labello.*

e Apuleius l. 10 & Catalect. † Petronius. * Apuleius. * *Valgiis ſuaviis,*
Dum ſemiulco ſuavio
Meam puellam ſuavior,
Anima tunc ægra & ſaucia
Concurrit ad labia mihi.

The ſoul and all is moved; [f] *Jam pluribus oſculis labra crepitabant, animarum quoque mixturam facientes, inter mutuos complexus animas anhelantes:*

f Petronius Proſelios ad Circen. g Petronius. [g] *Hæſimus calentes,*
Et transfudimus hinc & hinc labellis
Errantes animas, valete curæ.

h Animus conjungitur, & ſpiritus etiam noſter per oſculum effluit; alternatim ſe in utriuſq; corpus infundentes commiſcent; Animæ potius quam corporis connectio. They breath out their ſouls and ſpirits together with their kiſſes, ſaith [h] *Balthazar Caſtilio, change hearts and ſpirits, and mingle affections as they do kiſſes, and it is rather a connexion of the mind then of the body.* And although theſe kiſſes be delightſome and pleaſant, *Ambroſian* kiſſes,

† Catullus. † *Suaviolum dulci dulcius Ambroſiâ,* ſuch as [i] *Ganymedes* gave *Jupiter, Nectare ſuavius*, ſweeter then * Nectar, Balſome, honey, [k] *Oſcula merum amorem ſtillantia*, Love dropping kiſſes; for

i Lucian. Tom. 4. * Non dat baſia, dat Nera nectar, dat rores animæ ſuaveolentes, dat nardum, Thymumq; Cinnamumq; & mel, &c. Secundus baſ. 4. k Euſtathius lib. 4. The Gilliflower, the Roſe is not ſo ſweet,
As ſugred kiſſes be when Lovers meet:

Yet they leave an irkſome impreſſion, like that of aloes or gaul,

† Catullus. * *Ut mî ex Ambroſiâ mutatum jam foret illud*
Suaviolum, triſti triſtius Helleboro.

At firſt Ambroſe it ſelf was not ſweeter,
At laſt black Hellebor was not ſo bitter.

They are deceitful kiſſes,

* Buchanan. * *Quid me mollibus implicas lacertis?*
Quid fallacibus oſculis ineſcas? &c.

Why doſt within thine arms me lap,
And with falſe kiſſes me intrap?

They are deſtructive, and the more the worſe:

l Ovid. art. am. Eleg. 18. [l] *Et quæ me perdunt, oſcula mille dabat,*

They are the bane of theſe miſerable Lovers. There be honeſt kiſſes, I deny

deny not, *oſculum charitatis*, friendly kiſſes, modeſt kiſſes, *Veſtall*-virgin kiſſes, officious and ceremonial kiſſes, &c. *Oſculi ſenſus, brachiorum amplexus*, kiſſing and embracing are proper gifts of nature to a man: but theſe are too laſcivious kiſſes, 487

[m] *Implicuitque ſuos circum mea colla lacertos, &c.* too continuate, and too violent, [a] *Brachia non hederæ, non vincunt oſcula conchæ*; [o] they cling like Ivy, cloſe as an Oyſter, bill as Doves, meretricious kiſſes, biting of lips, *cum additamento*: *Tam impreſſo ore* (ſaith † *Lucian*) *ut vix labia detrahant, inter deoſculandum mordicantes, tum & os aperi-rientes quoque & mammas attrectantes, &c.* ſuch kiſſes as ſhe gave to *Gyton, innumera oſcula dedit non repugnanti puero, cervicem invadens*, innumerable kiſſes, &c. More then kiſſes, or too homely kiſſes: as thoſe that [p] he ſpake of, *Accepturus ab ipſa Venere* 7. *ſuavia, &c.* with ſuch other obſcenities that vain lovers uſe, which are abominable and pernitious. If as *Peter de Ledeſmo caſ.conſ.* holds, every kiſs a man gives his wife after marriage, be *mortale peccatum*, a mortal ſin, or that of * *Hierome*, *Adulter eſt quiſquis in uxorem ſuam ardentior eſt amator*, or that of *Thomas Secund. Secund. quæſt.* 154. *artic.*4. *contactus & oſculum ſit mortale peccatum*, or that of *Durand. Rational. lib.* 1. *cap.* 10. *abſtinere debent Conjuges à complexu, toto tempore quo ſolennitas nuptiarum interdicitur*, what ſhall become of all ſuch [q] immodeſt kiſſes and obſcene actions, the fore-runners of brutiſh luſt, if not luſt it ſelf! What ſhall become of them, that often abuſe their own Wives? But what have I to do with this?

m *Ovid.*
n. *Cum capita liment ſolitis morſiunculis, & cum mammillarum preſſiunculis. Lip. od.ant.lec. lib.* 3.
† *Tom.* 4. *dial. meretr.*
o *Apuleius Mileſ.* 6. *Et unum blandientis linguæ admulſum longè mellitum: & poſt lib.* 11. *Arctius eam complexus cæpi ſuaviari jamque pariter patentis oris inhalitu cinnameo & occurſantis linguæ illiſu nectareo, &c.*
* *Lib.* 1. *adverſ. Jovin. cap* 30.
q *Oſcula qui ſumpſit, ſi non & cætera ſumpſit, &c.*

That which I aim at, is to ſhew you the progreſs of this burning luſt: to epitomize therefore all this which I have hitherto ſaid, with a familiar example out of that elegant *Muſæus*; obſerve but with me thoſe amorous proceedings of *Leander* and *Hero*: They began firſt to look one on the other with a laſcivious look,

Obliquè intuens inde nutibus, ——
Nutibus mutuis inducens in errorem mentem puellæ.
Et illa è contra nutibus mutuis juvenis
Leandri quod amorem non renuit, &c. Inde
Adibat in tenebris tacitè quidem ſtringens
Roſeos puellæ digitos, ex imo ſuſpirabat
Vehementer —— Inde
Virginis autem benè olens collum oſculatus.
Tale verbum ait amoris ictus ſtimulo,
Preces audi & amoris miſerere mei, &c.
Sic fatus recuſantis perſuaſit mentem puellæ.

With becks and nods he firſt began,
To try the wenches mind,
With becks and nods and ſmiles again
An anſwer he did find.
And in the dark he took her by the hand,
And wrung it hard, and ſighed grievouſly,
And kiſs'd her too, & woo'd her as he might,
With Pitty me ſweet heart or elſe I die,

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And with such words and gestures as there past,
He won his Mistress favour at the last.

The same proceedings is elegantly described by *Apollonius* in his Argonauticks, betwixt *Iason* and *Medea*, by *Eustathius* in the ten books of the loves of *Ismenius* and *Ismene*, *Achilles Tatius* betwixt his *Clitophon* and *Leucippe*, *Chaucers* neat poeme, of *Troilus* and *Cressеide*; and in that notable tale in *Petronius* of a Souldier and a Gentlewoman of *Ephesus*, that was so famous all over *Asia* for her chastity, and that mourned for her husband: the Souldier wooed her with such Rhetorick as Lovers use to do, —— *placitone etiam pugnabis amori? &c.* at last, *frangi pertinaciam passa est*, he got her good will, not only to satisfie his lust, [r] but to hang her dead husbands body on the cross (which he watched in stead of the theeves) that was newly stoln away, whilest he woo'd her in her Cabin. These are tales you will say, but they have most significant Morals, and do well express those ordinary proceedings of doting Lovers.

r *Corpus placuit mariti sui tolli ex arca, atq; illi quæ vocabat cruci adfigi.*

Many such allurements there are, Nods, Jests, Winks, Smiles, Wraslings, Tokens, Favours, Symbols, Letters, Valentines, &c. For which cause belike, *Godfridus lib. 2. de amor.* would not have women learn to write. Many such provocations are used when they come in presence, † they will and will not.

Malo me Galatea petit lasciva puella,
Et fugit ad salices, & se cupit ante videri.
My Mistress with an apple wooes me,
And hastily to covert goes
To hide her self, but woul be seen
With all her heart before God knows.

† *Novi ingenium mulierum, nolunt ubi velis, ubi nolis cupiunt ultrò. Ter. Eunuc. act. 4. sc 7.*

Hero so tripped away from *Leander* as one displeased,

[a] *Yet as she went full often lookt behind,*
And many poor excuses did she find
To linger by the way, ——

a *Marlo.*

but if he chance to overtake her, she is most averse, nice and coy,

Denegat & pugnat, sed vult super omnia vinci.
She seems not won, but won she is at length,
In such wars women use but half their strength.

b *Pornodidas. culo dial. Ital. Latin. donat. à Gasp. Barthio Germano, Quanquã natura, & arte eram formosissima, isto tamen astu tanto speciosior videbar, quod enim oculis cupitum ægrè præbetur, multo magis affectus humanos incendit.*

Sometimes they lye open and are most tractable and coming, apt, yielding and willing to embrace, to take a green gown, with that Shepardess in *Theocritus*, *Edyl.* 27. to let their Coats, &c. to play and dally, at such seasons, and to some, as they spy their advantage; and then coy, close again, so nice, so surly, so demure, you had much better tame a colt, catch or ride a wild horse, then get her favour, or win her love, not a look, not a smile, not a kiss for a kingdome. [b] *Aretines Lucretia* was an excellent Artisan in this kind, as she tels her own tale, *Though I was by nature and art most beautiful and fair, yet by these tricks I seem'd to be far more amiable then I was, For that which men earnestly seek and cannot attain, draws on their affection with a most furious desire.* I had a sutor lov'd me dearly (saith she) and the [c] more he gave me, the more eagerly he woed me, the more I seem'd to neglect, to scorn him, and which I commonly gave others, I would not let him see me,

c *Quo majoribus me donis propitiabat, eo pejoribus illum modis tractabam, ne basium impetravit, &c.*

converse

converse with me, no not have a kiss. To gull him the more, and fetch him over (for him onely I aimed at) I personated mine own servant to bring in a present from a Spanish Count, whilst he was in my company, as if he had been the Counts servant, which he did excellently well perform: [d] *Comes de monte Turco, my Lord and Master hath sent your Ladiship a small present, and part of his hunting, a piece of Venison, a Pheasant, a few Partridges, &c. (all which she bought with her own mony) commends his love and service to you, desiring you to accept of it in good part, and he means very shortly to come and see you.* Withall she shewed him rings, gloves, scarfs, coronets which others had sent her, when there was no such matter, but onely to circumvent him. [e] By these means (as she concludes) *I made the poor Gentleman so mad, that he was ready to spend himself, and venture his deares blood for my sake. Philinna* in [f] *Lucian* practised all this long before, as it shall appear unto you by her discourse; for when *Diphilus* her sweet-heart came to see her (as his daily custome was) she frowned upon him, would not vouchsafe him her company, but kissed *Lamprias* his corrivall, at the same time [g] before his face: but why was it? To make him (as she telleth her mother that chid her for it) more jealous; to whetten his love, to come with a greater appetite, and to know that her favour was not so easie to be had. Many other tricks she used besides this (as she there confesseth) for she would fall out with, and anger him of set purpose, pick quarrels upon no occasion, because she would be reconciled to him again. *Amantium iræ amoris redintegratio*, as the old saying is, the falling out of lovers is the renewing of love; and according to that of *Aristenatus*, *jucundiores amorum post injurias delitiæ*, love is increased by injuries, as the Sun beams are more gratious after a cloud. And surely this Aphorism is most true; for as *Ampelis* informs *Crisis* in the said *Lucian*, [h] *If a lover be not jealous, angry, waspish, apt to fall out, sigh and swear, he is no true lover.* To kiss and coll, hang about her neck, protest, swear and wish, are but ordinary symptomes, *incipientis adhuc & crescentis amoris signa*; but if he be jealous, angry, apt to mistake, &c. *benè speres licet*, sweet sister he is thine own; yet if you let him alone, humour him, please him, &c. and that he perceive once he hath you sure, without any corrivall, his love will languish, and he will not care so much for you. Hitherto (saith he) can I speak out of experience; *Demophantus* a rich fellow was a suiter of mine, I seem'd to neglect him, and gave better entertainment to *Calliades* the Painter before his face, *principio abiit, verbis me insectatus*, at first he went his way all in a chafe, cursing and swearing, but at last he came submitting himself, vowing and protesting that he loved me most dearly, I should have all he had, and that he would kill himself for my sake. Therefore I advise thee (dear sister *Crisis*) and all maids, not to use your suiters over kindly; *insolentes enim sunt hoc cùm sentiunt*, 'twill make them proud and insolent; but now and then reject them, estrange thy self, *& si me audies semel atq; iterum exclude*, shut him out of doors once or twice, let him dance attendance; follow my counsell, and by this means [i] you shall make him mad, come off roundly, stand to any conditions, and do whatsoever you will have him. These are the ordinary practises; yet in the said *Lucian*, *Melissa* me thinks, had a trick beyond all this; for when her suiter came coldly on, to stir

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d *Comes de monte Turco Hispanus has de Venatione suâ partes misit, jussitq; peramanter orare, ut hoc quælecunq; donum suo nomine accipias.*

e *His artibus hominem ita excantabam, ut pro me ille ad omnia paratus, &c.*

f *Tom. 4. dial. merit.*

g *Relicto illo, ægre ipsi interim faciens, & omnino difficilis.*

h *Si quis enim nec Zelotypus irascitur, nec pugnat aliquando amator, nec perjurat, non est habendus amator, &c. Totus hic ignis Zelotypia constat, &c. maximi amores inde nascuntur. Sed si persuasum illi fuerit te solum habere, elanguescit illico amor suus.*

i *Venientem videbis ipsum denuo inflammatum & prorsus insanientem.*

490 stir him up, she writ one of his corrivals names and her own in a paper, *Meliſſa amat Hermotimum, Hermotimus Meliſſam*, causing it to be stuck upon a post, for all gazers to behold, and lost it in the way where he used to walk; which when the silly novice perceived, *statim ut legit credidit*, instantly apprehended it was so, came raving to me, &c. [k] *and so when I was in despair of his love, four months after I recovered him again.* *Eugenia* drew *Timocles* for her Valentine, and wore his name a long time after in her bosome; *Camæna* singled out *Pamphilus* to dance, at *Myſons* wedding (some say) for there she saw him first; *Fælicianus* overtook *Cælia* by the high way side, offered his service, thence came farther acquaintance, and thence came love. But who can repeat half their devices? What *Aratine* experienced, what conceited *Lucian*, or wanton *Aristenætus*? They will deny and take, stiffly refuse, and yet earnestly seek the same, repel to make them come with more eagerness, fly from if you follow, but if averse, as a shadow they will follow you again, *fugientem sequitur, sequentem fugit*; with a regaining retrait, a gentle reluctancy, a smiling threat, a pretty pleasant peevishness, they will put you off, and have a thousand such several enticements. For as he saith,

k *Et sic cum fere de illo desperassem, post menses quatuor ad me rediit*

[t] *Non est forma satis, nec quæ vult bella videri,*
Debet vulgari more placere suis.
Dicta, sales, lusus, sermones, gratia, risus,
Vincunt naturæ candidioris opus.

'Tis not enough though she be fair of hew,
For her to use this vulgar complement:
But pretty toys and jests, and sawes and smiles,
As far beyond what beauty can attempt.

t *Petronius Catal.*

[u] For this cause belike *Philostratus* in his Images, makes divers Loves, *some yong, some of one age, some of another, some winged, some of one sex, some of another, some with torches, some with golden apples, some with darts, gins, snares, and other engines in their hands*, as *Propertius* hath prettily painted them out, *lib.2.& 29.* and which some interpret, divers enticements, or divers affections of Lovers, which if not alone, yet joyntly may batter and overcome the strongest constitutions.

u *Imagines deorum, fol. 327. varios amores facit, quos aliqui interpretantur multiplices affectus & illecebras, alios puellos, puellas, alatos, alios poma aurea, alios sagittas, alios laqueos, &c.*

It is repored of *Decius*, and *Valerianus*, those two notorious persecutors of the Church, that when they could enforce a yong Christian by no means (as [x] *Hierome* records) to sacrifice to their Idols, by no torments or promises, they took another course to tempt him: they put him into a fair Garden, and set a yong Curtesan to dally with him, [y] *she took him about the neck and kissed him, and that which is not to be named, manibusque attrectare, &c.* and all those enticements which might be used, that whom torments could not, Love might batter and beleaguer. But such was his constancy, she could not overcome, and when this last engine would take no place, they left him to his own ways. At [z] *Barclye* in *Gloceſter-shire*, there was in times past a Nunnery (saith *Gualterus Mapes*, an old Historiographer, that lived 400 years since) *of which there was a noble and a fair Lady Abbess*: Godwin, *that subtile Earl of Kent*

x *Epist.lib 3. vita Pauli Eremitæ.*

y *Meretrix speciosa cepit delicatius stringere colla complexibus, & corpore in libidinem concitato, &c.*

z *Camden in Gloceſterſhire, huic præfuit nobilis & formosa Abbatissa, Godwinus comes indolo subtilis, non ipsam, sed sua cupiens, reliquit nepotem suum forma elegantissimum, tanquam infirmum donec reverteretur, instruit, &c.*

Kent travelling that way, (seeking not her but hers) leaves a Nephew of his, a proper young Gallant (as if he had been sick) with her, till he came back again, and gives the young man charge so long to counterfeit, till he had deflowred the Abbess, and as many besides of the Nuns as he could, and leaves him with all rings, jewels, girdles, and such toyes to give them still, when they came to visit him. The young man willing to undergo such a business, plaid his part so well, that in short space he got up most of their bellies, and when he had done, told his Lord how he had sped; [a] *His Lord makes instantly to the Court, tells the King how such a Nunnery was become a bawdy house, procures a visitation, gets them to be turned out, and begs the lands to his own use.* This story I do therefore repeat, that you may see of what force these enticements are, if they be opportunely used, and how hard it is even for the most averse and sanctified souls to resist such allurements. *John Maior* in the life of *John* the Monk, that lived in the dayes of *Theodosius*, commends the *Hermite* to have been a man of singular continency, and of a most austere life; but one night by chance the Devil came to his Cell in the habit of a young market wench that had lost her way, and desired for Gods sake some lodging with him. [b] *The old man let her in, and after some common conference of her mishap, she began to inveagle him with lascivious talk and jests, to play with his beard, to kiss him, and do worse, till at last she overcame him. As he went to address himself to that business, she vanished on a sudden, ad the Devils in the ayr laughed him to scorn.* Whether this be a true story, or a tale, I will not much contend, it serves to illustrate this which I have said.

Yet were it so, that these of which I have hitherto spoken, and such like inticing baits be not sufficient, there be many others, which will of themselves intend this passion of burning lust, amongst which, *Dancing* is none of the least; and it is an engine of such force, I may not omit it. *Incitamentum libidinis, Petrach* calls it, the spur of lust, *A † circle of which the Devil himself is the Center.* [c] *Many women that use it, have come dishoneſt home, most indifferent, none better.* [d] Another terms it *the companion of all filthy delights and enticements, and 'tis not easily told what inconveniences come by it, what scurrile talk, obscene actions,* and many times such monstrous gestures, such lascivious motions, such wanton tunes, meretricious kisses, homely embracings,

> —— [e] (*ut Gaditana canoro*
> *Incipiat prurire choro, plausuq; probatæ*
> *Ad terram tremulâ descendant clune puellæ,*
> *Irritamentum Veneris languentis*)——

That it will make the spectators mad. When that Epitomizer of †*Trogus* had to the full described and set out King *Ptolomies* riot, as a chief engine and instrument of his overthrow, he adds *tympanum & tripudium*, fidling and dancing; *the King was not a spectator onely, but a principall Actor himself.* A thing nevertheless frequently used, and part of a Gentlewomans bringing up, to sing, dance, and play on the Lute, or some such instrument, before she can say her *Pater Noster*, or ten Commandements. Tis the next way their Parents think, to get them husbands, they are compelled to learn, and by that means, [f] *Incæstos amores de tenero meditantur*

a *Ille impiger regem adit, Abbatissam & suas prægnantes edocet, exploratoribus missis probat, & iis ejectis, à domino suo manerium accepit.*

b *Post sermones de casu suo suavitate sermonis conciliat animum hominis, manumque inter colloquia & risus ad barbam protendit & palpare cœpit cervicem suam & osculari; quid multa? captivum ducit militem Christi. Complexura evanescit, dæmones in aere monachum riserunt.*

† *Chorea circulus, cujus centrum diab.*

c *Multæ inde impudicæ domum rediere, plures ambiguæ, melior nulla.*

d *Turpium delitiarum comes est externa saltatio; neque certè facile dictu quæ mala hinc visus hauriat, & quæ pariat, colloquia, monstrosos, inconditos gestus &c.*

e *Juv. Sat. 11.*

† *Justin. l. 10. Adduntur instrumenta luxuriæ, tympana & tripudia; nec tam spectator rex, sed nequitiæ magister, &c.*

f *Hor. l. 3. od. 6.*

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tur ungue; 'Tis a great allurement as it is often used, and many are undone by it. *Thais* in *Lucian*, inveagled *Lamprias* in a dance. *Herodias* so far pleased *Herod*, that she made him swear to give her what she would ask, *John Baptists* head in a platter. [g] *Robert* Duke of *Normandy*, riding by *Falais*, spied *Arlette* a fair maid, as she danced on a green, and was so much enamoured with the object, that [h] he must needs lye with her that night. *Owen Tudor* won Queen *Catharines* affection in a dance, falling by chance with his head in her lap. Who cannot parallel these stories out of his experience? *Speusippas* a noble gallant in † that greek *Aristenatus*, seeing *Panareta* a fair yong Gentlewoman dancing by accident, was so far in love with her, that for a long time after he could think of nothing but *Panareta*: he came raving home full of *Panareta*: *Who would not admire her, who would not love her, that should but see her dance as I did? O admirable, O divine* Panareta! *I have seen old and new* Rome, *many fair Cities, many proper women, but never any like to* Panareta, *they are dross, dowdies all to* Panareta! *O how she danced, how she tript, how she turn'd, with what a grace! happy is that man that shall injoy her. O most incomparable, only*, Panareta! When *Xenophon* in *Symposio* or Banquet, had discoursed of love, and used all the engines that might be devised, to move *Socrates*, amongst the rest, to stir him the more, he shuts up all with a pleasant Enterlude or dance of *Dionysius* and *Ariadne*. [i] *First* Ariadne *dressed like a Bride came in and took her place; by and by* Dionysius *entred, dancing to the Musick. The spectators did all admire the yong mans carriage; and* Ariadne *her self was so much affected with the sight, that she could scarse sit. After a while* Dionysius *beholding* Ariadne, *and incensed with love, bowing to her knees, embraced her first, and kissed her with a grace; she embraced him again, and kissed him with like affection, &c. as the dance required: but they that stood by and saw this, did much applaud and commend them both for it. And when* Dionysius *rose up, he raised her up with him, and many pretty gestures, embraces, kisses, and love complements passed between them; which when they saw fair* Bacchus *and beautiful* Ariadne *so sweetly and so unfainedly kissing each other, so really embracing, they swore they loved indeed, and were so enflamed with the object, that they began to rouse up themselves, as if they would have flown. At the last when they saw them still, so willingly embracing, and now ready to go to the Bride-chamber, they were so ravished with it, that they that were unmarried, swore they would forthwith marry, and those that were married, called instantly for their horses, and gallopped home to their wives.* What greater motive can there be then this burning lust? What so violent an oppugner? Not without good cause therefore so many general Councels condemn it, so many Fathers abhor it, so many grave men speak against it: *Use not the company of a woman*, saith *Syracides*, 8. 4. *that is a singer, or a dancer; neither hear, least thou be taken in her craftiness. In circo non tam cernitur quam discitur libido.* † *Hædus* holds, lust in Theaters is not seen, but learned. *Gregory Nazianzen* that eloquent Divine (* as he relates the story

[g] *Havarde vita ejus.*

[h] Of whom he begat *William* the *Conquerour*, by the same token she tore her smock down, saying, &c.

† *Epist. 26. Quis non miratus est saltantem? Quis non vidit & amavit? veterem & novam vidi Romam, sed tibi similem non vidi Panareta; felix qui Panareta fruitur, &c.*

[i] *Principio Ariadne velut sponsa prodit, ac sola recedit; prodiens illico Dionysius ad numeros cantante tibia saltabat; admirati sunt omnes saltantem juvenem, ipsaq; Ariadne, ut vix potuerit conquiescere; postea vero cum Dionysius eam aspexit, &c. Ut autem surrexit Dionysius, erexit simul Ariadnem, licebatq; spectare gestus osculantium, & inter se complectentium; qui autem spectabant, &c. Ad extremum videntes eos mutuis amplexibus implicatos & confcensis equis & incitatis, ut iisdem fruerentur, domum festinârunt.*

jamjam ad thalamum ituros; qui non duxerant uxores jurabant uxores se ductiuros; qui autem duxerant † *Lib. 4. de contemnend. amoribus.* * *Ad Anysium epist. 57.*

himself

himself) when a noble friend of his solemnly invited him with other Bishops, to his daughter *Olympia's* wedding, refused to come: † *For it is absurd to see an old gouty Bishop sit amongst dancers*, he held it unfit to be a spectator, much less an actor. *Nemo saltat sobrius*, *Tully* writes, he is not a sober man that danceth; for some such reason (belike) *Domitian* forbad the *Romane* Senators to dance, and for that fact removed many of them from the Senate. But these, you will say, are lascivious and Pagan dances, 'tis the abuse that causeth such inconvenience, and I do not well therefore to condemn, speak against, or *innocently to accuse the best and pleasantest thing* (so * *Lucian* calls it) *that belongs to mortall men.* You misinterpret, I condemn it not; I hold it notwithstanding an honest disport, a lawful recreation, if it be opportune, moderately and soberly used: I am of *Plutarchs* mind, [k] *that which respects pleasure alone, honest recreation, or bodily exercise, ought not to be rejected and contemned*: I subscribe to * *Lucian, 'tis an elegant thing, which cheareth up the mind, exerciseth the body, delights the spectators, which teacheth many comely gestures, equally affecting the ears, eyes, and soul it self.* *Salust* discommends singing and dancing in *Sempronia*, nor that she did sing or dance, but that she did it in excess, 'tis the abuse of it: and *Gregories* refusal doth not simply condemn it, but in some folks. Many will not allow men and women to dance together, because it is a provocation to lust: they may as well with *Lycurgus* and *Mahomet*, cut down all Vines, forbid the drinking of wine, for that it makes some men drunk.

† *Nihil prodest quod non lædere possit idem:*
Igne quid utilius? ——

I say of this as of all other honest recreations, they are like fire, good and bad, and I see no such inconvenience, but that they may so dance, if it be done at due times, and by fit persons: and conclude with *Wolfongus* † *Hider*, and most of our modern divines: *Si decoræ, graves, verecundæ, plena luce bonorum virorum & matronarum honestarum, tempestivè fiant, probari possunt, & debent. There is a time to mourn, a time to dance, Eccles.* 3.4. Let them take their pleasures then, and as [l] he said of old, *young men and maids flourishing in their age, fair and lovely to behold, well attired and of comely carriage, dancing a Greek Galiard, and as their dance required, kept their time, now turning now tracing, now apart now altogether, now a courtesie then a caper, &c.* and it was a pleasant sight, to see those pretty knots, and swimming figures. The Sun and Moon (some say) dance about the earth, the three upper Planets about the Sun as their center, now stationary, now direct, now retrograde, now *in Apogæo* then *in perigæo*, now swift then slow, occidentall, orientall, they turn round, jumpe and trace, ♀ and ☿ about the Sun with those thirty three Maculæ or Burbonian planet, *circa Solem saltantes Cytharedum*, saith *Fromundus*. Four *Medicean* stars dance about *Iupiter*, two *Austrian* about *Saturn*, &c. and all (belike) to the musick of the Sphears. Our greatest Counsellors, and staid Senators, at sometimes dance, as *David* before the Ark, 2 *Sam.* 6. 14. *Miriam Exod.* 15. 20. *Iudith* 15. 13. (though the devil hence perhaps hath brought in those baudy Bacchanals) and well may they do it. The greatest Souldiers, as * *Quintilianus*,

† *Intempestivum enim est, & à nuptiis abhorrens, inter saltantes podagricum videre senem, & Episcopum.*

* *Rem omnium in mortalium vita optimam innocenter accusare.*

k *Quæ honestam voluptatem respicit, aut corporis exercitium, contemni non debet.*

* *Elegantissima res est, quæ & mentem acuit, corpus exercet, & spectantes oblectet, multos gestus decoros docens, oculos, aures, animum ex æquo demulcens.*

† *Ovid.*

† *System. moralis Philosophiæ.*

l *Apuleius.* 10. *Pueli, puellæque virenti florentes ætatula, forma conspicui, veste nitidi, incessu gratiosi, Græcanicam saltantes Pyrrhicam, dispositis ordinationibus, decoros ambitus inerrabant, nunc in orbem flexi, nunc in obliquam seriem connexi, nunc in quadrum cuneati, nunc indè separati, &c.*

* *Lib.* 1. *cap.* 11.

nus, † *Æmilius Probus*, * *Cælius Rhodiginus* have proved at large, ſtill uſe it in *Greece*, *Rome*, and the moſt worthy Senators, *cantare, ſaltare. Lucian*, *Macrobius*, *Libanus*, *Plutarch*, *Iulius*, *Pollux*, *Athenæus*, have written juſt tracts in commendation of it. In this our age it is in much requeſt in thoſe countries, as in all civil Common-wealths, as *Alexander ab Alexandro*, *lib.* 4. *cap.* 10. *& lib.* 2. *cap.* 25. hath proved at large, † amongſt the *Barbarians* themſelves nothing ſo pretious; all the World allows it.

† *Vit. Epaminondæ.*
* *Lib.* 5.
† Read *P. Martyr Ocean Decad. Benzo, Levius, Haclu-it, &c.*

† *Divitias contemno tuas, rex Cræſe, tuamq;*
Vendo Aſiam, unguentis, flore, mero, Choreis.

† *Angerianus Erotopædium.*

m *Plato* in his Common-wealth, will have dancing-ſchools to be maintained, *that young folks might meet, be acquainted, ſee one another, and be ſeen*; nay more, he would have them dance naked; and ſcoffs at them that laugh at it. But *Euſebius præpar. Evangel. lib.* 1. *cap.* 11. and *Theodoret lib.* 9 *curat. græc. affect.* worthily laſh him for it; and well they might: for as one ſaith, n *The very ſight of naked parts, cauſeth enormous, exceeding concupiſcences, and ſtirs up both men and women to burning luſt.* There is a mean in all things: this is my cenſure in brief; Dancing is a pleaſant recreation of body and mind, if ſober and modeſt, (ſuch as our Chriſtian dances are) if tempeſtively uſed; a furious motive to burning luſt, if as by Pagans heretofore, unchaſtely abuſed. But I proceed.

m 10. *Leg.* τὴ γὰρ τοιαύτης σπουδῆς ἕνεκα, &c. *hujus cauſa oportuit diſciplinam conſtitui, ut tam pueri quam puellæ choreas celebrent, ſpectentq; ac ſpectent, &c.*

n *A ſpectus enim nudorum corporum tam mares quam fœminas irritare ſolet ad enormes laſciviæ appetitus.*

If theſe illurements do not take place, for * *Simierus*, that great maſter of dalliance ſhall not behave himſelf better, the more effectually to move others, and ſatisfie their luſt, they will ſwear and lye, promiſe, proteſt, forge, counterfeit, brag, bribe, flatter and diſſemble of all ſides. 'Twas *Lucrecia's* counſel in *Aretine*, *Si vis amicâ frui, promitte, finge, jura, perjura, jacta, ſimula, mentire*, and they put it well in practice, as *Apollo* to *Daphne*, ——† *mihi Delphica tellus*
Et Claros & Tenedos, Patareaq; regia ſervit,
Jupiter eſt genitor ——
Delphos, Claros and *Tenedos* ſerve me,
And *Jupiter* is known my Sire to be.

* *Camden Annal. Anno* 1578 *fol.* 276 *Amatoriis facetiis & illecebris exquiſitiſſimus*

† *Met.* 1. *Ovid.*

The pooreſt ſwaines will do as much,
* *Mille pecus nivei ſunt & mihi vallibus agni.* I have a thouſand ſheep, good ſtore of cattle, and they are all at her command,
——† *Tibi nos, tibi noſtra ſupellex,*
Ruraq; ſervierint —— houſe, land, goods, are at her ſervice, as he is himſelf. *Dinomachus*, a Senators Son in a *Lucian*, in love with a wench inferior to him in birth and fortunes, the ſooner to accompliſh his deſire, wept unto her, and ſwore he loved her with all his heart, and her alone, and that as ſoon as ever his father died (a very rich man and almoſt decrepit) he would make her his wife. The maid by chance made her Mother acquainted with the buſineſs, who being an old fox, well experienced in ſuch matters, told her daughter, now ready to yield to his deſire, that he meant nothing leſs, for doſt thou think he will ever care for thee, being a poor wench, b that may have his choice of all the beauties in the City, one noble by birth, with ſo many talents, as yong, better qualified, and fairer then thy ſelf? daughter

* *Virg.*

† *Lecheus.*

a *Tom.* 4. *merit. dial. amare ſe jurat & lachrimatur dicitq; uxorem me ducere velle, quum pater oculos claudiſſet.*

b *Quum dotem alibi multo majorem aſpiciet, &c.*

Daughter beleeve him not: the maid was abasht, & so the matter broke off. When *Iupiter* woed *Iuno* first (*Lilius Giraldus* relates it out of an old Comment on *Theocritus*) the better to effect his sute, he turned himself into a Cuckow, and spying her one day walking alone, separated from the other Goddesses, caused a tempest suddenly to arise, for fear of which she fled to shelter: *Jupiter* to avoid the storm likewise flew into her lap, *in virginis Iunonis gremium devolavit*, whom *Iuno* for pitty covered in her † *Apron*. But he turned himself forthwith into his own shape, began to embrace and offer violence unto her, *sed illa matris metu abnuebat*, but she by no means would yield, *donec pollicitus Connubium obtinuit*, till he vowed and swore to marry her, and then she gave consent. This fact was done at *Thornax* hill, which ever after was called *Cuckow* hill, and in perpetuall remembrance, there was a Temple erected to *Telia Iuno* in the same place. So powerfull are fair promises, vows, oaths and protestations. It is an ordinary thing too in this case to belie their age, which widdows usually do, that mean to marry again, and batchelours too sometimes,

† Or upper garment. *Quem Juno miserata veste contexit.*

* *Cujus octavum trepidavit ætas,*
cernere lustrum;

* *Hor.*

to say they are younger then they are. *Carmides* in the said *Lucian* loved *Philematium*, an old maid of 45. years, [c] she swore to him she was but 32. next December. But to dissemble in this kind, is familiar of all sides, and often it takes.

[c] *Dejeravit illa secundum supra trigesimum ad proximum Decembrem completuram se esse.*

† *Fallere credentem res est operosa puellam,* 'tis soon done, no such great mastery,

Egregiam verò laudem, & spolia ampla, ——

† *Ovid.*

And nothing so frequent as to bely their estates, to prefer their suites, and to advance themselves. Many men to fetch over a young woman, widdows, or whom they love, will not stick to crack, forge and fain any thing comes next, bid his boy fetch his cloak, rapier, gloves, jewels, &c. in such a chest, scarlet-golden-tissue breeches, &c. when there is no such matter; or make any scruple to give out, as he did in *Petronius*, that he was master of a ship, kept so many servants, and to personate their part the better, take upon them to be gentlemen of good houses, well descended and allied, hire apparell at brokers, some Scavinger or prick-louse Tailors to attend upon them for the time, swear they have great possessions, [d] bribe, lye, cog, and foist how dearly they love, how bravely they will maintain her, like any Lady, Countess, Dutchess, or Queen; they shall have gowns, tiers, jewels, coaches, and caroches, choice diet,

[d] *Nam donis vincitur omnis amor. Catullus 1. el. 5.*

The heads of Parrats, tongues of Nightingals.
The brains of Peacocks, and of Estriches,
Their bath shall be the iuyce of Gilliflowres,
Spirit of Roses, and of Violets,
The milk of Vnicorns, &c.

as old *Vulpone* courted *Cœlia* in the [e] Comœdy, when as they are no such men, not worth a groat, but meer sharkers, to make a fortune, to get their desire, or else pretend love to spend their idle hours, to be more welcome, and for better entertainment. The conclusion is, they mean nothing less,

[e] *Fox. act. 3. sc. 3.*

[p] *Nil metuunt jurare, nihil promittere curant:*
Sed simul ac cupidæ mentis satiata libido est,
Dicta nihil metuêre, nihil perjuria curant.

Oathes, vows, promises, are much protested;
But when their minde and lust is satisfied,
Oathes, vows, promises, are quite neglected.

though he solemnly swear by the *Genius* of *Cæsar*, by *Venus* shrine, Hymens deity, by *Iupiter*, and all the other gods, give no credit to his words. For when Lovers swear, *Venus* laughs, *Venus hæc perjuria ridet*, [q] *Iupiter* himself smiles, and pardons it withall, as grave [e] *Plato* gives out, of all perjury, that alone for love matters is forgiven by the gods. If promises, lies, oathes, and protestations will not avail, they fall to bribes, tokens gifts, and such like feates. [r] *Plurimus auro conciliatur amor:* as *Iupiter* corrupted *Danae* with a golden shower, and *Liber Ariadne* with a lovely Crown, (which was afterwards translated into the heavens, and there for ever shines;) they will rain Chickins, Florens, Crowns, Angels, all maner of coines and stamps in her lap. And so must he certainly do that will speed, make many feasts, banquets, invitations, send her some present or other every foot. *Summo studio parentur epulæ* (saith [f] *Hædus & crebræ fiant largitiones*, he must be very bountiful and liberal, seek and sue, not to her onely, but to all her followers, friends, familiars, fidlers, panders, parasites, and houshold servants; he must insinuate himself, and surely will, to all, of all sorts, messengers, porters, carriers; no man must be unrewarded, or unrespected. I had a suiter (saith [g] *Aretine's Lucretia*) that when he came to my house, flung gold and silver about, as if it had bin chaff. Another suiter I had was a very cholerick fellow; but I so handled him, that for all his fuming, I brought him upon his knees: If there had been an excellent bit in the market, any novelty, fish, fruit, or fowl, muskadel, or malmesey, or a cup of neat wine in all the city, it was presented presently to me, though never so dear, hard to come by, yet I had it: the poor fellow was so fond at last, that I think if I would I might have had one of his eyes out of his head. A third suiter was a Merchant of *Rome*, and his manner of woing was with † exquisite musick, costly banquets, poems, &c. I held him off till at length he protested, promised, and swore *pro virginitate regno me donaturum*, I should have all he had, house, goods and lands, *pro concubitu solo*; [h] Neither was there ever any Conjurer I think, to charm his spirits that used such attention, or mighty words, as he did exquisite phrases; or General of any army, so many stratagems to win a city, as he did tricks and devices to get the love of me. Thus men are active and passive, and women not far behind them in this kinde: *Audax ad omnia fœmina, quæ vel amat, vel odit.*

* For half so boldly there can non,
Swear and lye as women can.

[t] They will crack, counterfeit and collogue as well as the best, with handkerchiefs, and wrought nightcaps, purses, poses, and such toyes: as he justly complained,

[t] *Cur mittis violas? nempe ut violentius urer;*
Quid violas violis me violenta tuis? &c.

Why

p *Catullus.*
q *Perjuria ridet amantum Iupiter, & ventos irrita ferre jubet, Tibul. lib. 3. & 6.*
e *In Philebo. pejerantibus his dii soli ignoscunt.*
r *Catul.*
f *Lib. 1. de contemnendis amoribus.*
g *Dial. Ital. argentum ut paleas projiciebat. Bilioſum habui amatorem qui supplex flexis genibus, &c. Nullus recens allatus terræ fructus, nullum cupediarum genus tam carum erat, nullum vinum Creticum pretiosum, quin ad me ferret illico; credo alterum oculum pignori daturus, &c.*
† *Post musicam opiperas epulas, & tantis juramentis, donis, &c.*
h *Nunquam aliquis umbrarum conjurator tanta attentione, tamq; potentibus verbis usus est, quam ille exquisitis mihi dictis, &c.*

* *Chaucer.*
t *Ah crudele genus nec tutum fœmina nomen! Tibul. l. 3. eleg. 4.*
t *Jovianus Pon.*

Why doſt thou ſend me Violets my dear ?
To make me burn more violent I fear;
With Violets too violent thou art,
To violate and wound my gentle heart.

When nothing elſe will ſerve, the laſt refuge is their tears. *Hæc ſcripſi (teſtor amorem) mixta lachrymis & ſuſpiriis*, 'twixt tears and ſighs, I write this (I take love to witneſs) ſaith * *Chelidonia* to *Philonius*. *Lumina quæ modò fulmina, jam flumina lachrymarum*, thoſe burning torches are now turn'd to floods of tears. *Aretines Lucretia*, when her ſweet heart came to town † wept in his boſome, *that he might be perſwaded thoſe tears were ſhed for joy of his return.* *Quartilla* in *Petronius* when nought would move, fell a weeping, and as *Balthazar Caſtilio* paints them out, " *To theſe Crocodiles tears, they will add ſobs, fiery ſighs, and ſorrowful countenance, pale colour, leanneſs, and if you do but ſtir abroad, theſe fiends are ready to meet you at every turn, with ſuch a ſluttiſh neglected habit, dejected look, as if they were now ready to dye for your ſake; and how ſaith he, ſhall a yong novice thus beſet, eſcape ?* But beleeve them not.

——— * *animam ne crede puellis,*
Namque eſt fœmineâ tutior unda fide.

Thou thinkeſt peradventure becauſe of her vows, tears, ſmiles, and proteſtations, ſhe is ſolely thine, thou haſt her heart, hand, and affection, when as indeed there is no ſuch matter, as the † *Spaniſh* Bawd ſaid, *gaudet illa habere unum in lecto, alterum in portâ, tertium qui domi ſuſpiret*, ſhe will have one ſweet heart in bed, another in the gate, a third ſighing at home, a fourth &c. Every yong man ſhe ſees and likes hath as much intereſt, and ſhall as ſoon injoy her as thy ſelf. On the other ſide, which I have ſaid, men are as falſe, let them ſwear, proteſt, and lye;

x *Quod vobis dicunt, dixerunt mille puellis.*

They love ſome of them thoſe eleven thouſand Virgins at once, and make them believe each particular, he is beſotted on her, or love one till they ſee another, and then her alone: like *Milo's* wife in *Apuleius*, *lib. 2. Si quem conſpexerit ſpecioſæ formæ invenem, venuſtate ejus ſumitur, & in eum animum intorquet.* 'Tis their common complement in that caſe, they care not what they ſwear, ſay, or do. One while they ſlight them, care not for them, rail down right and ſcoffe at them, and then again they will run mad, hang themſelves, ſtab and kill, if they may not enjoy them. Henceforth therefore,

——— *nulla viro juranti fœmina credat,*

let not maids believe them. Theſe tricks and counterfeit paſſions are more familiar with women, * *finem hic dolori faciet aut vitæ dies, miſerere amantis*, quoth *Phædra* to *Hippolitus*. *Foeſſa* in y *Lucian*, told *Pythias a yong man*, to move him the more, that if he would not have her, ſhe was reſolv'd to make away her ſelf. *There is a Nemeſis, and it cannot chuſe but grieve and trouble thee, to hear that I have either ſtrangled or drowned my ſelf for thy ſake.* Nothing ſo common to this ſexe, as oaths, vows, and proteſtations, and as I have already ſaid, tears, which they have at command; for they can ſo weep, that one would think their very hearts were diſſolved within them, and would come out in tears, their eys are like rocks

* *Ariſtænetus lib. 2. epiſt. 13.*
† *Suaviter flebam, ut perſuaſum habeat lachrymas præ gaudio illius reditus mihi emanare.*
u *Lib. 3. his accedunt, vultus ſubtriſtis, color pallidus, gemebunda vox, ignita ſuſpiria, lachrimæ prope innumerabiles. Iſtæ ſe ſtatim umbræ offerunt tanto ſqualore & in omni fere diverticulo tanta macie, ut illas jamjam moribundas putes.*
* *Petronius.*
† *Cœleſtina act. 7. Barthio interpret. omnibus arridet, & à ſingulis amari ſe ſolam dicit.*
x *Ovid.*
* *Seneca Hippol.*
y *Tom. 4. dial. merit. tu vero aliquando mærore afficieris ubi audieris me à meipſa laqueo tui cauſa ſuffocatam aut in puteum præcipitatam.*

rocks, which ſtill drop water, *diariæ lachrymæ & ſudoris in modum turgeri promptæ*, ſaith [c] *Ariſtænetus*, they wipe away their tears like ſweat, weep with one eye, laugh with the other; or as children [d] weep and cry, they can both together.

c *Epiſt.20. l.2.*
d *Matronæ flent duobus oculis, monidles quatuor, virgines uno, meretrices nullo.*

[y] *Neve puellarum lachrymis moveare memento,*
Vt flerent oculos erudiêre ſuos.
Care not for womens tears, I counſel thee,
They teach their eys as much to weep as ſee.

y *Ovid.*

And as much pitty is to be taken of a woman weeping, as of a Gooſe going bare-foot. When *Venus* loſt her ſon *Cupid*, ſhe ſent a Cryer about, to bid every one that met him take heed.

z *Imagines deorum ſol. 332.*
è *Moſchi amore fugitivo, quem Politianus Latinum fecit.*

[z] *Si flentem aſpicias, ne mox fallâre, caveto;*
Sin arridebit, magis effuge; & oſcula ſi fors
Ferre volet, fugito; ſunt oſcula noxia, in ipſis
Suntque venena labris, &c.
Take heed of *Cupids* tears, if cautelous,
And of his ſmiles and kiſſes I thee tell,
If that he offer't, for they be noxious,
And very poyſon in his lips doth dwell.

a *Lib.3. mille vix anni ſufficerent ad omnes illas machinationes, doloſq; commemorandos, quos viri & mulieres ut ſe invicem circumveniant, excogitare ſolent,*

[a] A thouſand years, as *Caſtilio* conceives, *will ſcarce ſerve to reckon up thoſe allurements and guiles, that men and women uſe to deceive one another with.*

Subsect. 5.

Bawds, Philters, cauſes.

WHen all other engines fail, that they can proceed no farther of themſelves, their laſt refuge is to flye to Bawds, Panders, Magical Philters, and receits, rather then fail, to the Divel himſelf.

Flectere ſi nequeunt ſuperos, Acheronta movebunt.

And by thoſe indirect means many a man is overcome, and precipitated into this malady, if he take not good heed. For theſe Bawds firſt, they are every where ſo common, and ſo many, that as he ſaid of old *Croton*, [b] *omnes hic aut captantur, aut captant*, either inveagle or be inveagled, we may ſay of moſt of our Cities, there be ſo many profeſſed, cunning bawds in them. Beſides, bawdry is become an art, or a liberal ſcience, as *Lucian* calls it; and there be ſuch tricks and ſubtleties, ſo many nurſes, old women, Panders, letter-carriers, beggers, Phyſitians, Friers, Confeſſors employed about it, that *nullus tradere ſtilus ſufficiat*, one ſaith,

b *Petronius.*

† *Plautus. Tritemius.*

—— † *trecentis verſibus*
Suas impuritias traloqui nemo poteſt.

Such occult notes, Stenography, Polygraphy, *Nuntius animatus*, or magnetical telling of their minds, which † *Cabeus* the Jeſuit, by the way, counts fabulous and falſe; cunning conveyances in this kind, that neither *Juno's* jealouſie, nor *Danae's* cuſtody, nor *Argo's* vigilancy can keep them ſafe. 'Tis the laſt and common refuge to uſe an aſſiſtant, ſuch as that *Catanean*

† *De Magnet. Philoſ. lib.4. cap. 10.*

Philippa

Philippa was to *Jone* Queen of *Napies*, a [d] Bawds help, an old woman in the buſineſs, as [e] *Myrrha* did when ſhe doted on *Cyniras*, and could not compaſs her deſire, the old Jade her Nurſe was ready at a pinch, *dic inquit, opemque me ſine ferre tibi —— & in hâc mea (pone timorem) Sedulitas erit apta tibi*, fear it not, if it be poſſible to be done, I will effect it: *non eſt mulieri mulier inſuperabilis*, as † *Cæleſtina* ſaid, let him or her be never ſo honeſt, watched, and reſerved, tis hard but one of theſe old women will get acceſs: and ſcarſe ſhall you find, as [f] *Auſtin* obſerves, in a Nunnery a maid alone, *if ſhe cannot have egreſs, before her window you ſhall have an old woman, or ſome prating Goſſip tell her ſome tales of this Clerk, and that Monk, deſcribing or commending ſome yong Gentleman or other unto her.* As I was walking in the ſtreet (ſaith a good fellow in *Petronius*) to ſee the town ſerved one evening, [g] *I ſpied an old woman in a corner ſelling of Cabbages and Roots*, (as our Huckſters do plums, Apples, and ſuch like fruits;) *mother* (quoth he) *can you tell where I dwell? ſhe being well pleaſed with my fooliſh urbanity, replied, and why ſir ſhould I not tell? with that ſhe roſe up and went before me; I took her for a wiſe woman, and by and by ſhe led me into a by-lane, and told me there I ſhould dwell; I replyed again I knew not the houſe; but I perceived on a ſudden by the naked queans, that I was now come into a Bawdy houſe, and then too late I began to curſe the treachery of this old Jade.* Such tricks you ſhall have in many places, and amongſt the reſt it is ordinary in *Venice*, and in the Iſland of *Zante*, for a man to be Bawd to his own wife. No ſooner ſhall you land or come on ſhore, but as the Comical Poet hath it,

> [h] *Morem hunc meretrices habent,*
> *Ad portum mittunt ſervulos, ancillulas,*
> *Si qua peregrina navis in portum aderit,*
> *Rogant cujatis ſit, quod ei nomen ſiet,*
> *Poſt illæ extemplo ſeſe adplicent.*

Theſe white Divels have their Panders, Bawds and Factors in every place to ſeek about, and bring in cuſtomers, to tempt and way-lay novices, and ſilly travellers. And when they have them once within their clutches, as *Ægidius Maſerius* in his comment upon *Valerius Flaccus* deſcribes them, [i] *with promiſes and pleaſant diſcourſe, with gifts, tokens, and taking their opportunities, they lay nets which* Lucretia *cannot avoid, and baits that* Hippolitus *himſelf would ſwallow; they make ſuch ſtrong aſſaults and batteries, that the Goddeſs of Virginity cannot withſtand them: give gifts, and bribes to move* Penelope, *and with threats able to terrifie* Suſanna. *How many* Proſerpina's *with thoſe catchpoles doth* Pluto *take? Theſe are the ſleepy rods with which their ſouls touched deſcend to hell; this the glew or lime with which the wings of the mind once taken cannot fly away; the Divels miniſters to allure, entice, &c.* Many yong men and maids without all queſtion are inveagled by theſe *Eumenides* and their aſſociates. But theſe are trivial and well known. The moſt ſlye, dangerous, and cunning bawds, are your knaviſh Phyſitians, Empyricks,

d *Catul. eleg. 5. lib. 1. Venit in exitium callida lena meum.*
e *Ovid. 10. met.*
† *Paroboſc. Barthii.*
f *De vit. Erem. c. 3. ad ſororem vix aliquam recluſarum hujus temporis ſolam invenies, ante cujus feneſtram non anus garrula, vel nugigerula mulier ſedet, quæ eam fabulis occupet, rumoribus paſcat, hujus vel illius monachi, &c.*
g *Agreſte olus anus vendebat, & rogo inquam, mater, nunquid ſcis ubi ego habitem? delectata illa urbanitate tam ſtulta, & quid neſciam inquit? conſurrexitq; & cepit me præcedere; divinam ego putabam, &c.*
h *Plautus Menech.*
i *Promiſſis everberant, molliunt dulciloquiis, & opportunum tempus aucupantes laqueos ingerunt quos vix Lucretia vitare; eſcam parant quam vel ſatur Hippolitus ſumeret, &c. Hæ ſanè ſunt virgæ ſoporiferæ quibus contactæ animæ ad Orcum deſcendunt; hoc gluten quo compactæ mentium alæ evolare nequeunt, quæ ſollicitant, &c.*
d *æmonis ancillæ,*

500 Mass-Priests, Monks, * Jesuits, and Friers. Though it be against *Hippocrates* oath, some of them will give a dram, promise to restore maidenheads, and do it without danger, make an abort if need be, keep down their paps, hinder conception, procure lust, make them able with Satyrions, and now and then step in themselves. No Monastery so close, house so private, or prison so well kept, but these honest men are admitted to censure and ask questions, to feel their pulse, beat at their bed side, and all under pretence of giving Physick. Now as for Monks, Confessors, and Friers, as he said,

* See the practices of the *Jesuits Anglice edit.* 1630.

k *Æn. Sylv.*

k *Non audet Stygius Pluto tentare quod audet*
Effrenis Monachus, plenaque fraudis anus.
That *Stygian* Pluto dares not tempt or do,
What an old hag or Monk will undergo:

Either for himself to satisfie his own lust, for another, if he be hired thereto, or both at once, having such excellent means. For under colour of visitation, auricular confession, comfort and penance, they have free egrees and regress, and corrupt God knows how many. They can such trades some of them, practice Physick, use exorcisms, &c.

l *Chaucer* in the wife of Baths tale.

l That whereas was wont to walk an Elf,
There now walks the Limiter himself,
In every bush and under every tree,
There nedes no other Incubus but he.

m *H. Stephanus Apol. Herod. lib. 1. cap. 21.*

n *Bale. Puellæ in lectis dormire non poterant.*

† *Idem Josephus lib.18. cap.4.*

m In the Mountains betwixt *Dauphine* and *Savoy*, the Friers perswaded the good wives to counterfeit themselves possessed, that their husbands might give them free access, and were so familiar in those days with some of them, that, as one n observes, *wenches could not sleep in their beds for Necromantick Friers:* and the good Abbess in *Bocace* may in some sort witness, that rising betimes, mistook and put on the Friers breeches instead of her vail or hat. You have heard the story, I presume of † *Paulina*, a chast matron in *Ægesippus*, whom one of *Isis* Priests did prostitute to *Mundus* a yong knight, and made her believe it was their God *Anubis*. Many such pranks are played by our *Jesuits*, sometimes in their own habits, sometimes in others, like souldiers, courtiers, citizens, Schollars, Gallants, and women themselves. *Proteus* like in all forms, and disguises, that go abroad in the night, to inescate and beguile yong women, or to have their pleasure of other mens wives: And if we may believe ° some relations, they have wardrops of several suits in their Colledges for that purpose. Howsoever in publike they pretend much zeal, seem to be very holy men, and bitterly preach against adultery, fornication, there are no verier Bawds or whoremasters in a country, p *Whose soul they should gain to God, they sacrifice to the Divel.* But I spare these men for the present.

o *Liber edit. Augustæ Vindelicorum An. 1608.*

p *Quarum animas lucrari debent deo, sacrificant diabolo.*

The last battering engins, are Philters, Amulets, Spells, Charms, Images, and such unlawful means; if they cannot prevail of themselves by the help of Bawds, Panders, and their adherents, they will flye for succour to the Divel himself. I know there be those that deny the Divel can do any such thing, (*Crato, epist. 2. lib.med.*) and many Divines, there is no other fascination then that which comes by the eys, of which

which I have formerly spoken; and if you desire to be better informed, read *Camerarius oper. subcis. cent.* 2. *c.* 5. It was given out of old that a *Thessalian* wench had bewitched King *Philip* to dote upon her, and by Philters enforced his love; but when *Olympia* the Queen saw the maid of an excellent beauty, well brought up, and qualified: these, quoth she, were the Philters which inveagled King *Philip*; those the true charms, as *Henry* to *Rosamund*,

† *One accent from thy lips the blood more warms,*
Then all their Philters, exorcisms and charms.

† *M. Drayton Her. epist.*

With this alone *Lucretia* brags in † *Arctine*, she could do more then all Philosophers, Astrologers, Alchymists, Necromancers, Witches, and the rest of the crew. As for hearbs and Philters, I could never skill of them, *The sole philter that ever I used, was kissing and embracing, by which alone I made men rave like beasts stupified, and compelled them to worship me like an Idol.* In our times 'tis a common thing saith *Erastus* in his book *de Lamiis*, for witches to take upon them the making of these Philters, ¶ *to force men and women to love and hate whom they will, to cause tempests, diseases, &c.* by Charms, Spels, Characters, Knots.

† Barnodidascalo dial. Ital. latin. fact. à Gasp. Barthio. *Plus possum quam omnes philosophi, Astrologi, Necromantici, &c. sola saliva ingens. 1. amplexu & basiis tam furiose furere, tam bestialiter obstupefieri coegi, ut instar Idoli me adorarint.*

——† *hic Thessala vendit Philtra.*

S^t. *Hierome* proves that they can do it, (as in *Hilarius* life, *epist. lib.* 3.) he hath a story of a yong man, that with a Philter made a maid mad for the love of him, which maid was after cured by *Hilarian*. Such instances I find in *John Nider*, *Formicar. lib.* 5. *cap.* 5. *Plutarch* records of *Lucullus* that he died of a Philter; and that *Cleopatra* used Philters to inveagle *Anthony*, amongst other allurements. *Eusebius* reports as much of *Lucretius* the Poet. *Panormitan. lib.* 4. *de gest. Alphonsi*, hath a story of one *Stephan* a *Neapolitan* Knight, that by a Philter was forced to run mad for love. But of all others, that which † *Petrarch epist. famil. lib.* 1. *ep.* 5. relates of *Charls* the Great, is most memorable: He foolishly doted upon a woman of mean favour and condition, many years together, wholly delighting in her company, to the great grief and indignation of his friends and followers. When she was dead, he did embrace her corps, as *Apollo* did the bay-tree, for his *Daphne*, and caused her Coffin (richly embalmed and decked with Jewels) to be carried about with him, over which he still lamented. At last a venerable Bishop that followed his Court, pray'd earnestly to God (commiserating his Lord and Masters case) to know the true cause of this mad passion, and whence it proceeded; it was revealed to him in fine, *that the cause of the Emperors mad love lay under the dead womans tongue.* The Bishop went hastily to the carkass, and took a small ring thence; upon the removal the Emperour abhorr'd the Coarse, and instead * of it, fell as furiously in love with the Bishop, he would not suffer him to be out of his presence: which when the Bishop perceived, he flung the ring into the midst of a great Lake, where the King then was. From that houre the Emperour neglecting all his other houses, dwelt at † *Ache*, built a fair house in the midst of the Marsh, to his infinite expence, and a * Temple by it, where after he was buried, and in which city all his posterity ever since use to be crowned. *Marcus* the Heretick is accused by *Irenæus* to have inveagled a yong maid by this means;

¶ *Sagæ omnes sibi arrogant notitiam, & facultatem in amorem allicendi quas velint; odia inter conjuges serendi, tempestates excitandi, morbos infligendi, &c.*

† *Juvenalis Sat.*

† *Idem refert Hen. Kornmannus de mir. mort. lib.* 1. *cap.* 14. *Perdite amavit mulierculam quandam, illius amplexibus acquiescens, summa cum indignatione suorum & dolore.*

**Et inde totus in Episcopum furere, illum colere.*

† *Aquisgranum, vulgo Aixe. Immenso sumptu templum & ædes, &c.*

502 means; and some writers speak hardly of rhe Lady *Katharine Cobham*, that by the same Art she circumvented *Humphrey Duke of Gloceſter* to be her husband. *Sycinius Æmilianus* summoned [r] *Apuleius* to come before *Cneius Maximus*, Proconsul of *Africk*, that he being a poor fellow, *had bewitched by Philters* Pudentilla *an ancient rich Matron to love him*, and being worth so many thousand sesterces, to be his wife. *Agrippa lib.* 1. *cap.* 48. *occult. philoſ.* attributes much in this kind to Philters, Amulets, Images: and *Salmutz com. in Pancirol. Tit.* 10. *de Horol. Leo Afer. lib.* 3. saith, 'tis an ordinary practice at *Fez* in *Africk*, *Præſtigiatores ibi plures, qui cogunt amores & concubitus*: as skilful all out as that *Hyperborean* Magitian, of whom *Cleodemus* in † *Lucian*, tells so many fine feats, perform'd in this kind. But *Eraſtus*, *Wierus*, and others are againſt it; they grant indeed such things may be done, but (as *Wierus* discourseth, *lib.* 3. *de Lamiis cap.* 37.) not by Charms, Incantations, Philters, but the Divel himself; *lib.* 5. *cap.* 2. he contends as much; So doth *Freitagius noc. med. cap.* 74. *Andreas Ciſalpinus cap.* 5. and so much *Sigiſmundus Scherecz̃ius cap.* 9. *de hirco nocturno*, proves at large. † *Vnchaſt women by the help of theſe witches, the Divels kitchin maids, have their loves brought to them in the night, and carried back again by a phantaſm flying in the air in the likeneſs of a Goat. I have heard* (saith he) *divers confeſs, that they have been so carried on a Goats back to their ſweet hearts, many miles in a night.* Others are of opinion that these feats, which most suppose to be done by Charms and Philters, are meerly effected by natural causes, as by mans blood Chimically prepared, which much avails saith *Erneſtus Burgranius*, *in Lucernâ vitæ & mortis Indice, ad amorem conciliandum & odium*, (so huntsmen make their dogs love them, and farmers their pullen) tis an excellent Philter as he holds, *ſed vulgo prodere grande nefas*, but not fit to be made common: and so be *Mala inſana*, Mandrake roots, Mandrake [f] apples, pretious stones, dead mens cloaths, candles, *mala Bacchica*, *panis porcinus*, *Hippomanes*, a certain hair in a * Wolfs tail, &c. of which *Rhaſis*, *Dioſcorides*, *Porta*, *Wecker*, *Rubeus*, *Mizaldus*, *Albertus* treate: a swallows heart, dust of a Doves heart, *multum valent linguæ viperarum, cerebella aſinorum, tela equina, palliola quibus infantes obvoluti naſcuntur, funis ſtrangulati hominis, lapis de nido Aquilæ, &c.* See more in *Skenkius obſervat. medicinal. lib.* 4. &c. which are as forcible and of as much vertue, as that fountain *Salmacis* in [t] *Vitruvius*, *Ovid*, *Strabo*, that made all such mad for love that drank of it, or that hot Bath at † *Aix* in *Germany*, wherein *Cupid* once dipt his arrows, which ever since hath a peculiar vertue to make them lovers all that wash in it. But hear the Poets own description of it,

Vnde hic fervor aquis terrâ erumpentibus udâ?
Tela olim hic ludens ignea tinxit Amor;
Et gaudens ſtridore novo, Fervete perennes
Inquit, & hæc pharetræ ſint monumenta meæ.
Ex illo fervet, raruſque hic mergitur hoſpes,
Cui non titillet pectora blandus amor.

These above-named remedies have happily as much power as that bath of *Aix*, or *Venus* inchanted girdle, in which saith *Natales Comes*, *Love toies*

r *Apolog. quod Pudentillam vidiam ditem & provectioris ætatis fœminam cantaminibus in amorem ſui pellexiſſet.*

† *Philopſeude, Tom.* 3.

†*Impudicæ mulieres opera veneficarum, diaboli coquarum, amatores ſuos ad ſe noctu ducunt & reducunt, miniſterio hirci in cœre volantis: multos novi qui hoc faſſi ſunt, &c.*

f *Mandrake apples, Lemnius lib herb. bib. c.* 2

* Of which read *Plin. lib.* 8. *cap.* 22. & *lib.* 13. *c.* 25. & *Quintilianum lib.* 7.

t *Lib.* 11. *c.* 8. *Venere implicat eos, qui ex eo bibunt. Idem Ov. Met.* 4. *Strabo. Geog. l.* 14.

† *Lod. Guicciardines deſcript. Ger. in Aquiſgrano.*

u *Baltheus Veneris, in quo ſuavitas, & dulcia colloquia, benevolentiæ, & blanditiæ; ſuaſiones, fraudes & veneficia includebantur.*

toys and dalliance, pleasantness, sweetness, perswasions, subtilties, gentle speeches and all witchcraft to enforce love, was contained. Read more of these in *Agrippa de occult. Philos. lib. 1. cap. 50. & 45. Malleus malefic. part. 1. quæst. 7. Delrio tom. 2. quest. 3. lib. 3. Wierus, Pomponatius, cap. 8. de incantat. Ficinus lib. 13. Theol. Plat. Calcagninus, &c.*

Memb. 4. Subsect. 1.

Symptomes or signs of Love Melancholy, in Body, Mind, good, bad, &c.

SYmptomes are either of Body or Mind; of body, paleness, leanness, driness, &c. [x] *Pallidus omnis amans, color hic est aptus amanti,* as the Poet describes lovers: *fecit amor maciem,* love causeth leanness. [y] *Avicenna de Ilishi c. 33. makes hollow eys, driness, Symptomes of this disease, to go smiling to themselves, or acting as if they saw or heard some delectable object. Valleriola lib. 3. observat. cap. 7. Laurentius cap. 10. Ælianus Montaltus de Her. amore. Langius epist. 24. lib. 1. epist. med.* deliver as much, *corpus exangue pallet, corpus gracile, oculi cavi,* lean, pale,

——— *ut nudis qui pressit calcibus anguem,*

hollow-eyd, their eys are hidden in their heads,

† *Tenerque nitidi corporis cecidit decor,*

They pine away, and look ill with waking, cares, sighs,

Et qui tenebant signa Phœbeæ facis
Oculi, nihil gentile nec patrium micant.

With groans, griefs, sadness, dulness,

——— * *Nulla jam Cereris subit*
Cura aut salutis ——— want of appetite, &c.

A reason of all this, [z] *Jason Pratensis* gives, *because of the distraction of the spirits the Liver doth not perform his part, nor turns the aliment into blood as it ought, and for that cause the members are weak for want of sustenance, they are lean and pine, as the herbs of my garden do this month of May, for want of rain.* The green sickness therefore often happeneth to yong women, a Cacexia or an evil habit to men, besides their ordinary sighs, complaints and lamentations, which are too frequent. As drops from a still,

——— *ut occluso stillat ab igne liquor,*

doth *Cupids* fire provoke tears from a true Lovers eys.

* *The mighty Mars did oft for Venus shreek,*
Privily moistning his horrid cheek
With womanish tears, ———

——— † *ignis distillat in undas,*
Testis erit largus qui rigat ora liquor,

with many such like passions. When *Chariclia* was enamored on *Theagines*, as [a] *Heliodorus* sets her out, [n] *she was half distracted, and spake she knew not what, sighed to her self, lay much awake and was lean upon a sudden*: and when she was besotted on her son in law, † *pallor deformis, marcentes*

x *Ovid. Facit hunc amor ipse colorem. Met. 4.*

y *Signa ejus profunditas oculorum, privatio lachrimarum, suspiria, sæpe rident sibi, ac si quod delectabile viderent, aut audirent.*

† *Seneca Hip.*

* *Seneca Hip.*

z *De morbis cerebri de erot. amore. Ob spirituum distractionem hepar officio suo non fungitur, nec vertit alimentum in sanguinem, ut debeat. Ergo membra debilia, & penuria alibilis succi marcescunt, squalentque ut herbæ in horto meo hoc mense Maio Zerisæ, ob imbrium defectum.*

* *Fairy Queen l. 3. cant. 11.*

† *Amator Emblem. 3.*

a *Lib. 4. Animo errat, & quidvis obvium loquitur, vigilias absq; causa sustinet, & succum corporis subito amisit.*

† *Apuleius.*

504 *marcentes oculi, &c.* she had ugly paleness, hollow eys, restless thoughts, short wind, &c. *Eurialus* in an Epistle sent to *Lucretia* his Mistress, complains amongst other grievances, *tu mihi & somni & cibi usum abstuliſti*, thou hast taken my stomack and my sleep from me. So he describes it aright;

Chaucer in the Knights tale.

His sleep, his meat, his drink, is him bereft,
That lean he wareth, and dry as a shaft,
His eyes hollow and grisly to behold,
His hew pale and ashen to unfold,
And solitary he was ever alone,
And waking all the night making mone.

Theocritus Edyl. 2. makes a fair maid of *Delphos* in love with a yong man of *Minda*, confess as much,

Ut vidi ut insanii, ut animus mihi male affectus est,
Miseræ mihi forma tabescebat, neque amplius pompam
Ullam curabam, aut quando domum redieram
Novi, sed me ardens quidam morbus consumebat,
Decubui in lecto dies decem, & noctes decem,
Defluebant capite capilli, ipsaque sola reliqua
Ossa & cutis. ———
No sooner seen I had, but mad I was,
My beauty fail'd, and I no more did care
For any pomp, I knew not where I was,
But sick I was, and evil I did fare;
I lay upon my bed ten days and nights,
A Sceleton I was in all mens sights.

c *Virg.* 4. *Æn.* All these passions are well expressed by c that Heroical Poet in the person of *Dido*;

At non infælix animi Phœnissa, nec unquam
Solvitur in somnos, oculisque ac pectore amores
Accipit; ingeminant curæ, rursusque resurgens
Sævit amor, &c. ———
Unhappy *Dido* could not sleep at all,
But lies awake, and takes no rest:
And up she gets again, whil'st care and grief,
And raging love torments her brest.

d *Dum vaga passim sydera fulgent, numerat longas tetricus horas, & sollicito nixus cubito suspirando viscera rumpit.*

Accius Sanazarius Egloga 2. *de Galatea*, in the same manner fains his *Lychoris* d tormenting her self for want of sleep, sighing, sobbing, and lamenting; And *Eustathius* in his *Ismenias* much troubled, and e *panting at heart, at the sight of his mistress*, he could not sleep, his bed was thorns.

e *Saliebat crebro tepidum cor ad aspectum Ismenes.*

f All make leanness, want of appetite, want of sleep ordinary Symptomes, and by that means they are brought often so low, so much altered and changed, that as g he jested in the Comœdy, *one can scarce know them to be the same men.*

f *Gordonius c.* 20. *amittunt sæpe cibum, potum, & macerantur inde totum corpus.*

Attenuant juvenum vigilatæ corpora noctes,
Curaque & immenso quæ fit amore dolor.

g *Ter. Eunuch. Dii boni, quid hoc est, adeone homines mutari ex amore, ut non cognoscas eundem esse!*

Many such Symptomes there are of the Body to discern lovers by,
——— † *quis enim bene celet amorem?* Can a man saith *Solomon, Prov.* 6. 27. carry fire in his bosome and not burne it will hardly be

be hid, though they do all they can to hide it, it must out,

plus quam millie notis —— it may be described,

* *Quoque magis tegitur, tectus magis æstuat ignis,* * *Idem Met. 4.*

'Twas *Antiphanes* the Comœdians observation of old, Love and drunkenness cannot be concealed, *Celare alia possis, hæc præter duo, vini potum, &c.* words, looks, gestures, all will betray them: but two of the most notable signs are observed by the pulse and Countenance. When *Antiochus* the son of *Seleucus* was sick for *Stratonice* his Mother-in-law, and would not confess his grief, or the cause of his disease, *Erasistratus* the Physitian found him by his Pulse and Countenance, to be in love with her, [h] *because that when she came in presence, or was named, his pulse varied, and he blushed besides.* In this very sort was the love of *Callicles*, the son of *Polycles*, discovered by *Panacæus* the Physitian, as you may read the story at large in † *Aristenætus*. By the same signs *Galen* brags, that he found out *Justa*, *Boëthius* the Consuls wife, to dote on *Pylades* the Player, because at his name still she both altered Pulse and Countenance, as † *Polyarchus* did at the name of *Argenis*. *Franciscus Valesius*, l. 3. *controv.* 13. *med. contr.* denies there is any such *pulsus amatorius*, or that love may be so discerned; but *Avicenna* confirms this of *Galen* out of his experience, *lib.* 3. *Fen.* 1. and *Gordonius*, *cap.* 20. [i] *Their pulse he saith is inordinate and swift, if she go by whom he loves*, *Langius Epist.* 24. *lib.* 1. *med. Epist.* *Nevisanus lib.* 4. *numer.* 66. *Syl. nuptialis*, *Valescus de Taranta*, *Guianerius*, *Tract.* 15. *Valeriola* sets down this for a Symptome, [k] *Difference of Pulse, neglect of business, want of sleep, often sighs, blushings, when there is any speech of their Mistress, are manifest signs.* But amongst the rest, *Josephus Struthius* that *Polonian*, in the fift Book *cap.* 17. of his Doctrine of Pulses, holds that this and all other passions of the minde, may be discovered by the Pulse. [l] *And if you will know*, saith he, *whether the men suspected be such or such, touch their arteries, &c.* And in his fourth Book, 14. Chapter, he speaks of this particular Pulse, [m] *Love makes an unequall pulse, &c.* he gives instance of a Gentlewoman, [n] a Patient of his, whom by this means he found to be much enamoured, and with whom: he named many persons, but at the last when his name came whom he suspected, [o] *her pulse began to vary, and to beat swifter, and so by often feeling her pulse, he perceived what the matter was.* *Apollonius Argonaut. lib.* 4. Poetically setting down the meeting of *Jason* and *Medæa*, makes them both to blush at one anothers sight, and at the first they were not able to speak.

—— † *totus Parmeno*
Tremo, horreoque postquam aspexi hanc,

Phædria trembled at the sight of *Thais*, others sweat, blow short,

Crura tremunt ac poplites, —— are troubled with palpitation of heart upon the like occasion, *cor proximum ori*, saith * *Aristenætus*, their heart is at their mouth, leaps, these burn and freeze, (for love is fire, ice, hot, cold, itch, feaver, frenzy, plurisy, what not) they look pale, red, and commonly blush at their first congress; and sometimes through violent agitation of spirits, bleed at nose, or when she is talked of: which very sign [p] *Eustathius* makes an argument of *Ismenes* affection, that when she met her Sweet-heart by chance, she changed her

h *Ad ejus nomen rubebat, & ad aspectum pulsus variebatur. Plutar.*
† *Epist.* 13.
† *Barck. lib.* 1. *Oculi medico tremore errabant.*
i *Pulsus eorũ velox & inordinatus, si mulier quam amat fortè transeat.*
k *Signa sunt cessatio ab omni opere insueto, privatio somni, suspiria crebra, rubor cum sit sermo de re amata, & commotio pulsus.*
l *Si noscere vis an homines suspecti tales sint, tangito eorũ arterias.*
m *Amor facit inæquales, inordinatos.*
n *In nobilis cujusdam uxore quum subolfacerem adulteri amore fuisse correptam & quam maritus, &c.*
o *Cepit illico pulsus variari & ferri celerius et sic inveni.*
† *Eunuch. act.* 2. *scen.* 2.
* *Epist.* 7. *lib.* 2. *Tener sudor & treber anhelitus, palpitatio cordis, &c.*
p *Lib.* 1.

506 countenance, to a Maiden-blush. 'Tis a common thing amongst Lovers, as [q] *Arnulphus* that merry-conceited Bishop, hath well expressed in a facete Epigram of his,

q *Lexoviensis Episcopus.*

Alterno facies sibi dat responsa rubore,
Et tener affectum prodit utrique pudor, &c.
Their faces answer, and by blushing say,
How both affected are, they do bewray.

But the best conjectures are taken from such symptomes as appear when they are both present; all their speeches, amorous glances, actions, lascivious gestures will bewray them, they cannot contain themselves, but that they will be still kissing. † *Stratocles* the Physitian upon his Wedding day, when he was at dinner, *Nihil prius sorbillavit, quam tria basia puellæ pangeret*, could not eat his meat for kissing the Bride, &c. First a word, and then a kiss, then some other Complement, and then a kiss, then an idle question, then a kiss, and when he hath pumped his wits dry, can say no more, kissing and colling are never out of season,

† *Theodorus prodromus Amaranto dial. Gaulimo interpret.*

* *Hoc non deficit incipitque semper,* 'tis never at an end,
† another kiss, and then another, another, and another, &c.

* *Petron Catal.*
† *Sed unum ego usq; & unum Petam à tuis labellis, postq; unum & unum & unum, dari rogabo. Lœcheus Anacreon.*

——*huc ades O Thelayra* —— *Come kiss me Corinna?*
r *Centum basia centies.*
Centum basia millies,
Mille basia millies,
Et tot millia millies,
Quot guttæ Siculo mari,
Quot sunt sydera cœlo,
Istis purpureis genis,
Istis turgidulis labris,
Ocelliſque loquaculis,
Figam continuo impetu;
O formosa Neæra. As *Catullus* to *Lesbia.*
Da mihi basia mille, deinde centum,
Dein mille altera, da secunda centum,
Dein usq; altera millia, deinde centum.

r Io. Secundus bas. 7.

——* first give an hundred,
Then a thousand, then another
Hundred, then unto the other
Add a thousand, and so more, &c.

* Translated or imitated by M. *B. Johnson*, our arch Poet in his 119. *Ep.*

Till you equall with the store, all the grass, &c. So *Venus* did by her *Adonis*, the *Moon* with *Endymion*, they are still dallying and culling, as so many Doves, *Columbatimque labra conserentes labiis.* and that with alacrity and courage,

a *Lucret. l. 4.*

[a] *Affligunt avidè corpus, junguntque salivas*
Oris, & inspirant prensantes dentibus ora.

b *Lucian. dial. Tom. 4. Meritt. sed & aperientes, &c.*
c *Epist. 16.*
d *Deducto ore longo me basio demulcet.*

[b] *Tam impresso ore ut vix inde labra detrahant, cervice reclinata, as* Lamprias *in* Lucian *kissed* Thais, Philippus *her* [c] *in* Aristænetus, *amore lymphato tam furiosè adhæsit, ut vix labra solvere esset, totumq; os mihi contrivit;* [d] *Aretines Lucretia*, by a suiter of hers was so saluted, and tis their ordinary fashion. —— *dentes illudunt sæpe labellis,*

Atque

Atque premunt arctè adfigentes oscula —— They cannot I say, contain themselves, they will be still not only joyning hands, kissing, but embracing, treading on their toes, &c. diving into their bosomes, and that *libenter, & cum delectatione*, as [e] *Philostratus* confesseth to his Mistress; and *Lamprias* in *Lucian, Mammillas premens, per sinum clam dextrâ, &c.* feeling their paps, and that scarce honestly sometimes: as the old man in the [f] Comœdy well observed of his son, *Non ego te videbam manum huic puellæ in sinum inserere?* Did not I see thee put thy hand into her bosome? go to, with many such love tricks. [g] *Juno in Lucian deorum, Tom. 3. dial. 3.* complains to *Iupiter* of *Ixion*, [h] *he looked so attentively on her, and sometimes would sigh and weep in her company, and when I drank by chance, and gave* Ganymede *the cup, he would desire to drink still in the very cup that I drank of, and in the same place where I drank, and would kiss the cup, and then look steddily on me, and sometimes sigh, and then again smile.* If it be so they cannot come neer to dally, have not that opportunity, familiarity, or acquaintance to confer and talk together; yet if they be in presence, their eye will bewray them: *Ubi amor ibi oculus*, as the common saying is, where I look I like, and where I like I love; but they will lose themselves in her looks.

Alter in alterius jactantes lumina vultus,
Quærebant taciti noster ubi esset amor.

They cannot look off whom they love, they will *impregnare eam ipsis oculis*, deflowre her with their eyes, be still gazing, staring, stealing faces, smiling, glancing at her, as [i] *Apollo* on *Leucothoe*, the *Moon* on her † *Endymion*, when she stood still in *Caria*, and at *Latmos* caused her Chariot to be stayed. They must all stand and admire, or if she go by, look after her as long as they can see her, she is *animæ auriga*, as *Anacreon* calls her, they cannot go by her door or window, but as an Adamant, she draws their eyes to it, though she be not there present, they must needs glance that way, and look back to it. *Aristenætus* of * *Exithemus*, *Lucian* in his *Imagin.* of himself, and *Tatius* of *Clitophon* say as much, *Ille oculos de* Leucippe † *nunquam dejiciebat*, and many Lovers confess when they came in their Mistress presence, they could not hold off their eyes, but looked wistly and steddily on her, *inconnivo aspectu*, with much eagerness and greedines, as if they would look thorow, or should never have enough sight of her.

—— *Fixis ardens obtutibus hæret*; So she will do by him, drink to him with her eyes, nay drink him up, devoure him, swallow him, as *Martials Mamurra* is remembred to have done:

Inspexit molles pueros, oculisque comedit, &c.

There is a pleasant story to this purpose in *Navigat. Vertom. lib. 3. cap. 5.* The Sultan of *Sanas* wife in *Arabia*, because *Vertomannus* was fair and white could not look off him, from Sun-rising to Sun-setting, she could not desist, she made him one day come into her chamber, *& geminæ horæ spatio intuebatur, non à me unquam aciem oculorum avertebat, me observans veluti Cupidinem quendam*, for two hours space she still gazed on him. A young man in † *Lucian* fell in love with *Venus* picture, he came every morning to her Temple, and there continued all day long * from Sun-

[e] *In delitiis mammas tuas tango, &c.*

[f] *Terent.*

[g] *Tom. 4. merit. dial.*

[h] *Attentè adeo in me aspexit, & interdum ingemiscebat, & lachrymabatur. Et si quando bibens, &c.*

† *Quiq; omnia cernere debes Leucothoen spectas, & virgine figis in una quos mundo debes oculos, Ovid. Met. 4.*

† *Lucian Tom. 3. quoties ad Cariam venis currum sistis, & desuper aspectas.*

* *Ex quo te primum vidi Pythia aliò oculos vertere non fuit.*

† *Lib. 4.*

† *Dial. amorum*

* *Ad occasum Solis ægrè domum rediens, atq; totum diè ex adverso deæ sedens recto, in ipsam perpetuo oculorum ictus direxit, &c.*

508 Sun-rising to Sun-set, unwilling to go home at night, sitting over against the Goddess Picture, he did continually look upon her, and mutter to himself I know not what. If so be they cannot see them whom they love, they will still be walking and waiting about their Mistress doors, taking all opportunity to see them, as in [x] *Longus Sophista*, *Daphnis* and *Cloe*, two Lovers, were still hovering at one anothers gates, he sought all occasions to be in her company, to hunt in Summer, and catch Birds in the Frost about her Fathers house in the winter, that she might see him, and he her. † *A Kings Palace was not so diligently attended*, saith *Aretines Lucretia*, *as my house was when I lay in Rome*, the Porch and street was ever full of some, walking or riding, on set purpose to see me, their eye was still upon my window, as they passed by, they could not choose but look back to my house when they were past, and sometimes hem or cough, or take some impertinent occasion to speak aloud, that I might look out and observe them. Tis so in other places, tis common to every Lover, tis all his felicity to be with her, to talk with her, he is never well but in her company, and will walk [y] *seven or eight times a day through the street where she dwells, and make sleeveless errands to see her*; plotting still where, when, and how to visit her,

x *Lib.* 3.

† *Regum palatium non tam diligenti custodia septum fuit, ac ædes meas stipabant, &c.*

y *Uno, & eodem die sexties vel septies ambulant per eandem plateam ut vel unico amicæ suæ fruantur aspectu, lib.* 3. *Theat. mundi.*

† *Leveſque ſub nocte ſuſurri,*
Compoſitâ repetuntur hora.

† *Hor.*

And when he is gone, he thinks every minute an hour, every hour as long as a day, ten days a whole year, till he see her again.

† *Tempora ſi numeres, benè quæ numeramus amantes.*

† *Ovid*

And if thou be in love, thou wilt say so too, *Et longum formosa vale*, farewell Sweet-heart, *vale charissima Argenis*, *&c.* Farewell my dear *Argenis*, once more farewell, farewell. And though he is to meet her by compact, and that very shortly, perchance to morrow, yet loath to depart, he'l take his leave again, and again, and then come back again, look after, and shake his hand, wave his hat afar off. Now gone, he thinks it long till he see her again, and she him, the clocks are surely set back, the hour's past,

† *Hoſpita Demophoon tua te Rodopheia Phillis,*
Ultra promiſſum tempus abeſſe queror.

† *Ovid.*

she looks out at window still to see whether he come,* and by report *Phillis* went nine times to the Sea side that day, to see if her *Demophoon* were approaching, and * *Troilus* to the City gates, to look for his *Creiseid*. She is ill at ease, and sick till she see him again, peevish in the mean time, discontent, heavy, sad, and why comes he not? where is he? why breaks he promise? why tarries he so long? sure he is not well; sure he hath some mischance, sure he forgets himself and me, with infinite such. And then confident again, up she gets, out she looks, listens and enquires, harkens, kens, every man afar off is sure he, every stirring in the street, now he is there, that's he, *malè auroræ, malæ soli dicit, deieratq*; *&c.* the longest day that ever was, so she raves, restless and impatient; for *Amor non patitur moras*, Love brooks no delayes: the time's quickly gone that's spent in her company, the miles short, the way pleasant, all weather is good whilst he goes to her house, heat or cold, though his teeth chatter in his head, he moves not, wet or dry, 'tis all one, wet to the skin, he feels it not, cares not

* *Hyginus, fab.* 59. *Eo die dicitur nonies ad litus curriſſe.*

* *Chaucer.*

not at least for it, but will easily endure it and much more, because it is done with alacrity, and for his Mistress sweet sake; let the burden be never so heavy, Love makes it light. *Iacob* served seven years for *Rachel*, and it was quickly gone because he loved her. None so merry, if he may happily enjoy her company, he is in heaven for a time; and if he may not, dejected in an instant, solitary, silent, he departs weeping, lamenting, sighing, complaining.

* Gen. 29. 20.

But the Symptomes of the mind in Lovers, are almost infinite, and so diverse, that no Art can comprehend them; though they be merry sometimes, and rapt beyond themselves for joy: yet most part, Love is a plague, a torture, an hell, a bitter sweet passion at last; † *Amor melle & felle est fœcundissimus, gustum dat dulcem & amarum.* Tis *suavis amaricies, dolentia delectabilis, hilare tormentum;*

† Plautus Cistel.

* *Et me melle beant suaviora,*
Et me felle necant amariora;

* Stobeus è græco.

Like a summer fly or *Sphines* wings, or a rainbow of all colours,

Quæ ad solis radios conversæ aureæ erant,
Adversus nubes cæruleæ, quale jubar Iridis,

fair, fowl, and full of variation, though most part irksome and bad. For in a word, the *Spanish* inquisition is not comparable to it; *a torment* and [z] *execution* it is, as he calls it in the poet, an unquenchable fire, and what not? [a] From it, saith *Austin*, arise *biting cares, perturbations, passions, sorrows, fears, suspitions, discontents, contentions, discords, wars, treacheries, enmities, flattery, cosening, riot, lust, impudence, cruelty, knavery, &c.*

z Plautus; Credo ego ad hominis carnificinam amorem inventum esse.

a De civitat. lib. 22. cap. 20. Ex eo oriuntur mordaces curæ, perturbationes, mœrores, formidines, insana gaudia, discordiæ, lites, bella, insidiæ, iracundiæ, inimicitiæ, fallaciæ, adulatio, fraus, furtum, nequitia, impudentia.

——— † *dolor, querelæ,*
Lamentatio, lachymæ perennes,
Languor, anxietas, amaritudo;
Aut si triste magis potest quid esse,
Hos tu das Comites Neæra vitæ.

† Marullus l. 1.

These be the companions of lovers, and the ordinary symptomes, as the Poet repeats them. [b] *In amore hæc insunt vitia,*
Suspitiones, inimicitiæ, audaciæ,
Bellum, pax rursum, &c.

b Ter. Eunuch.

[c] *Insomnia, ærumna, error, terror, & fuga,*
Excogitantia, excors immodestia,
Petulantia, cupiditas, & malevolentia;
Inhæret etiam aviditas, desidia, injuria,
Inopia, contumelia & dispendium, &c.

c Plautus Mercat.

In love these vices are; suspitions,
Peace, war, and impudence, detractions,
Dreams, cares, and errors, terrors and affrights,
Immodest pranks, devices, sleights and flights,
Heart-burnings, wants, neglects, desire of wrong,
Loss continual, expence and hurt among.

Every Poet is full of such catalogues of Love symptomes; but fear and sorrow may justly challenge the chief place. Though *Hercules de Saxoniâ cap. 3. Tract. de melanch.* will exclude fear from Love Melancholy, yet I am otherwise perswaded. [d] *Res est solliciti plena timoris amor.*

d Ovid.

'Tis

510 'Tis full of fear, anxiety, doubt, care, peevishness, suspicion, it turns a man into a woman, which made *Hesiod* belike, put fear and paleness *Venus* daughters,

——— *Marti clypeos atque arma secanti*
Alma Venus peperit Pallorem, unaque Timorem:

because fear and love are still linked together. Moreover they are apt to mistake, amplifie, too credulous sometimes, too full of hope and confidence, and then again very jealous, unapt to believe or entertain any good news. The Comical Poet hath prettily painted out this passage amongst the rest in a † Dialogue betwixt *Mitio* and *Æschines*, a gentle father and a love sick son. M. *Be of good chear my son, thou shalt have her to wife.* Æ. *Ah father, do you mock me now?* M. *I mock thee, why?* Æ. *That which I so earnestly desire, I more suspect and fear.* M. *Get you home, and send for her to be your wife.* Æ. *What now a wife, now father, &c.* These doubts, anxieties, suspitions, are the least part of their torments; they break many times from passions to actions, speak fair, and flatter, now most obsequious and willing, by and by they are averse, wrangle, fight, swear, quarrel, laugh, weep: and he that doth not so by fits, * *Lucian* holds, is not throughly touched with this Loadstone of Love. So their actions and passions are intermixt, but of all other passions, Sorrow hath the greatest share; [e] Love to many is bitterness it self; *rem amaram Plato* calls it, a bitter potion, an agony, a plague.

† *Adelph. Act. 4. scen. 5. M. Bono animo es, duces uxorem hanc Æschines. Æ. Hem pater, num tu ludis me nunc? M. Egone te, quamobrem? Æ. Quod tam misere cupio, &c.*

* *Tom. 4. dial. amorum.*

e *Aristotle 2. Rhet.* puts love therefore in the irascible part. *Ovid.*

Eripite hanc pestem perniciemque mihi;
Quæ mihi subrepens imos ut torpor in artus,
Expulit ex omni pectore lætitias.

O take away this plague, this mischief from me,
Which as a numness over all my body,
Expels my joys, and makes my soul so heavy.

Phædria had a true touch of this, when he cryed out,

——— † *O Thais, Utinam esset mihi*
Pars æqua amoris tecum, ac pariter fieret ut
Aut hoc tibi doleret itidem, ut mihi dolet.

O *Thais* would thou hadst of these my pains a part,
Or as it doth me now, so it would make thee smart.

† *Ter. Eunuch. Act. 1. sc. 2.*

So had that yong man, when he roared again for discontent,

* *Factor, crucior, agitor, stimulor,*
Versor in amoris rota miser,
Exanimor, feror, distrahor, deripior,
Ubi sum, ibi non sum; ubi non sum, ibi est animus.

I am vext and toss'd, and rack't on Loves wheel;
Where not, I am; but where am, do not feel.

* *Plautus.*

The *Moon* in [a] *Lucian*, made her mone to *Venus*, that she was almost dead for love, *pereo equidem amore*, and after a long tale, she broke off abruptly and wept, [b] *O Venus, thou knowest my poor heart.* *Charmides* in [c] *Lucian*, was so impatient, that he sob'd and sighed, and tore his hair, and said he would hang himself, *I am undone, O sister Tryphena, I cannot endure these love pangs, what shall I do? Vos O dii Averrunci, solvite me his curis*, O yee Gods, free me from these cares and miseries, out of the

a *Tom. 3.*
b *Scis quod posthac dicturus fuerim.*
c *Tom. 4. dial. merit. Tryphena, Amor me perdit, nec malum hoc amplius sustinere possum.*

the anguish of his Soul, [d] *Theocles* prays. Shall I say, most part of a Lovers life is full of agony, anxiety, fear and grief, complaints, sighs, suspitions, and cares, (high ho, my heart is wo) full of silence and irksome solitarines? 511

d *Aristænetus, lib. 2. epist 8.*

Frequenting shady bowers in discontent,
To the ayre his fruitless clamors he will vent.

except at such times that he hath *lucida intervalla*, pleasant gales, or sudden alterations, as if his Mistres smile upon him, give him a good look, a kis, or that some comfortable message be brought him, his service is accepted, &c.

He is then too confident and rapt beyond himself, as if he had heard the Nightingale in the Spring before the Cuckow, or as † *Calisto* was at *Melebæas* presence, *Quis unquam hac mortali vitâ tam glorioſum corpus vidit? humanitatem transcendere videor, &c.* who ever saw so glorious a sight, what man ever enjoyed such delight? More content cannot be given of the Gods, wished, had or hoped of any mortal man. There is no happines in the world comparable to his, no content, no joy to this, no life to Love, he is in Paradise.

† *Cœlestinæ, act. 1. Sancti majori lætitia non fruuntur. Si mihi Deus omnium votorum mortalium summam concedat, non magis, &c.*

[f] *Quis me uno vivit fœlicior? aut magis hâc est*
Optandum vitâ dicere quis poterit?
Who lives so happy as my self? what blis
In this our life may be compar'd to this?

f *Catullus de Lesbia.*

He will not change fortune in that case with a Prince,

[g] *Donec gratus eram tibi,*
Persarum vigui rege beatior.

g *Hor. ode 9. lib. 3.*

The *Persian* Kings are not so joviall as he is, *O* [e] *festus dies hominis*, O happy day; so *Chærea* exclaims when he came from *Pamphila* his Sweetheart, well pleased,

e *Act. 3. scen. 5. Eunuch. Ter.*

Nunc est profectò interfici cum perpeti me possem,
Ne hoc gaudium contaminet vita aliquâ ægritudine,

He could find in his heart to be killed instantly, lest if he live longer, some sorrow or sickness should contaminate his joyes. A little after, he was so merrily set upon the same occasion, that he could not contain himself. [f] *O populares, ecquis me vivit hodiè fortunatior?* f *Act 5. scen. 9.*

Nemo hercule quisquam; nam in me dii planè potestatem
Suam omnem ostendêre; Is t possible

(O my Countrymen) for any living to be so happy as my self? No sure it cannot be, for the Gods have shewed all their power, all their goodness in me. Yet by and by when this young Gallant was crossed in his wench, he laments, and cries, and roars down-right.

Occidi —— I am undone;
Neque virgo est usquam, neque ego, qui è conspectu illam amisi meo.
Ubi quæram, ubi investigem, quem percuncter, quam insistam viam?

The Virgin's gone, and I am gone, she's gone, she's gone, and what shall I do? where shall I seek her, where shall I find her, whom shall I ask? what way, what course shall I take? what will become of me?

—— † *vitales auras invitus agebat,* he was weary of his life, sick, mad and desperate * *utinam mihi esset aliquid hic, quo nunc me præcipitem darem.* Tis not *Chæreas* case this alone, but his, and his, and

† *Mantuan.*
* *Ter. Adelph. 3. 4.*

512 every Lovers in the like ſtate. If he hear ill news, have bad ſucceſs in his ſuit, ſhe frown upon him, or that his Miſtreſs in his preſence reſpect another more (as [g] *Hedus* obſervs) *Prefer another ſuiter, ſpeak more familiarly to him, or uſe more kindly then himſelf, if by nod, ſmile, meſſage ſhe diſcloſeth her ſelf to another, he is inſtantly tormented, none ſo dejected as he is*, utterly undone, a caſtaway † *In quem fortuna omnia odiorum ſuorum crudeliſſima tela exonerat*, a dead man, the ſcorn of fortune, a monſter of fortune, worſe then naught, the loſſe of a Kingdom had been leſs. [h] *Aretine's Lucretia* made very good proof of this, as ſhe relates it her ſelf. *For when I made ſome of my ſuiters beleeve I would betake my ſelf to a Nunnery, they took on, as if they had loſt Father and Mother, becauſe they were for ever after to want my company. Omnes labores leves fuere*, all other labour was light; † but this might not be endured,

Tui carendum quod erat —— *for I cannot be without thy company*, mournfull *Amyntas*, painfull *Amyntas*, carefull *Amyntas*; better a Metropolitan City were ſackt, a Royall Army overcome, an invincible Armado ſunk, and twenty thouſand Kings ſhould periſh, then her little finger ake, ſo zealous are they, and ſo tender of her good. They would all turn Friers for my ſake, as ſhe follows it, in hope by that means to meet, or ſee me again, as my Confeſſors, at ſtool-ball, or at barly-break: And ſo afterwards when an importunate ſuiter came, [i] *If I had bid my Maid ſay that I was not at leiſure, not within, buſy, could not ſpeak with him, he was inſtantly aſtoniſhed, and ſtood like a pillar of marble; another went ſwearing, chafing, curſing, foaming.*

† *Illa ſibi vox ipſa Iovis violentior irâ, cum tonat, &c.*

the voyce of a mandrake had been ſweeter muſick; *but he to whom I gave entertainment, was in the Elyſian fields, raviſhed for joy, quite beyond himſelf.* 'Tis the generall humor of all Lovers, ſhe is their ſtern, Pole-ſtar, and guide.

[k] *Deliciumque animi, deliquiumque ſui.* As a Tulipant to the Sun (which our Herbaliſts call *Narciſſus*) when it ſhines, is *Admirandus flos ad radios ſolis ſe pandens*, a glorious Flower expoſing it ſelf; [l] but when the Sun ſets, or a tempeſt comes, it hides it ſelf, pines away, and hath no pleaſure left, (which *Carolus Gonzaga*, Duke of *Mantua*, in a cauſe not unlike, ſometimes uſed for an Impreſs) do all inamorates to their Miſtreſs, ſhe is their Sun, their *Primum mobile*, or *anima informans*; this [m] one hath elegantly expreſſed by a windmill, ſtill moved by the wind, which otherwiſe hath no motion of it ſelf.

Sic tua ni ſpiret gratia, truncus ero.

He is wholly animated from her breath, his ſoul lives in her body, * *ſola claves habet interitus & ſalutis*, ſhe keeps the keys of his life; his fortune ebbs and flows with her favour, a gracious or bad aſpect turns him up or down,

Mens mea luceſcit Lucia *luce tuâ.*

Howſoever his preſent ſtate be pleaſing or diſpleaſing, 'tis continuate ſo long as he loves, he can do nothing, think of nothing but her; deſire hath no reſt, ſhe is his *Cynoſure*, *Heſperus & Veſper*, his morning and evening Star, his Goddeſs, his Miſtreſs, his life, his ſoul, his every

g *Lib. 1. de contemn. amoribus. Si quem alium reſpexerit amica ſuavius, & familiarius, ſi quem alloquuta fuerit, ſi nutu, nuncio, &c. ſtatim cruciatur.*

† *Caliſto in Celeſtina.*

h *Pornodidaſc. dial. Ital. Patre & matre ſe ſingultu orbos cenſebant, quod meo contubernio carendum eſſet.*

† *Ter tui carendum quod erat.*

i *Si reſponſum eſſet dominam occupatam eſſe aliiſq; vacaret, ille ſtatim vix hoc audito velut in armor obriguit, alii ſe damnare, &c. at cui favebam, in campis Elyſiis eſſe videbatur, &c.*

† *Mantuan.*

k *Lætheus.*

l *Sole ſe occultante, aut tempeſtate veniente, ſtatim clauditur ac langueſcit.*

m *Emblem. amat. 13.*

* *Caliſto de Melebæa.*

i *Anima non eſt ubi animat, ſed ubi amat.*

ry thing, dreaming, waking, she is always in his mouth; his heart, eys, ears, and all his thoughts are full of her. His *Laura*, his *Victorina*, his *Columbina*, *Flavia*, *Flaminia*, *Cælia*, *Delia* or *Isabella*, (call her how you will) she is the sole object of his senses, the substance of his soul, *nidulus animæ suæ*, he magnifies her above measure, *totus in illa*, full of her, can breath nothing but her. *I adore Melebæa*, saith Love-sick † *Calisto*, *I believe in Melebæa*, *I honour*, *admire and love my Melebæa*; His soul was sowced, imparadised, imprisoned in his Lady. When [a] *Thais* took her leave of *Phædria*,

† Celestine act. 1. credo in Melebæam, &c.

a Ter. Eunuch. Act. 1. sc. 2.

——— *mi* Phædria, *& nunquid aliud vis?*

Sweet heart (she said) will you command me any further service? he readily replied, and gave this in charge,

——— *egone quid velim?*
Dies noctesque ames me, me desideres,
Me somnies, me expectes, me cogites,
Me speres, me te oblectes, mecum tota sis,
Meus fac postremò animus, quandò ego sum tuus.
Dost ask (my dear) what service I will have?
To love me day and night is all I crave,
To dream on me, to expect, to think on me,
Depend and hope, still covet me to see,
Delight thy self in me, be wholly mine,
For know my love, that I am wholly thine.

But all this needed not, you will say, if she affect once, she will be his, settle her love on him, on him alone,

——— † *illum absens absentem*
Auditque videtque ——— she can, she must

† Virg. 4. Æn.

think and dream of nought else but him, continually of him, as did *Orpheus* on his *Euridice*,

Te dulcis conjux, te solo in littore mecum,
Te veniente die, te discedente canebam.
On thee sweet wife was all my song,
Morn, Evening, and all along.

And *Dido* upon her *Æneas*;

——— *& quæ me insomnia terrent,*
Multa viri virtus, & plurima currit Imago.
And ever and anon she thinks upon the man
That was so fine, so fair, so blith, so debonair.

Clitophon in the first book of *Achilles Tatius*, complaineth how that his Mistress *Leucippe* tormented him much more in the night, then in the day. [k] *For all day long he had some object or other to distract his senses, but in the night all ran upon her: All night long he lay † awake and could think of nothing else but her, he could not get her out of his mind, towards morning sleep took a little pitty on him, he slumbred a while, but all his dreams were of her.*

k Interdiu oculi, & aures occupatæ distrahunt animum, at noctu solus jactor, ad auroram somnus paulum misertus, nec tamen ex animo puella abiit, sed omnia mihi de Leucippe somnia erant. † Totâ hac nocte somnum hisce oculis non vidi. Ter. † Buchanan. Syl.

——— † *te nocte sub atrâ*
Alloquor, amplector, falsaque in imagine somni,
Gaudia solicitam palpant evanida mentem.

In the dark night I speak, embrace and finde,
That fading joys deceive my careful mind.

The same complaint *Eurialus* makes to his *Lucretia*, *day and night I think of thee, I wish for thee, I talk of thee, call on thee, look for thee, hope for thee, delight my self in thee, day and night I love thee.*

l Æn. Sylv. Te dies, noctesq; amo, te cogito, te desidero, te voco, te expecto, te spero, tecum oblectome, totus in te sum.

m *Nec mihi vespere*
Surgente decedunt amores,
Nec rapidum fugiente solem;

m Hor. lib. 2. ode 9.

Morning, Evening, all is alike with me, I have restless thoughts,

n *Te vigilans oculis, animo te nocte requiro.*

n Petronius.

Still I think on thee. *Anima non est ubi animat, sed ubi amat.* I live and breath in thee, I wish for thee.

* Tibullus l. 3. Eleg. 3. **O niveam quæ te poterit mihi reddere lucem,*
O mihi felicem terque quaterque diem.

O happy day that shall restore thee to my sight. In the mean time he raves on her; her sweet face, eys, actions, gestures, hands, feet, speech, length, bredth, height, depth, and the rest of her dimensions, are so survaied, measured, and taken, by that Astrolabe of phantasie, and that so violently sometimes, with such earnestness and eagerness, such continuance, so strong an imagination, that at length he thinks he sees her indeed; he talks with her, he imbraceth her, *Ixion*-like *pro Junone nubem*, a cloud for *Juno*, as he said. *Nihil præter Leucippen cerno, Leucippe mihi perpetuò in oculis, & animo versatur*, I see and meditate of naught but *Leucippe*. Be she present or absent, all is one;

† Ovid. Fast. 2. ver. 775. † *Et quamvis aberat placidæ præsentia formæ,*
Quem dederat præsens forma, manebat amor.

That impression of her beauty is still fixed in his mind,

* Virg. Æn. 4. —— *hærent infixi pectore vultus.*

as he that is bitten with a mad dog, thinks all he sees dogs, dogs in his meat, dogs in his dish, dogs in his drink: his mistress is in his eys, ears, heart, in all his senses. *Valleriola* had a merchant his patient in the same predicament: and ° *Ulricus Molitor* out of *Austin*, hath a story of one, that through vehemency of his love passion, still thought he saw his Mistress present with him, she talked with him, *Et commisceri cum eâ vigilans videbatur*, still embracing him.

o De Pythonissa

Now if this passion of love can produce such effects, if it be pleasantly intended, what bitter torments shall it breed, when it is with fear and continual sorrow, suspicion, care, agony, as commonly it is, still accompanied, what an intolerable p pain must it be?

p Juno, nec ira deum tantum, nec tela, nec hostis, quantum tute potis animisit lapsus. Silius Ital. 15. bel. Punic. de amore.

—— *Non tam grandes*
Gargara culmos, quot demerso
pectore curas longâ nexas
usque catenâ, vel quæ penitùs
Crudelis amor vulnera miscet.
Mount *Gargarus* hath not so many stems,
As Lovers breast hath grievous wounds,
And linked cares, which love compounds.

When the King of *Babylon* would have punished a Courtier of his, for loving

loving of a yong Lady of the royal blood, and far above his fortunes, [q] *Apollonius* in presence, by all means perswaded to let him alone; *For to love and not enjoy was a most unspeakable torment*, no tyrant could invent the like punishment; as a gnat at a candle, in a short space he would consume himself. For Love is a perpetual [r] *flux*, *angor animi*, a warfare, *militat omni amans*, a grievous wound is love still, and a Lovers heart is *Cupids* quiver, a consuming [s] fire, † *accede ad hanc ignem, &c.* an inextinguible fire. —— [t] *alitur & crescit malum,*

Et ardet intus, qualis Ætnæo vapor
Exundat antro ——

As *Ætna* rageth, so doth Love, and more then *Ætna* or any material fire. —— [u] *Nam amor sæpè Lyparæo*
Vulcano ardentiorem flammam incendere solet.

Vulcans flames are but smoak to this; For fire, saith † *Xenophon*, burns them alone that stand neer it, or touch it; but this fire of Love burneth and scorcheth afar off, and is more hot and vehement then any material fire; † *Ignis in igne furit*, 'tis a fire in a fire, the quintessence of fire. For when *Nero* burnt *Rome*, as *Calisto* urgeth, he fired houses, consumed mens bodies and goods; but this fire devours the soul it self, *and* * *one soul is worth* 100000 bodies. No water can quench this wild fire.

—— [x] *In pectus cæcos absorbuit ignes,*
Ignes qui nec aqua perimi potuêre, nec imbre
Diminui, neque graminibus, magicisque susurris.
A fire he took into his brest,
Which water could not quench,
Nor herb, nor art, nor Magick spells
Could quell, nor any drench.

Except it be tears and sighs, for so they may chance find a little ease.

* *Sic candentia colla, sic patens frons,*
Sic me blanda tui Neæra ocelli,
Sic pares minio genæ perurunt,
Vt ni me lachrymæ rigent perennes,
Totus in tenues eam favillas.
So thy white neck *Neæra* me poor soul
Doth scorch, thy cheeks, thy wanton eys that roul:
Were it not for my dropping tears that hinder,
I should be quite burnt up forthwith to cinder.

This fire strikes like lightning, which made those old *Græcians* paint *Cupid* in many of their Temples with *Jupiters* thunder-bolts in his hands; for it wounds, and cannot be perceived how, whence it came, where it pierced,

[z] *Vrimur, & cæcum pectora vulnus habent,*

And can hardly be discerned at first. —— [a] *Est mollis flamma medullas,*
Et tacitum insano vivit sub pectore vulnus.
A gentle wound, an easie fire it was,
And slie at first, and secretly did pass.

But by and by it began to rage and burn amain;

—— [b] *Pectus insanum vapor,*
Amorque torret, intus sævus vorat

q *Philostratus vita ejus. Maximum tormentum quod excogitare, vel docere te possum, est ipse amor.*
r *Ausonius c. 35*
s *Et cæco carpitur igne; & mihi sese offert ultra meus ignis Amyntas.*
† *Ter. Eunuc.*
t *Sen. Hippol.*
u *Theocritus edyl. 2. Levibus cor est violabile telis.*
† *Ignis tangentes solum urit, at forma procul astantes inflammat.*
† *Nonius*
* *Major illa flamma quæ consumit unam animam, quam quæ centum millia corporum.*
x *Mant. egl. 2.*
* *Marullus Epig. lib. 2.*
y *Imagines deorum.*
z *Ovid.*
a *Æneid. 4.*
b *Senec.*

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Penitus medullas, atque per venas meat
Visceribus ignis mersus, & venis latens,
Vt agilis altas flamma percurrit trabes.
This fiery vapour rageth in the veins,
And scorcheth entrals, as when fire burns
An house, it nimbly runs along the beams,
And at the last the whole it overturns.

Abraham Hoffemannus lib. 1. amor. conjugal. cap. 2. pag. 22. relates out of *Plato*, how that *Empedocles* the Philosopher was present at the cutting up of one that died for love, † *his heart was combust, his liver smoakie, his lungs dried up, insomuch that he verily believed his soul was either sod or rosted, through the vehemency of loves fire.* Which belike made a modern writer of amorous Emblems, expres Loves fury by a pot hanging over the fire, and *Cupid* blowing the coals. As the heat consumes the water,

* *Sic sua consumit viscera cæcus amor,*

So doth Love dry up his radical moisture. Another compares Love to a melting torch, which stood too neer the fire.

† *Sic quo quis propior suæ puellæ est,*
Hoc stultus propior suæ ruinæ est.
The neerer he unto his mistris is,
The neerer he unto his ruine is.

So that to say truth, as [e] *Castilio* describes it, *The beginning, middle, end of Love is naught else but sorrow, vexation, agony, torment, irksomness, wearisomness, so that to be squalid, ugly, miserable, solitary, discontent, dejected, to wish for death, to complain, rave, and to be peevish, are the certain signs, and ordinary actions of a love-sick person.* This continual pain and torture makes them forget themselves, if they be far gone with it, in doubt, despair of obtaining, or eagerly bent, to neglect all ordinary business.

——— * *pendent opera interrupta, minæque*
Murorum ingentes, æquataque machina cælo.

Love-sick *Dido* left her works undone, so did † *Phædra*,

——— *Palladis telæ vacant,*
Et inter ipsas pensa labuntur manus.

Faustus in * *Mantuan*, took no pleasure in any thing he did,

Nulla quies mihi dulcis erat, nullus labor ægro
Pectore, sensus iners, & mens torpore sepulta,
Carminis occiderat studium. ———

And tis the humour of them all, to be careless of their persons, and their estates, as the shepheard in [d] *Theocritus*, *Et hæc barba inculta est, squalidique capilli*, their beards flag, and they have no more care of pranking themselves or of any business, they care not as they say, which end goes forward. [e] *Oblitusque greges, & rura domestica totus*
[f] *Vritur, & noctes in luctum expendit amaras.*
Forgetting flocks of sheep and country farms,
The silly shepheard always mourns and burns.

Love-sick † *Chærea* when he came from *Pamphila's* house, and had not so good welcome as he did expect, was all amort, *Parmeno* meets him, *quid tristis es?* Why art thou so sad man? *unde es?* whence com'st, how do'st? but

† *Cor totum combustum, jecur suffumigatum, pulmo arefactus, ut credam miseram illam animam bis elixam aut combustam, ob maximum ardorem quem patiuntur ob ignem amoris.*
* *Embl. Amat. 4. & 5.*
† *Grotius.*
[e] *Lib. 4. nam istius amoris neq; principia, neq; media aliud habent quid, quam molestias, dolores, cruciatus, defatigationes, adeo ut miserum esse mœrore, gemitu, solitudine torqueri, mortem optare, sempérq; debacchari, sint certa amantium signa & certæ actiones.*
* *Virg. Æn. 4.*
† *Seneca Hip. act.*
* *Eclog. 1.*
[d] *Edyl. 14.*
[e] *Mant. Eclog. 2*
[f] *Ov. Met. 13. de Polyphemo: uritur oblitus pecorum, antrorumq; suorum; jamq; tibi formæ, &c.*
† *Ter. Eunuch.*
* *Qui quæso amo.*

but he sadly replies, *Ego hercle nescio neque unde eam, neque quorsum eam, ita prorsus oblitus sum mei*, I have so forgotten my self, I neither know where I am, nor whence I come, nor whether I will, what I do. P. * *How so?* Ch. *I am in love. Prudens sciens.*

—— † *vivus videnque pereo, nec quid agam scio.*

g *He that erst had his thoughts free* (as *Philostratus Lemnius* in an Epistle of his, describes this fiery passion) *and spent his time like an hard student, in those delightsome philosophicall precepts, he that with the Sun and Moon wandred all over the world, with Stars themselves ranged about, and left no secret or small mystery in Nature unsearched, since he was enamoured, can doe nothing now but think and meditate of love matters, day and night composeth himself how to please his Mistress; all his study, endeavour, is to approve himself to his Mistress, to win his Mistress favour, to compass his desire, to be counted her servant.* When *Peter Abelhardus* that great Scholler of his age,

* *Cui soli patuit scibile quicquid erat,*

was now in love with *Heloniſſa*, he had no mind to visit or frequent Schools and Schollers any more. *Tædiosum mihi valde fuit* (as * he confesseth) *ad scholas procedere, vel in iis morari*, all his mind was on his new Mistress.

Now to this end and purpose, if there be any hope of obtaining his suit, to prosecute his cause, he will spend himself, goods, fortunes for her, and though he lose and alienate all his friends, be threatned, be cast off, and disinherited; for as the Poet saith, ‖ *Amori quis legem det?* though he be utterly undone by it, disgraced, go a begging, yet for her sweet sake, to enjoy her, he will willingly beg, hazzard all he hath, goods, lands, shame, scandall, fame, and life it self.

Non recedam neque quiescam, noctu & interdiu,
Prius profecto quam aut ipsam, aut mortem investigavero.
Ile never rest or cease my suit,
Till she or death do make me mute.

Parthenis in † *Aristænetus* was fully resolved to do as much. *I may have better matches I confess, but farewell shame, farewell honour, farewell honesty, farewell friends and fortunes, &c. O* Harpedona *keep my counsel, I will leave all for his sweet sake, I will have him, say no more*, contra gentes, *I am resolved, I will have him.* * *Gobrias* the Captain, when he had espied *Rhodanthe*, the fair captive Maid, fell upon his knees before *Mystilus* the Generall, with tears, vows, and all the Rhetorick he could, by the scars he had formerly received, the good service he had done, or what soever else was dear unto him, besought his Governour he might have the captive Virgin to be his wife, *virtutis suæ spolium*, as a reward of his worth and service; and moreover, he would forgive him the mony which was owing, and all reckonings besides due unto him, *I ask no more, no part of booty, no portion, but Rhodanthe to be my wife.* And when as he could not compass her by fair means, he fell to treachery, force and villany, and set his life at stake at last, to accomplish his desire. 'Tis a common humour this, a generall passion of all Lovers to be so affected, and which *Æmilia* told *Aratine* a Courtier in *Castilio's* discourse, h *surely* Aratine, *if thou wert not so indeed, thou didst not love; ingenuously confess, for if thou hadst been throughly enamoured, thou wouldst have desired nothing*

* *Qui quæso? Amo.*
† *Ter. Eunuch.*
g *Qui olim cogitabat quæ vellet, & pulcherrimis Philosophiæ præceptis operam insumpsit, qui universi circuitiones cœli, naturam, &c. Hanc unam intendit operam, de sola cogitat, noctes & dies se componit ad hanc, & ad acerbam servitutem redactus animus, &c.*
* *Pars Epitaphii ejus.*
* *Epist. prima.*
‖ *Boethius, l. 3. Met. ult.*
† *Epist. lib. 6. Valeat pudor, valeat honestas, valeat honor.*
* *Theodor prodromus, lib. 3. Amor Mestyli genibus obvolutus, ubertimq; lachrimans, &c.*
Nihil ex tota præda præter Rhodanthen virginem accipiam.
h *Lib. 2. Certe vix credam, & bona fide fateare Aratine, te non amasse adeo vehementer; si enim vere amasses, nihil prius aut potius optasses, quam amatæ mulieri placere. Ea enim amoris lex est, idem velle & nolle.*

518 *nothing more then to pleaſe thy Miſtreſs. For that is the law of love, to will and nill the ſame,*

* *Stroza ſil. Epig.* * *Tantum velle & nolle, velit nolit quod amica.*

Undoubtedly this may be pronounced of them all, they are very ſlaves, drudges for the time, mad men, fools, dizards, † *atrabilarii*, beſide themſelvs, and as blind as Beetles. Their [i] dotage is moſt eminent, *Amare ſimul & ſapere ipſi Iovi non datur*, as *Seneca* holds, *Jupiter* himſelf cannot love and be wiſe both together; the very beſt of them, if once they be overtaken with this paſſion, the moſt ſtaid, diſcreet, grave, generous and wiſe, otherwiſe able to govern themſelvs, in this commit many abſurdities, many indecorums, unbefitting their gravity and perſons.

† *Quippe hæc omnia ex atra bile & amore proveniunt. Iaſon Pratenſis.*

i *Immenſus amor ipſe ſtultitia eſt. Cardan. lib. 1. de ſapientia.*

* *Quiſquis amat ſervit, ſequitur captivus amantem,*
Fert domitâ cervice jugum ——

* *Mantuan.*

Sampſon, David, Solomon, Hercules, Socrates, &c. are juſtly taxed of indiſcretion in this point; the middle ſort are betwixt hawk and buzzard; and although they do perceive and acknowledge their own dotage, weakneſs, fury, yet they cannot withſtand it; as well may witneſs thoſe expoſtulations, and confeſſions of *Dido* in *Virgil.*

a *Virg. Æn. 4.* b *Seneca Hippol.* * *Met. 10.*

[a] *Incipit effari mediâque in voce reſiſtit.* *Phædra* in *Seneca*,
[b] *Quod ratio poſcit, vincit ac regnat furor,*
Potenſque totâ mente dominatur deus. *Myrrha* in * *Ovid.*

Illa quidem ſentit, fœdoque repugnat amori,
Et ſecum quo mente feror, quid molior, inquit,
Dii precor, & pietas, &c.
She ſees and knows her fault, and doth reſiſt,
Againſt her filthy luſt ſhe doth contend,
And whether go I, what am I about?
And God forbid, yet doth it in the end. Again,

—— *Pervigil igne*
Carpitur indomito, furioſaque vota retractat,
Et modo deſperat, modo vult tentare, pudetque
Et cupit, & quid agat, non invenit, &c.
With raging luſt ſhe burns, and now recals
Her vow, and then deſpairs, and when 'tis paſt,
Her former thoughts ſhe'l proſecute in haſt,
And what to do ſhe knows not at the laſt.

She will and will not, abhors; and yet as *Medæa* did, doth it,

—— *Trahit invitam nova vis, aliudque cupido,*
Mens aliud ſuadet; video meliora, proboque,
Deteriora ſequor. ——
Reaſon pulls one way, burning luſt another,
She ſees and knows what's good, but ſhe doth neither.

† *Buchanan.* † *O fraus, amorque, & mentis emotæ furor,*
Quo me abſtuliſtis?

The major part of Lovers are carried headlong like ſo many brute beaſts, reaſon counſells one way, thy friends, fortunes, ſhame, diſgrace, danger, and an ocean of cares that will certainly follow; yet this furious luſt,

luſt, *præcipitates*, counterpoiſeth, weighs down on the other; though it be their utter undoing, perpetuall infamy, loſs, yet they will do it, and become at laſt *inſenſati* void of ſenſe; degenerate into dogs, hogs, aſſes, brutes; as *Jupiter* into a Bull, *Apuleius* an Aſſe, *Lycaon* a wolf, *Tereus* a Lap-wing, [k] *Caliſto* a Bear, *Elpenor* and *Grillus* into Swine by *Circe*. For what elſe may we think thoſe ingenious Poets to have ſhadowed in their witty fictions and poems, but that a man once given over to his luſt (as [l] *Fulgentius* interprets that of *Apuleius*, *Alciat of Tereus*) *is no better then a beaſt.*

[m] *Rex fueram, ſic criſta docet, ſed ſordida vita*
Immundam è tanto culmine fecit avem.
I was a King, my Crown a witneſs is,
But by my filthineſs am come to this.

Their blindneſs is all out as great, as manifeſt as their weakneſs and dotage, or rather an inſeparable companion, an ordinary ſign of it. [n] Love is blind, as the ſaying is, *Cupid's* blind, and ſo are all his followers.

Quiſquis amat ranam, ranam putat eſſe Dianam.

Every Lover admires his Miſtreſs, though ſhe be very deformed of her ſelf, ill-favored, wrinkled, pimpled, pale, red, yellow, tand, tallow-faced, have a ſwoln Juglers platter face; or a thin, lean, chitty face, have clouds in her face, be crooked, dry, bald, goggle-eyd, blear-ey'd or with ſtaring eys, ſhe looks like a ſquis'd cat, hold her head ſtill awry, heavy, dull, hollow-eyed, black or yellow about the eyes, or ſquint-eyed, ſparrow-mouthed, *Perſean* hook-noſed, have a ſharp Fox noſe, a red noſe, *China* flat, great noſe, *nare ſimo patuloque*, a noſe like a promontory, gubber-tuſhed, rotten teeth, black, uneven, brown teeth, beetle browed, a Witches beard, her breath ſtink all over the room, her noſe drop winter and ſummer, with a *Bavarian* poke under her chin, a ſharp chin, lave eared, with a long cranes neck, which ſtands awry too, *pendulis mammis*, *her dugs like two double jugs*, or elſe no dugs, in that other extream, bloody-faln-fingers, ſhe have filthy long unpared nailes, ſcabbed hands or wriſts, a tand ſkin, a rotten carkaſs, crooked back, ſhe ſtoops, is lame, ſplea-footed, *as ſlender in the middle as a cow in the waſt*, gowty legs, her ankles hang over her ſhooes, her feet ſtink, ſhe breed lice, a meer changeling, a very monſter, an aufe imperfect, her whole complexion ſavours, an harſh voyce, incondite geſture, vile gate, a vaſt virago, or an ugly tit, a ſlug, a fat fuſtilugs, a truſſe, a long lean rawbone, a skeleton, a ſneaker (*ſi qua latent meliora puta*) and to thy judgement looks like a mard in a lanthorn, whom thou couldſt not fancy for a world, but hateſt, loatheſt, and wouldſt have ſpit in her face, or blow thy noſe in her boſome, *remedium amoris* to another man, a dowdy, a ſlut, a ſcold, a naſty, rank, rammy, filthy, beaſtly quean, diſhoneſt peradventure, obſcene, baſe, beggerly, rude, fooliſh, untaught, peeviſh, *Irus* daughter, *Thirſite* ſiſter, *Grobians* ſcholler, if he love her once, he admires her for all this, he takes no notice of any ſuch errours, or imperfections of body or mind.

* *Ipſa hæc* —— *delectant, veluti Balbinum Polypus Agnæ*, he had rather have her then any woman in the world. If he were a King, ſhe alone ſhould be his Queen, his Empreſs. O that he had but the wealth

[k] An immodeſt woman is like a Bear.

[l] *Feram induit dum roſas comedat, idem ad ſe redeat.*

[m] *Alciatus de upupa Embl. Animal immundum upupa ſtercora amans; ave hac nihil fœdius, nihil libidinoſius. Sabin in Ovid. Met.*

[n] Love is like a falſe glaſſe, which repreſents every thing fairer then it is.

* *Hor. ſer. lib. 1. ſat. 3.*

§20 and treasure of both the *Indies* to endow her with, a carrack of Diamonds, a chain of Pearl, a cascanet of Jewels (a pair of calf-skin gloves of four pence a pair were fitter) or some such toy, to send her for a token, she should have it with all his heart; he would spend myriads of crowns for her sake. *Venus* her self, *Panthea*, *Cleopatra*, *Tarquins Tanaquil*, *Herods Mariamne*, or * *Mary* of *Burgundy* if she were alive, would not match her.

* The daughter and heir of *Carolus Pugnax*.

† *Seneca in Octavia.*

(† *Vincet vultus hæc Tyndarios,*
Qui moverunt horrida bella.

Let *Paris* himself be judge) renowned *Helena* comes short, that *Rodopheian Phillis*, *Larissean Coronis*, *Babylonian Thysbe*, *Polixena*, *Laura*, *Lesbia*, *&c.* your counterfeit Ladies were never so fair as she is.

† *Lucbeus.*

(† *Quicquid erit placidi, lepidi, grati, atque faceti,*
Vivida cunctorum retines Pandora *deorum,*
What e're is pretty, pleasant, facete, well,
What e're *Pandora* had, she doth excell.

* *Mantuan. Egl. 1.*

* *Dicebam Triviæ formam nihil esse Dianæ.*

Diana was not to be compar'd to her, nor *Juno*, nor *Minerva*, nor any Goddess. *Thetis* feet were as bright as silver, the ancles of *Hebe* clearer then Chrystall, the arms of *Aurora* as ruddy as the Rose, *Juno*'s brests as white as snow, *Minerva* wise, *Venus* fair; but what of this? dainty come thou to me. She is all in all,

† *Angerianus.*

——— † *Calia ridens*
Est Venus, incedens Iuno, Minerva loquens.

† *Fayry Queen Cant. lir. 4.*

† *Faireſt of fair, that fairnesse doth excell.*

Ephemerus in *Aristænetus*, so far admireth his Mistress good parts, that he makes proclamation of them, and challengeth all comers in her behalf. * *Who ever saw the beauties of the East, or of the West, let them come from all quarters, all, and tell truth, if ever they saw such an excellent feature as this is.* A good fellow in *Petronius* cryes out, no tongue can † tell his Ladies fine feature, or expresse it. *quicquid dixeris minùs erit, &c.*

* *Epist. 12. Quis unquam formas vidit orientis, quis occidentis, veniant undique omnes, & dicant veraces, an tam insignem viderint formam.*

† *Nulla vox formam ejus possit comprehendere.*

No tongue can her perfections tell,
In whose each part, all tongues may dwell.

Most of your Lovers are of his humour and opinion. She is *nulli secunda*, a rare creature, a *Phœnix*, the sole commandress of his thoughts, Queen of his desires, his only delight: as * *Triton* now feelingly sings, that Love-sick Sea-God.

* *Calcagnini dial. Galat.*

Candida Leucothoe placet, & placet atra Melæne,
Sed Galatea placet longè magis omnibus una.
Fair *Leucothe*, black *Melæne* please me well,
But *Galatea* doth by ods the rest excell.

All the gracious Elogies, Metaphors, Hyperbolical comparisons of the best things in the world, the most glorious names; whatsoever, I say, is pleasant, amiable, sweet, grateful, and delicious, are too little for her.

Phœbo pulchrior & sorore Phœbi.
His Phœbe is so fair, she is so bright,
She dims the Suns lustre, and the Moons light.

Stars, Suns, Moons, Mettals, sweet smelling Flowers, Odours, perfumes, Colours, Gold, Silver, Ivory, Pearls, Pretious Stones, Snow, painted

painted Birds, Doves, Hony, Suger, Spice, cannot expresse her, ° so soft 521
so tender, so radiant, sweet, so fair is she.

° *Catullus.*

——— *Mollior cuniculi capillo, &c.*

ᵖ *Lydia bella, puella candida,* — ᵖ *Petronii. Catalect.*
Quæ benè superas lac, & lilium,
Albamque simul rosam & rubicundam,
Et expolitum ebur Indicum.
Fine *Lydia* my Mistress white and fair,
The milk, the Lilly do not thee come near;
The Rose so white, the Rose so red to see,
And *Indian* Ivory comes short of thee:

Such a description our English *Homer* makes of a fair Lady.

† That Emilia that was fairer to seen, — † *Chaucer* in the knights tale.
Then is Lilly upon the stalk green:
And fresher then May with flowers new,
For with the Rose colour strove her hew,
I not which was the fairer of the two.

In this very phrase ᵠ *Polyphemus* courts *Galatea.* — ᵠ *Ov. Met.* 13.

Candidior folio nivei Galatea ligustri,
Floridior prato, longâ procerior alno,
Splendidior vitro, tenero lascivior hædo, &c.
Mollior & cygni plumis, & lacte coacto.
Whiter *Galet* then the white withie-wind,
Fresher then a field, higher then a tree,
Brighter then glass, more wanton then a Kid,
Softer then Swans down, or ought that may be.

So she admires him again, in that conceited Dialogue of *Lucian*, which *John Secundus*, an Elegant Dutch modern Poet hath translated into verse. When *Doris* and those other Sea Nymphs, upbraided her with her ugly mishapen Lover *Polyphemus*; she replyes, they speak out of envy and malice,

Et planè invidia huc mera vos stimulare videtur,
Quòd non vos itidem ut me Polyphemus amet;

Say what they could, he was a proper man. And as *Heloissa* writ to her Sweet-heart *Peter Abelhardus*, *Si me Augustus orbis imperator uxorem expeteret, mallem tua esse meretrix quam orbis imperatrix*; she had rather be his vassal, his Quean, then the worlds Empress or Queen.

——— *non si me Iupiter ipse forte velit,* ——— she would not change her love for *Iupiter* himself.

To thy thinking she is a most loathsome creature; and as when a countrey fellow discommended once that exquisite Picture of *Helena*, made by *Zeuxis*, * for he saw no such beauty in it; *Nichomachus* a love-sick spectator replyed, *Sume tibi meos oculos & deam existimabis*, take mine eyes, and thou wilt think she is a Goddess, dote on her forthwith, count all her vices, vertues; her imperfections, infirmities, absolute and perfect: If she be flat-nosed, she is lovely; if hook-nosed, kingly; if dwarfish and little, pretty; if tall, proper and man-like, our brave Brittish *Bunduica*; if crooked, wise; if monstrous, comely; her defects are no defects at all, she

* *Plutarch. sibi dixit tam pulchram non videri, &c.*

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hath no deformities. *Immo nec ipsum amicæ stercus fœtet*, Though she be nasty fulsome, as *Sostratus's* bitch, or *Parmeno's* sow: thou hadst as live have a snake in thy bosome, a toad in thy dish, and calleſt her witch, divill, hag, with all the filthy names thou canst invent; he admires her on the other side, she is his Idoll, Lady, Mistris, [r] Venerilla, Queen, the quintessence of beauty, an Angel, a Star, a Goddess.

r *Quanto quâ Lucifer, aurea Phœbe, tanto virginibus conspectior omnibus Herce. Ovid.*

† *Thou art my Vesta, thou my Goddess art,*
Thy hallowed Temple onely is my heart.

† *M.D.Son.30.*

The fragancy of a thousand Curtesans is in her face: † *Nec pulchræ effigies hæc Cypridis aut Stratonices*, 'Tis not *Venus* picture that, nor the Spanish *Infanta's*, as you suppose, (good Sir) no Princess, or Kings daughter; no, no, but his divine Mistress forsooth, his dainty *Dulcinia*, his dear *Antiphila*, to whose service he is wholly consecrate, whom he alone adores.

* *Martial. l.5. Epig.38.*

* *Cui comparatus iudecens erit pavo,*
Inamabilis sciurus, & frequens Phœnix.
To whom confer'd a Peacocks undecent,
A Squirrels harsh, a Phœnix too frequent.

All the graces, veneries, elegances, pleasures, attend her. He prefers her before a Myriade of Court Ladies.

[s] *Arioſto.*

[s] *He that commends Phillis or Neræa,*
Or Amarillis, or Galatea,
Tityrus or Melibea, by your leave,
Let him be mute, his Love the praises have.

Nay, before all the Gods and Goddesses themselves. So* *Quintus Catulus* admired his squint-eyed friend *Roscius*.

* *Tully lib.1. de nat. deor. pulchrior deo, & tamen erat oculis perversissimis.*

Pace mihi liceat (Cœlestes) dicere vestrâ,
Mortalis visus pulchrior esse Deo.
By your leave gentle Gods, this I'le say true,
There's none of you that have so fair an hue.

All the bumbast Epithetes, patheticall adjuncts, incomparably fair, curiously neat, divine, sweet, dainty, delitious, &c. pretty diminutives, *corculum, suaviolum, &c.* pleasant names may be invented, bird, mouse, lamb, puss, pigeon, pigsney, Kid, hony, love, dove, chicken, &c. he puts on her.

† *Marullus ad Neæram epig. 1. lib.*

† *Meum mel, mea suavitas, meum cor,*
Meum suaviolum, mei lepôres. my life, my light, my jewell, my glory, * *Margareta speciosa, cujus respectu omnia mundi pretiosa sordent*, my sweet *Margaret*, my sole delight and darling. And as [t] *Rhodomant* courted *Isabella*;

* *Barthius.*

[t] *Arioſto, lib. 29. hiſt. 8.*

By all kind words, and gestures that he might,
He calls her his dear heart, his sole beloved,
His joyfull comfort, and his sweet delight.
His Mistress, and his Goddess, and such names,
As loving Knights apply to lovely Dames.

Every cloth she wears, every fashion pleaseth him above measure; her hand, *O quales digitos, quas habet illa manus!* pretty foot, pretty coronets, her sweet carriage, sweet voyce, tone, O that pretty tone, her divine and lovely looks, her every thing, lovely, sweet, amiable and pretty, pretty, pretty. Her very name (let it be what it will) is a most pret-

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ty pleasing name; I beleeve now there is some secret power and vertue in names, every action, sight, habit, gesture; he admires, whether she play, sing, or dance, in what tyres soever she goeth, how excellent it was, how well it became her, never the like seen or heard.

[u] *Mille habet ornatus, mille decenter habet.* u *Tibullus.*

Let her wear what she will, do what she will, say what she will,

† *Quicquid enim dicit, seu facit, omne decet.* † *Marul. lib. 2.*

He applauds and admires every thing she wears, saith or doth,

[x] *Illam quicquid agit, quoquò vestigia vertit,*
Composuit furtim subsequiturque decor;
Seu solvit crines, fusis decet esse capillis,
Seu compsit, comptis est reverenda comis. x *Tibullus l. 4. de Sulpitia.*

What ere she doth, or whether ere she go,
A sweet and pleasing grace attends forsooth;
Or lose, or bind her hair, or comb it up,
She's to be honoured in what she doth.

[a] *Vestem induitur, formosa est; exuitur, tota forma est,* let her be dressed or undressed, all is one, she is excellent still, beautiful, fair, and lovely to behold. Women do as much by men; nay more, far fonder, weaker, and that by many parasanges. *Come to me my dear Lycias,* (saith *Musarium* in [b] *Aristænetus*) *come quickly Sweet-heart, all other men are Satyrs, meer clowns, block-heads to thee, no body to thee:* Thy looks, words, gestures, actions, &c. *are incomparably beyond all others. Venus* was never so much besotted on her *Adonis, Phædra* so delighted in *Hippolitus, Ariadne* in *Theseus, Thysbe* in her *Pyramus,* as she is inamoured on her *Mopsus.*

Be thou the Marygold, and I will be the Sun,
Be thou the Frier, and I will be the Nun.

a *Aristænetus, Epist. 1.*
b *Epist. 24. veni cito charissime Lycia, cito veni; præ te Satyri omnes videntur non homines, nullo loco solus es, &c.*
y *Lib. 3. de aulico, alterius affectui se totum componit, totus placere studet, & ipsius animam amatæ pedissequam facit.*

I could repeat centuries of such. Now tell me what greater dotage, or blindnesse can there be then this in both sexes? and yet their *slavery* is more eminent, a greater sign of their folly then the rest.

They are commonly slaves, captives, voluntary servants, *Amator amicæ mancipium,* as [y] *Castilio* terms him, his Mistress servant, her drudge, prisoner, bond-man, what not? *He composeth himself wholly to her affections, to please her; and as* Æmilia *said, makes himself her lackey. All his cares, actions, all his thoughts, are subordinate to her will and commandement;* her most devote, obsequious, affectionate servant and vassall. *For love* (as [z] *Cyrus* in *Xenophon* well observed) *is a meer tyranny, worse then any disease, and they that are troubled with it, desire to be free and cannot, but are harder bound then if they were in iron chains.* What greater captivity or slavery can there be (as [c] *Tully* expostulates) then to bee in love? *Is he a free man over whom a woman domineers, to whom she prescribes Lawes, commands, forbids what she will her self? That dares deny nothing she demands; she asks, he gives; she calls, he comes; she threatens, he fears;* Nequissimum hunc servum puto, *I account this man a very drudge.* And as he follows it, [d] *Is this no small servitude for an enamorite to be every hour combing his head, stifning his beard, perfuming his hair,*

z *Cyropæd. l. 5. amor servitus, & qui amant optant eo liberari non secus ac alio quovis morbo, neq; liberari tamen possunt, sed validiori necessitate ligati sunt quam si in ferrea vincula conjecti forent.*
c *In paradoxis, An ille mihi liber videtur cui mulier imperat? cui leges imponit, præscribit, jubet, vetat quod videtur. Qui nihil imperanti negat, nihil audet, &c. posscit? dandum;*

vocat? veniendum; minatur? extimiscendum. d *Illane parva est servitus amatorum singulis fere horis pectine capillum, calamistroq; barbam componere, faciem aquis redolentibus diluere, &c.*

524 *washing his face with sweet waters, painting, curling, and not to come abroad but sprucely crowned, decked and apparelled?* Yet these are but toyes in respect to go to the Barber, Baths, Theatres, &c. he must attend upon her where ever she goes, run along the streets by her doors and windows to see her, take all opportunities, sleeveless errands, disguise, counterfeit shapes, and as many forms as *Jupiter* himself ever took; and come every day to her house (as he will surely do if he be truly enamoured) and offer her service, and follow her up and down from room to room, as *Lucretia's* suiters did, he cannot contain himself but he will do it, he must and wil be where she is, sit next her, still talking with her. [e] *If I did but let my glove fall by chance,* (as the said *Aretines Lucretia* brags) *I had one of my suiters, nay two or three at once ready to stoop and take it up, and kiss it, and with a low congy deliver it unto me: If I would walk, another was ready to sustain me by the arm. A third to provide fruits, Pears, Plums, Cherries, or whatsoever I would eat or drink.* All this and much more he doth in her presence, and when he comes home, as *Troilus* on his *Creseid*, tis all his meditation to recount with himself his actions, words, gestures, what entertainment he had, how kindly she used him in such a place, how she smiled, how she graced him, and that infinitely pleased him; then he breaks out, O sweet *Areusa*, O my deerest *Antiphila*, O most divine looks, O lovely graces, and thereupon instantly he makes an Epigram, or a Sonet to five or seven tunes, in her commendation, or else he ruminates how she rejected his service, denied him a kiss, disgraced him, &c. and that as effectually torments him. And these are his exercises betwixt comb and glass, Madrigals, Elegies, &c. these his cogitations till he see her again. But all this is easie and gentle, and the least part of his labour and bondage, no hunter will take such pains for his Game, Fowler for his sport, or Souldier to sack a City, as he will for his Mistress favour.

e *Si quando in pavimentum incautius quid mihi excidisset, elevare idē quam promptissime, nec nisi osculo compacto mihi commendare, &c.*

Ipsa comes veniam, neque me salebrosa movebunt
Saxa, nec obliquo dente timendus aper.

As *Phædra* to *Hippolitus*. No danger shall affright; for if that be true the Poets fain, Love is the son of *Mars* and *Venus*; as he hath delights, pleasures, elegancies from his mother, so hath he hardness, valour and boldness from his father. And 'tis true that *Bernard* hath; *Amore nihil mollius, nihil violentius*, nothing so boisterous, nothing so tender as love. If once therefore enamoured, he will go, run, ride many a mile to meet her, day and night, in a very dark night, endure scorching heat, cold, wait in frost and snow, rain, tempests, till his teeth chatter in his head, those Northern winds and showrs cannot cool or quench his flames of love. *Intempestâ nocte non deterretur*, he will, take my word, he will sustain hunger, thirst, *Penetrabit omnia, perrumpet omnia, love will find out a way*, through thick and thin he will to her; *Expeditissimi montes videntur amnes tranabiles*, he will swim through an Ocean, ride post over the *Alpes*, *Apenine*, or *Pirenean* hills,

† *Plutarchus amat. dial.*

† *Ignem marisque fluctus, atque turbines*
Venti paratus est transire, ——

though it rain daggers with their points downward, light or dark, all is one: (*Roscida per tenebras Faunus ad antra venit*)

for

for her sweet sake he will undertake *Hercules* twelve labours, endure, hazard, &c. he feels it not. * *What shall I say* (saith *Hædus*) *of their great dangers they undergo, single combats they undertake, how they will venture their lives, creep in at windows, gutters, climb over walls to come to their sweet-hearts,* (anointing the doors and hinges with oyl, because they should not creak, tread soft, swim, wade, watch, &c.) *and if they be surprised, leap out at windows, cast themselves headlong down, bruising or breaking their legs or arms, and sometimes loosing life it self,* as *Calisto* did for his lovely *Melibæa.* Hear some of their own confessions, protestations, complaints, proffers, expostulations, wishes, brutish attempts, labours in this kind. *Hercules* served *Omphale*, put on an aprone, took a distaffe and spun; *Thraso* the souldier was so submisse to *Thais*, that he was resolved to do whatsoever she enjoyned. † *Ego me Thaidi dedam, & faciam quod jubet,* I am at her service. *Philostratus* in an Epistle to his Mistress, [a] *I am ready to dye Sweet-heart if it be thy will; allay his thirst whom thy star hath scorched and undone, the fountains and rivers deny no man drink that comes; the fountain doth not say thou shalt not drink, nor the apple thou shalt not eat, nor the fair meadow walk not in me, but thou alone wilt not let me come near thee, or see thee, contemned and despised I dye for grief.* *Polienus* when his Mistress *Circe* did but frown upon him in *Petronius*, drew his sword, and bad her [b] kill, stab, or whip him to death, he would strip himself naked, and not resist. Another will tak a journey to *Iapan, Longæ navigationis molestias non curans*: A third (if she say it) will not speak a word for a twelvemonths space, her command shall be most inviolably kept: A fourth, will take *Hercules* club from him, and with that Centurion in the *Spanish* † *Celestina*, will kill ten men for his Mistress *Areusa*, for a word of her mouth, he will cut bucklers in two like pippins, and flap down men like flies, *Elige quo mortis genere illum occidi cupis?* * *Galeatus* of *Mantua* did a little more: for when he was almost mad for love of a fair Maid in the City, she to try him belike what he would do for her sake, bad him in jest leap into the River *Po* if he loved her; he forthwith did leap headlong off the bridge and was drowned. Another at *Ficinum* in like passion, when his Mistress by chance (thinking no harm I dare swear) bad him go hang, the next night at her doors hanged himself. [c] *Money* (saith *Xenophon*) *is a very acceptable and welcome guest, yet I had rather give it my dear* Clinia, *then take it of others, I had rather serve him, then command others, I had rather be his drudge, then take my ease, undergo any danger for his sake, then live in security. For I had rather see* Clinia *then all the world besides, and had rather want the sight of all other things, then him alone; I am angry with the night and sleep that I may not see him, and thank the light and Sun because they shew me my* Clinia, *I will run into the fire for his sake, and if you did but see him, I know that you likewise would run with me.* So *Philostratus* to his Mistress, *Command me what you will, I will do it; bid me go to Sea, I am gone in an instant, take so many stripes, I am ready, run through the fire,*

* *Lib. 1. de contem. amor. quid referam eorum pericula & clades, qui in amicarum ædes per fenestras ingressi stillicidia, egressi indecore detur-bati, sed aut præcipites, membra frangunt, colliduntur, aut animam amittunt.*

† *Ter. Eunuch. Act. 5. Scen. 8.*

a *Paratus sum ad obeundum mortem, si tu jubeas; hanc sitim æstuantis seda, quam tuum sydus perdidit, aquæ & fontes non negant, &c.*

b *Si occidere placet, ferrum meum vides, si verberibus contenta es, curro nudus ad pœnam.*

† *Act. 15. 18. Impera mihi; occidam decem viros, &c.*

* *Gasper Ens. puellam miserè deperiens, per jocum ab ea in Padum desilire jussus statim è ponte se præcipitavit. Alius Ficino insano amore ardens ab amica jussus se suspendere, illico fecit.*

c *Intelligo pecuniam rem esse jucundissimam, meam tamen libentius darem* Cliniæ *quam ab aliis acciperem; libentius huic servirem, quam aliis imperarem, &c. Noctem & somnum accuso, quod illum non videam, luci autem & soli gratiam habeo quod mihi* Cliniam *ostendant. Ego etiam cum* Clinia *in ignem currerem; & scio vos quoq; mecum ingressuros si videretis.* d *Impera quidvis; navigare jube, navem consendo; plagas accipere, plector; animum profundere, in ignem currere, non recuso, lubens facio.*

and

526 *and lay down my life and soul at thy feet, tis done.* So did *Æolus* to *Iuno.*

Tuus ô regina quod optas
Explorare labor, mihi jussa capescere fas est.
O Queen it is thy pains to enjoyn me still,
And I am bound to execute thy will.

And *Phædra* to *Hippolitus,*

Me vel sororem Hippolite *aut famulam voca,*
Famulamque potius, omne servitium feram.
O call me sister, call me servant, chuse,
Or rather servant, I am thine to use.

[f] *Non me per altas ire si jubeas nives,*
Pigeat gelatis ingredi Pindi jugis,
Non si per ignes ire aut infesta agmina
Cunctor, paratus [g] *ensibus pectus dare,*
Te tunc jubere, me decet jussa exequi.
It shall not grieve me to the snowy hills,
Or frozen *Pindus* tops forthwith to clime,
Or run through fire, or through an Army,
Say but the word, for I am alwaies thine.

[f] *Senecca in Hipp. act. 2.*

[g] *Hujus ero vivus, mortuus hujus ero. Propert. lib. 2. vivam si vivat; si cadat illa, cadam, Id.*

Callicratides in [i] *Lucian* breaks out into this passionate speech, *O God of heaven, grant me this life for ever to sit over against my Mistris, and to hear her sweet voyce, to go in and out with her, to have every other business common with her; I would labour when she labours, saile when she sailes; he that hates her should hate me; and if a tyrant kill her, he should kill me; if she should dye, I would not live, and one grave should hold us both.*

† *Finiet illa meos moriens morientis amores.*

Abrocomus in [o] *Aristænetus* makes the like petition for his *Delphia,*

[p] *Tecum vivere amem, tecum obeam lubens.* Tis the same strain which *Theagines* used to his *Clariclea, so that I may but enjoy thy love, let me dye presently: Leander* to his *Hero,* when he besought the Sea waves to let him go quietly to his Love, and kill him coming back.

[q] *Parcite dum propero, mergite dum redeo.*

'Tis the common humour of them all, to contemn death, to wish for death, to confront death in this case, *Quippe queîs nec fera, nec ignis, neque præcipitium, nec fretum, nec ensis, neque laqueus gravia videntur;* 'Tis their desire (saith *Tyrius*) to dye.

Haud timet mortem, cupit ire in ipsos
obvius enses. Though a thousand dragons or divels kept the gates, *Cerberus* himself, *Scyron* and *Procrastes* lay in wait, and the way as dangerous, as inaccessible as hell, through fiery flames and over burning coulters, he will adventure for all this. And as † *Peter Abelhardus* lost his testicles for his *Heloniſſa,* he will I say not venture an incision, but life it self. For how many gallants offered to lose their lives for a nights lodging with *Cleopatra* in those daies! And in the hour and moment of death, 'tis their sole comfort to remember their dear Mistress, as * *Zerbino* slain in *France,* and *Brandimart* in *Barbary;* as *Arcite* did his *Emely.*

[i] *Dial. Amorum. Mihi ô dii cœlestes ultra sit vita hæc perpetua ex adverso amicæ sedere, & suave loquentem audire, &c. si moriatur, vivere non sustinebo, & idem erit sepulchrum utrisq;.*

† *Buchanan.*

[o] *Epist 21. Sit hoc votum à diis amare Delphidem, ab ea amari, adloqui pulchram & loquentem audire.*

[p] *Hor.*

[q] *Mart.*

† *Lege Calamitates Pet. Abelhardi Epist. prima.*

* *Arioſto.*

* When

—— * when he felt death,
Dusked bren his eys, and faded is his breath.
But on his Lady yet casteth he his eye,
His last word was, mercy Emely,
His spirit chang'd, and out went there,
Whether I cannot tell, ne where.

* *Chaucer* in the Knights tale.

† When captain *Gobrius* by an unlucky accident had received his deaths wound, *heu me miserum exclamat*, miserable man that I am, (instead of other devotions) he cries out, shall I die before I see *Rodanthe* my sweet heart. *Sic amor mortem*, (saith mine author) *aut quicquid humanitus accidit, aspernatur*, so love triumphs, contemns, insults over death it self. Thirteen proper yong men lost their lives for that fair *Hippodamias* sake, the daughter of *Onomaus* King of *Elis*: when that hard condition was proposed of death or victory, they made no account of it, but couragiously for love died, till *Pelops* at last won her by a slight. [r] As many gallants desperatly adventured their dearest blood for *Atalanta* the daughter of *Schenius*, in hope of marriage, all vanquished and overcame, till *Hippomenes* by a few golden apples happily obtained his suit. *Perseus* of old, fought with a sea monster for *Andromeda's* sake; and our S. *George* freed the Kings daughter of *Sabea* (the golden legend is mine author) that was exposed to a Dragon, by a terrible combat. Our Knights errant, and the Sir *Lancelots* of these days, I hope will adventure as much for Ladies favours, as the *Squire of Dames*, *Knight of the Sun*, Sir *Bevis of Southampton*, or that renowned peere,

† *Theodorus prodromus, Amorum lib. 6. Interpret. Gaulmino.*

r *Ovid. 10. Met. Higinius c. 185.*

[k] *Orlando, who long time had loved dear*
Angelica the fair, and for her sake
About the world in nations far and near,
Didhigh attempts perform and undertake;

k *Ariost. lib. 1. cant. 1. staff. 5.*

he is a very dastard, a Coward, a block and a beast, that will not do as much, but they will sure, they will; for it is an ordinary thing for these enamorato's of our times to say and do more, to stab their arms, carouse in blood, † or as that *Thessalian Thero*, that bit off his own thumb, *provocans rivalem ad hoc æmulandum*, to make his corrival do as much. 'Tis frequent with them to challenge the field for their Lady and Mistress sake, to run a tilt,

† *Plut. dial. amor.*

† *That either bears (so furiously they meet)*
The other down under the horses feet,

† *Fairy Queen cant. 3. lib. 4. & cant. 3. lib. 4.*

and then up and to it again,

And with their axes both so sorely pour,
That neither plate nor mail sustain'd the stour,
But rived wreak like rotten wood asunder,
And fire did flash like lightning after thunder;

† *Dum cassis pertusa, ensis instar Serræ excisus, scutum &c. Barthius Cælestina.*

and in her quarrel, to fight so long † *till their head piece, bucklers be all broken, and swords hackt like so many saws*, for they must not see her abused in any sort, 'tis blasphemy to speak against her, a dishonour without all good respect to name her. 'Tis common with these creatures, to drink † healths upon their bare knees, though it were a mile to the bottome (no matter of what mixture) off it comes. If she bid them they will go barefoot to *Jerusalem*, to the great *Chams* court, [l] to the East *Indies*,

† *Lesbia sex cyathis, septem fustina bibatur.*

l As Xanthus for the love of *Europe*, *Omnem Europam peragravit. Parthenius Erot. cap. 8.*

528 to fetch her a bird to wear in her hat : and with *Drake* and *Candish* sail round about the world for her sweet sake, *adversis ventis*, serve twice seaven years as *Jacob* did for *Rachel*; do as much as [s] *Gesmunda* the daughter of *Tancredus* prince of *Salerna*, did for *Guisardus* her true love, eat his heart when he died; or as *Artemesia* drank her husbands bones beaten to powder, and so bury him in her self, and endure more torments then *Theseus* or *Paris*. *Et his colitur Venus magis quam thure, & victimis*, with such sacrifice as these (as [t] *Aristænetus* holds) *Venus* is well pleased. Generally they undertake any pain, any labour, any toyl, for their Mistress sake, love and admire a servant, not to her alone, but to all her friends and followers, they hug and embrace them for her sake; her dog, picture, and every thing she wears, they adore it as a relique. If any man come from her, they feast him, reward him, will not be out of his company, do him all offices, still remembring, still talking of her :

† *Nam si abest quod ames, præsto simulachra tamen sunt*
Illius, & nomen dulce obversatur ad aures.

The very carrier that comes from him to her is a most welcome guest, and if he bring a letter, she will read it twenty times over, and as [m] *Lucretia* did by *Eurialus*, *kiss the letter a thousand times together, and then read it* : And [n] *Chelidonia* by *Philonius*, after many sweet kisses put the letter in her bosome,

And kiss again, and often look thereon,
And stay the messenger that would be gone :

And ask many pretty questions, over and over again, as how he looked, what he did, and what he said? In a word,

[o] *Vult placere sese amicæ, vult mihi, vult pedissequæ,*
Vult famulis, vult etiam amcillis, & catulo meo.
He strives to please his Mistress, and her maid,
Her servants, and her dog, and's well apaid.

If he get any remnant of hers, a busk-point, a feather of her fan, a shootye, a lace, a ring, a bracelet of hair,

[p] *Pignusque direptum lacertis* ;
Aut digito malè pertinaci,

he wears it for a favour on his arm, in his hat, finger, or next his heart. Her picture he adores twice a day, and for two houres together, will not look off it; As *Laodomia* did by *Protiselaus*, when he went to war, [q] *Sit at home with his picture before her* : a garter or a bracelet of hers is more pretious then any Saints Relique, he lays it up in his casket, (O blessed Relique) and every day will kiss it : if in her presence, his eye is never off her, and drink he will where she drank, if it be possible, in that very place, &c. If absent, he will walk in the walk, sit under that tree where she did use to sit, in that bowr, in that very seat, —— *& foribus miser oscula figit*,
many years after sometimes, though she be far distant and dwell many miles off, he loves yet to walk that way still, to have his chamber window look that way : To walk by that rivers side (which though far away) runs by the house where she dwels, he loves the wind blows to that coast.

[r] *O quotes dixi Zephyris properantibus illuc,*
Felices pulchram visuri Amaryllida venti.

s *Beroaldus è Boccatio.*

t *Epist. 17. l. 2.*

† *Lucretius.*

m *Æneas Sylvius, Lucretia quum accepit Eurtali literas hilaris statim millies ipsas papirum basiavit.*

n *Mediis inseruit papillis litteram ejus, mille prius pangens suavia. Arist. 2. epist. 13.*

o *Plautus Asinar.*

p *Hor.*

q *Illa domi sedens imaginem ejus fixis oculis assidue conspicata.*

r *Buchanan. Sylva.*

O happy western winds that blow that way,
For you shall see my loves fair face to day,

he will send a message to her by the wind,

† *Vos auræ Alpinæ, placidis de montibus auræ,*
Hæc illi portate. ——— he desires to confer with some of her acquaintance, for his heart is still with her, [p] to talk of her, admiring and commending her, lamenting, moaning, wishing himself any thing for her sake, to have opportunity to see her, O that he might but enjoy her presence! So did *Philostratus* to his mistress, [r] *O happy ground on which she treads, and happy were I if she would tread upon me. I think her countenance would make the rivers stand, and when she comes abroad, birds will sing and come about her.*

Ridebunt valles, ridebunt obvia Tempe,
In florem viridis protinus ibit humus.
The fields will laugh, the pleasant vallies burn,
And all the grass will into flowers turn.
Omnis Ambrosiam spirabit aura. * *When she is in the meadow, she is fairer then any flower, for that lasts but for a day, the river is pleasing, but it vanisheth on a sudden but thy flowre doth not fade, thy stream is greater then the Sea. If I look upon the Heaven, me thinks I see the sun faln down to shine below, and thee to shine in his place, whom I desire. If I look upon the night, me thinks I see two more glorious stars, Hesperus and thy self.* A little after he thus courts his Mistress, *If thou goest forth of the city, the protecting Gods that keep the town, will run after to gaze upon thee: If thou sail upon the seas, as so many small boats, they will follow thee: what river would not run into the Sea.* Another, he sighs and sobs, swears he hath *Cor sciissum*, an heart bruised to powder, dissolved and melted within him, or quite gone from him, to his mistress bosome belike, he is in an oven, a Salamander in the fire, so scorched with loves heat; He wisheth himself a saddle for her to sit on, a posie for her to smell to, and it would not grieve him to be hanged, if he might be strangled in her garters: he would willingly die to morrow, so that she might kill him with her own hands. [t] *Ovid* would be a Flea, a Gnat, a Ring, *Catullus* a Sparrow,

O si tecum ludere sicut ipsa possem,
Et tristes animi levare curas.

* *Anacreon*, a glass, a gown, a chain, any thing,

Sed speculum ego ipse fiam,
Ut me tuum usque cernas,
Et vestis ipse fiam,
Ut me tuum usque gestes.
Mutari & opto in undam,
Lavem tuos ut artus,
Nardus puella fiam,
Ut ego teipsum inungam,
Sim fascia in papillis,
Tuo & monile collo.
Fiamque calceus, me

† *Fracastorius Naugerio.* O Happy servants that serve her, happy men that are in her company.

p *Non ipsos solum sed ipsorum memoriam amant.* Lucian.

r *Epist. O ter felix solum! beatus ego, si me calcaveris; vultus tuus amnes sistere potest, &c.*

* *Idem epist. in Prato cum sit flores superat; illi pulchri sed unius tantum diei; fluvius gratus sed evanescit; at tuus fluvius mari major. Si cælum aspicio, solem existimo cecidisse, & in terra ambulare, &c.*

† *Si civitate egrederis, sequentur te dii custodes, spectaculo commoti; si naviges sequentur; quis fluvius salum tuum non rigaret?*

t *El.* 15. 2.

* *Carm.* 30.

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Saltem ut pede usque calces.

But I a looking-glass would be,
Still to be lookt upon by thee,
Or I, my Love, would be thy gown,
By thee to be worn up and down;
Or a pure Well full to the brims,
That I might wash thy purer limbs:
Or I'de be pretious balm to noint,
With choicest care each choicest joint;
Or, if I might, I would be fain
About thy neck thy happy chain.
Or would it were my blessed hap
To be the Lawn o're thy fair pap.
Or would I were thy shoo, to be
Daily trod upon by thee.

Englished by *M. B. Holliday* in his *Technog. Act.* 1. *scen.* 7.

O thrice happy man that shall enjoy her: as they that saw *Hero* in *Musæus*, and * *Salmacis* to *Hermaphroditus*,

——† *Felices mater, &c. felix nutrix.* ——
Sed longè cunctis, longéque beatior ille,
Quem fructu sponsi & socii dignabere lecti.

* *Ovid. Met. lib. 4.*

† *Xenophon Cyroped. lib. 5.*

The same passion made her break out in the Comœdy,

† *Næ illæ fortunatæ sunt quæ cum illo cubant,*

happy are his bed-fellows; and as she said of *Cyrus*, † *Beata quæ illi uxor futura esset*, blessed is that woman that shall be his wife, nay thrice happy she that shall enjoy him but a night,

† *Una nox Jovis sceptro æquiparanda,*

† *EGræco Rus.*

Such a nights lodging is worth *Jupiters* Scepter.

* *Qualis nox erit illa, dii, deæque,*
Quam mollis thorus?

* *Petronius*

O What a blissful night would it be, how soft, how sweet a bed? She will adventure all her estate for such a night, for a Nectarean, a balsome kiss alone.

Qui te videt beatus est,
Beatior qui te audiet,
Qui te potitur est Deus.

The *Sultan* of *Sana's* wife in *Arabia*, when she had seen *Vertomannus* that comely traveller, lamented to her self in this manner, "*O God, thou hast made this man whiter then the Sun, but me, mine husband, and all my children black; I would to God he were my husband, or that I had such a son*; she fell a weeping, and so impatient for love at last, *that* (*as* Potiphars *wife did by* Joseph) *she would have had him gone in with her, she sent away* Gazella, Tegeia, Galzerana *her waiting maids, loaded him with fair promises and gifts*, and wooed him with all the Rhetorick she could,

u *Lod. Vertomannus navig. lib. 2. c. 5. O deus, hunc crastli sole candidiorem, è diverso me & conjugem meum & natos meos omnes nigricantes. Utinam hic, &c. Ibit Gazella, Tegeia, Galzerana, & promissis oneravit, & donis, &c.*

—— *extremum hoc miseræ da munus amanti.*

But when he gave not consent, she would have gone with him, and left all, to be his page, his servant, or his Lackey, *Certa sequi charum corpus ut umbra solet*, so that she might enjoy him, threatning moreover, to kill her self, &c. Men will do as much and more for women, spend goods, lands, lives, fortunes; Kings will leave their Crowns, as King *Iohn* for

Matilda

Matilda the Nun at *Dunmow*.

* *But Kings in this yet priviledg'd may be,* * M. D.
I le be a Monk so I may live with thee.

The very Gods will endure any shame (*atque aliquis de diis non tristibus inquit, &c.*) be a spectacle as *Mars* and *Venus* were to all the rest; so did *Lucians Mercury* wish, and peradventure so dost thou. They will adventure their lives with alacrity.

——— † *pro quâ non metuam mori* ———

nay more, *pro quâ non metuam bis mori*, I will dye twice, nay twenty times for her. If she die, there's no remedy, they must die with her, they cannot help it. A Lover in *Calcagninus*, wrote this on his darlings Tomb, † Hor. Ode 9. lib. 3.

Quincia *obiit*, *sed non* Quincia *sola obiit*,
Quincia *obiit*, *sed cum* Quincia *& ipse obii*;
Risus obit, obit gratia, lusus obit,
Nec mea nunc anima in pectore, at in tumulo est.
Quincia my dear is dead, but not alone,
For I am dead, and with her I am gone:
Sweet smiles, mirth, graces, all with her do rest,
And my soul too, for 'tis not in my brest.

How many doting Lovers upon the like occasion might say the same? But these are toys in respect, they will hazard their very souls for their mistress sake. *Atque aliquis inter juvenes miratus est, & verbum dixit,*

Non ego in cælo cuperem Deus esse,
Nostram uxorem habens domi Hero.
One said, to Heaven would I not
desire at all to go,
If that at mine own house I had
such a fine wife as *Hero*.

Venus forsook Heaven for *Adonis* sake ——— † *cælo præfertur Adonis.* † Ov. Met. 10.

Old *Janivere* in *Chaucer* thought when he had his fair *May*, he should never go to heaven, he should live so merrily here on earth; had I such a mistress, he protests,

† *Cælum diis ego non suum inviderem,* † Buchanan. Hendecasyl.
Sed sortem mihi dii meam inviderent.
I would not envy their prosperity,
The Gods should envy my felicity.

Another as earnestly desires to behold his sweet-heart, he will adventure and leave all this, and more then this to see her alone.

* *Omnia quæ patior mala si pensare velit fors,* * Petrarch.
Unâ aliquâ nobis prosperitate, dii
Hoc precor, ut faciant, faciant me cernere coram,
Cor mihi captivum quæ tenet hocce, deam.
If all my mischiefs were recompenced,
And God would give me what I requested,
I would my mistress presence only seek,
Which doth mine heart in prison captive keep.

But who can reckon up the dotage, madness, servitude and blindness, the foolish phantasms and vanities of Lovers, their torments, wishes, idle attempts?

532 Yet for all this, amongst so many irksome, absurd, troublesome symptomes, inconveniences, phantastical fits and passions which are usually incident to such persons, there be some good and graceful qualities in Lovers, which this affection causeth. As it makes wise men fools, so many times it makes *fools become wise*; [y] *it makes base fellows become generous, cowards couragious*, as *Cardan* notes out of *Plutarch*; *covetous, liberal and magnificent*; *clowns, civil*; *cruel, gentle*; *wicked prophane persons, to become religious*; *slovens, neat*; *churls, merciful*; *and dumb dogs, eloquent: your lazie drones, quick and nimble*; *Feras mentes domat cupido*, that fierce, cruel and rude *Cyclops Polyphemus* sighed, and shed many a salt tear for *Galatea's* sake. No passion causeth greater alterations, or more vehement of joy or discontent. *Plutarch. Sympos. lib. 5. quæst. 1.* [z] saith, *that the soul of a man in love is full of perfumes and sweet odours, & all manner of pleasing tones and tunes, insomuch that it is hard to say* (as he adds) *whether love do mortal men more harm then good.* It adds spirits, and makes them otherwise soft and silly, generous and couragious, [a] *Audacem faciebat amor. Ariadne's* love made *Theseus* so adventrous, and *Medea's* beauty *Jason* so victorious; *expectorat amor timorem.* [b] *Plato* is of opinion that the love of *Venus* made *Mars* so valorous. *A young man will be much abashed to commit any foul offence that shall come to the hearing or sight of his Mistress.* As * he that desired of his enemy now dying, to lay him with his face upward, *ne amasius videret eum à tergo vulneratum*, least his sweet-heart should say he was a coward. *And if it were* [c] *possible to have an Army consist of Lovers, such as love, or are beloved, they would be extraordinary valiant and wise in their government, modesty would detain them from doing amiss, emulation incite them to do that which is good and honest, and a few of them would overcome a great company of others.* There is no man so pusillanimous, so very a dastard, whom love would not incense, make of a divine temper, and an heroical spirit. As he said in like case, † *Tota ruat cœli moles, non terreor, &c.* Nothing can terrifie, nothing can dismay them, But as Sir *Blandimor* and *Paridel*, those two brave *Fayrie* Knights, fought for the love of fair *Florimel* in presence ——

> * *And drawing both their swords with rage anew,*
> *Like two mad Mastives each other slew,*
> *And shields did share, and males did rash, and helms did hew:*
> *So furiously each other did assail,*
> *As if their souls at once they would have rent,*
> *Out of their breasts, that streams of blood did trail*
> *Adown as if their springs of life were spent,*
> *That all the ground with purple blood was sprent,*
> *And all their armour stain'd with bloody gore,*
> *Yet scarcely once to breath would they relent.*
> *So mortal was their malice and so sore,*
> *That both resolved (then yield) to dye before.*

Every base swain in love will dare to do as much for his dear mistress sake. He will fight and fetch † *Argivum Clypeum*, that famous buckler of *Argos*, to do her service, adventure at all, undertake any enterprise. And

y *Cardan. lib. 2. de sap. ex vilibus generosos efficere solet, ex timidis audaces, ex avaris splendidos, ex agrestibus civiles, ex crudelibus mansuetos, ex impiis religiosos, ex sordidis nitidos atq; cultos, ex duris misericordes, ex mutis eloquentes.*

z *Anima hominis amore capti tota referta suffitibus & odoribus: Pæanes resonat, &c.*

a *Ovid.*

b *In convivio, Amor Veneris Martem detinet, & fortem facit; adolescentem maxime erubescere cernimus quum amatrix eum turpe quid committentem offendit.*

* *Plutarch. Amator. dial.*

c *Siquo pacto fieri civitas aut exercitus posset partim ex his qui amant, partim ex his, &c.*

† *Angerianus.*

* Fairy Qu. *lib. 4. Cant. 2.*

† *Zened. proverb. Cent. 6.*

as *Serranus* the Spaniard then Governor of *Sluce*, made answer to Marquess *Spinola*, if the enemy brought 50000 divels against him he would keep it. The nine worthies, *Oliver* and *Rowland*, and forty dozen of peers are all in him, he is all mettle, armor of proof, more then a man, and in this case improved beyond himself. For as * *Agatho* contends, a true Lover is wise, just, temperate and valiant. [d] *I doubt not therefore, but if a man had such an Army of Lovers* (as *Castilio* supposeth) *he might soon conquer all the world, except by chance he met with such another Army of Inamorato's to oppose it.* [e] For so perhaps they might fight as that fatal Dog, and fatal Hare in the heavens, course one another round, and never make an end. *Castilio* thinks *Ferdinand* King of *Spain* would never have conquered *Granado*, had not Queen *Isabell* and her Ladies been present at the siege; [f] *It cannot be expressed what courage the Spanish Knights took, when the Ladies were present, a few Spaniards overcame a multitude of Moors.* They will undergo any danger whatsoever, as Sir *Walter Manny* in *Edward* the thirds time, stuck full of Ladies favours, fought like a Dragon. For *soli amantes* as † *Plato* holds, *pro amicis mori appetunt*, only Lovers will dye for their friends, and in their Mistress quarrel. And for that cause he would have women follow the Camp, to be spectators and encouragers of noble actions: upon such an occasion, the * *Squire of Dames* himself, Sir *Lancelot* or Sir *Tristram*, *Cæsar*, or *Alexander* shall not be more resolute or go beyond them.

Not courage only doth Love add, but as I said, subtilty, wit and many pretty devises,

* *Namque dolos inspirat amor, fraudesque ministrat,*

* *Iupiter* in love with *Leda*, and not knowing how to compass his desire, turn'd himself into a Swan, and got *Venus* to pursue him in the likeness of an Eagle, which she doing, for shelter he fled to *Leda's* lap, *& in ejus gremio se collocavit*, *Leda* embraced him, and so fell fast asleep, *sed dormientem Iupiter compressit*, by which means *Iupiter* had his his will. Infinite such tricks can love devise, such fine feats in abundance, with wisdome and wariness, —— * *quis fallere possit amantem.*

All manner of civility, decency, complement and good behaviour, *plus solis & leporis*, polite graces, and merry conceits. *Bocace* hath a pleasant tale to this purpose, which he borrowed from the *Greeks*, and which *Beroaldus* hath turned into Latine, *Bebelius* in verse, of *Cymon* and *Iphigenia*. This *Cymon* was a fool, a proper man of person, and the Governour of *Cyprus* son, but a very ass, insomuch that his father being ashamed of him, sent him to a Farm-house he had in the country to be brought up. Where by chance, as his manner was, walking alone, he espied a gallant yong Gentlewoman named *Iphigenia*, a Burgomasters daughter of *Cyprus* with her maid, by a brook side in a little thicket, fast asleep in her smock, where she had newly bathed her self: *When* [g] *Cymon saw her, he stood leaning on his staffe, gaping on her immoveable, and in a maze*: at last he fell so far in love with the glorious object, that he began to rouze himself up, to bethink what he was, would needs follow her to the city, and for her sake began to be civil, to learn to sing and dance, to play on Instruments, and got all those Gentlemen-like qualities and complements in a short space, which his friends were most glad of.

* *Plat. Conviv.*

d *Lib. 3 de Aulico. Non dubito quin is qui talem exercitum haberet, totius orbis statim victor esset, nisi forte cum aliquo exercitu confligendum esset in quo omnes amatores essent.*

e *Higinus de Cane & Lepore cæleſti, & Decimator.*

f *Vix dici potest quantam inde audaciam assumerent Hispani, inde pauci infinitas Maurorum copias superarunt.*

† *Lib. 5. de legibus.*

* *Spencers* Fayry Queen 3. book. cant 8

* *Hyginus. l. 2.*

* *Aratus in phænom.*

* *Virg.*

g *Hanc ubi conspicatus est Cymon, baculo innixus, immobilis stetit, & mirabundus &c.*

534 of. In brief, he became from an Idiot and a clown, to be one of the most compleat Gentlemen in *Cyprus*, did many valorous exploits, and all for the love of Mistress *Iphigenia*. In a word, I may say thus much of them all, let them be never so clowniſh, rude and horrid, *Grobians* and sluts, if once they be in love, they will be most neat and spruce; for, † *Omnibus rebus, & nitidis nitoribus antevenit amor*, they will follow the fashion, begin to trick up, and to have a good opinion of themselves, *venustatum enim mater Venus*; a ship is not so long a rigging, as a yong Gentlewoman a trimming up her self, against her sweet-heart comes. A Painters shop, a flowry meadow, no so gratious aspect in Natures store-house as a yong maid, *nubilis puella*, a *Novitsa* or *Venetian* Bride, that looks for an husband, or a yong-man that is her suitor; composed looks, composed gate, cloaths, gestures, actions, all composed; all the graces, elegancies in the world are in her face. Their best robes, ribbins, chains, Jewels, Lawns, Linnens, Laces, Spangles, must come on, h *præter quam res patitur ſtudent elegantiæ*, they are beyond all measure coy, nice, and too curious on a sudden: 'Tis all their study, all their business, how to wear their cloaths neat, to be polite and terse, and to set out themselves. No sooner doth a yong man see his sweet-heart coming, but he smugs up himself, puls up his cloak now faln about his shoulders, ties his garters, points, sets his band, cuffs, slicks his hair, twires his beard, &c. When *Mercury* was to come before his Mistress,

† *Plautus Casina act 2. sc. 4.*

h *Plautus.*

† *Ovid Met 2.*

—— † *Chlamy demque ut pendeat aptè*
Collocat, ut limbus totumque appareat aurum.
He puts his cloak in order, that the lace,
And hem, and gold-work all might have his grace.

Salmacis would not be seen of *Hermaphroditus*, till she had spruced up her self first. † *Nec tamen ante adiit, etsi properabat adire,*
Quam se composuit, quam circumspexit amictus,
Et finxit vultum, & meruit formosa videri.
Nor did she come, although 'twas her desire,
Till she compos'd her self, and trim'd her tire,
And set her looks to make him to admire.

† *Ovid Met. 4.*

Venus had so ordered the matter, that when her son * *Æneas* was to appear before Queen *Dido*, he was

Os humerosque deo similis (namque ipsa decoram
Cæsariem nato genetrix, lumenque juventæ
Purpureum & lætos oculis afflarat honores.)

* *Virg. 1. Æn.*

Like a God, for she was the tire-woman her self, to set him out with all natural and artificial impostures. As Mother *Mammea* did her son *Heliogabalus* new chosen Emperor, when he was to be seen of the people first. When the hirsute Cyclopical *Polyphemus* courted *Galatea*;

i *Ovid. Met. 13.*

i *Iamque tibi formæ, jamque est tibi cura placendi,*
Iam rigidos pectis rastris Polypheme capillos,
Iam libet hirsutam tibi falce recidere barbam,
Et spectare feros in aqua & componere vultus,
And then he did begin to prank himself,
To pleate and combe his head, and beard to shave,
And look his face ith' the water as a glass,

And

And to compose himself for to be brave.
He was upon a sudden now spruce and keen, as a new ground hatchet. He now began to have a good opinion of his own feature, and good parts, now to be a gallant.

Iam Galatea veni, nec munera despice nostra,
Certè ego me novi, liquidaque in Imagine vidi
Nuper aquæ, placuitq; mihi mea forma videnti.
Come now my *Galatea*, scorn me not,
Nor my poor presents; for but yesterday
I saw my self ith'water, and me thought
Full fair I was, then scorn me not I say.
† *Non sum adeò informis, nuper me in littore vidi,*
Cum placidum ventis staret mare ———— † *Virg. E. l. 2.*

'Tis the common humor of all Sutors to trick up themselves, to be prodigal in apparel, *purè lotus*, neat, comb'd and curl'd, with powdred hairs, *comptus & calimistratus*, with a long love-lock, a flower in his ear, perfumed gloves, rings, scarfs, feathers, points, &c. as if he were a Princes Ganymede, with every day new suits, as the fashion varies; going as if he trod upon egs, and as *Heinsius* writ to *Primierus*, [k] *If once he be besotted on a wench, he must lye awake a nights, renounce his book, sigh and lament, now and then weep for his hard hap, and mark above all things what Hats, Bands, Doublets, Breeches, are in fashion, how to cut his Beard, and wear his lock, to turn up his Mushato's, and curl his head, prune his pickitivant, or if he wear it abroad, that the East side be correspondent to the West:* he may be scoffed at otherwise, as *Iulian* that Apostate Emperour was for wearing a long hirsute goatish beard, fit to make ropes with, as in his *Mysopogone*, or that Apologetical oration he made at *Antioch* to excuse himself, he doth Ironically confess, it hindred his kissing, *nam non licuit inde pura puris, eoque suavioribus labra labris adjungere*, but he did not much esteem it, as it seems by the sequel, *de accipiendis dandisve osculis non laboro*,, yet (to follow mine author) it may much concern a yong lover, he must be more respectful in this behalf, *he must be in league with an excellent Taylor, Barber,*

† *Tonsorem puerum sed arte talem,*
Qualis nec Thalamis fuit Neronis;

have neat shooe-ties, points, garters, speak in Print, walk in Print, eat and drink in Print, and that which is all in all, he must be mad in Print.

k *Epist. An uxor literato sit ducenda. Noctes insomnes traducendæ, literis renunciandum, sæpe gemendum, nonnunquam & illacryn a1. dum sorti & conditioni tuæ. Videndum quæ vestes, quis cultus te decet, quis in usu sit, utrum latus barbæ, &c. Cum cura loquendum, incedendum, bibendum & cum cura insaniendum.*

† *Mart. Epig. 5.*

Amongst other good qualities an amorous fellow is endowed with, he must learn to sing and dance, play upon some instrument or other, as without all doubt he will, if he be truly touched with this Loadstone of Love. For as [l] *Erasmus* hath it, *Musicam docet amor & Poesin*, Love will make them Musitians, and to compose ditties, Madrigals, Elegies, Love Sonnets, and sing them to several pretty tunes, to get all good qualities may be had. † *Iupiter* perceived *Mercury* to be in love with *Philologia*, because he learned languages, polite speech, (for *Suadela* her self was *Venus* daughter, as some write) Arts and Sciences, *quò virgini placeret*, all to ingratiate himself, and please his Mistriss. 'Tis their chiefest study to sing, dance; and without question, so many Gentlemen and

l *Chil. 4. cent. 5. pro. 16.*

† *Martianus Capella lib. 1. de nupt. philol. Fam. Illum sentio amore teneri, ejusq; studio plures habere comparatas in famulitio disciplinas, &c.*

536 Gentlewomen would not be so well qualified in this kind, if love did not incite them. [m] *Who* saith *Castilio, would learn to play, or give his mind to Musick, learn to dance, or make so many rimes, Love-songs, as most do, but for womens sake, because they hope by that means to purchase their good wills, and win their favour?* We see this daily verified in our yong women and wives, they that being maids took so much pains to sing, play, and dance, with such cost and charge to their parents, to get those graceful qualities, now being married will scarse touch an instrument, they care not for it. *Constantine agricult. lib.* 11. *cap.* 18. makes *Cupid* himself to be a great dancer, by the same token as he was capering amongst the Gods, [n] *he flung down a bowl of Nectar, which distilling upon the white Rose, ever since made it red:* and *Calistratus* by the help of *Dædalus* about *Cupids Statue*, [o] made a many of yong wenches still a dancing, to signifie belike that *Cupid* was much affected with it, as without all doubt he was. For at his and *Psyches* wedding, the Gods being present to grace the feast, *Ganymede* fill'd *Nectar* in abundance (as † *Apuleius* describes it) *Vulcan* was the Cook, the *Howres* made all fine with Roses and flowers, *Apollo* plaid on the harp, the *Muses* sang to it, *Sed suavi Musicæ superingressa Venus saltavit*, but his mother *Venus* danced to his and their sweet content. Witty † *Lucian* in that Pathetical Love passage, or pleasant description of *Iupiters* stealing of *Europa*, and swimming from *Phœnicia* to *Crete*, makes the Sea calm, the winds hush, *Neptune* and *Amphitrite* riding in their chariot to break the waves before them, the *Tritons* dancing round about, with every one a Torch, the Sea-nymphs half naked, keeping time on Dolphins backs, and singing *Hymeneus, Cupid* nimbly tripping on the top of the waters, and *Venus* her self coming after in a shell, strawing Roses and flowers on their heads. *Praxitiles* in all his pictures of love, fains *Cupid* ever smiling, and looking upon dancers; and in Saint *Markes* Garden in *Rome* (whose work I know not) one of the most delicious pieces, is a many of † *Satyrs* dancing about a wench asleep. So that dancing still is as it were a necessary appendix to love matters. Young lasses are never better pleased, then when as upon an Holiday after Evensong, they may meet their sweet-hearts, and dance about a May-pole, or in a Town-green under a shady Elm. Nothing so familiar in † *France*, as for Citizens wives and maids to dance a round in the streets, and often too for want of better instruments, to make good Musick of their own voices, and dance after it. Yea many times this love will make old men and women that have more toes then teeth dance, —— *Iohn come kiss me now*, mask and mum; for *Comus* and *Hymen* love masks, and all such merriments above measure, will allow men to put on womens apparel in some cases, and promiscuously to dance, yong and old, rich and poor, generous and base, of all sorts. *Paulus Jovius* taxeth *Augustine Niphus* the Philosopher, [p] *For that being an old man, and a publike Professor, a father of many children, he was so mad for the love of a yong maid (that which many of his friends were ashamed to see); an old gowty fellow, yet would dance after Fidlers.* Many laughed him to scorn for it, but this omnipotent love would have it so.

m *Lib.* 3. *de aulico. Quis Choreis insudaret, nisi fœminarum causa? quis muſicæ tantam navaret operam nisi quod illius dulcedine permulcere speret? quis tot carmina componeret, nisi ut inde affectus suos in mulieres explicaret?*

n *Craterem nectaris evertit saltans apud Deos, qui in terram cadens, rosam prius albam rubore infecit.*

o *Puellas choreantes circa juvenilem Cupidinis statuam fecit. Philostrat. Imag. lib.* 3. *de statuis. Exercitium amori aptissimum.*

† *Lib.* 6 *Met.*

† *Tom.* 4.

† *Kornman. de cur. mort. part.* 5. *cap.* 28. *Sat. puellæ dormienti insultantium, &c.*

† View of Fr.

p *Vita ejus Puellæ, amore septuagenarius senex usq; ad insaniam correptus, multis liberis susceptis: multi non sine pudore conspexerunt senem & Philosophum podagricum, non sine risu saltantem ad tibiæ modos.*

Hyacin-

† *Hyacinthino bacillo*
Properans amor, me adegit
Violenter ad sequendum.

† *Anacreon Carm.* 3.

Love hasty with his purple staffe did make
Me follow, and the dance to undertake.

And 'tis no news this, no *indecorum*; for why? a good reason may be given of it. *Cupid* and *Death* met both in an Inne, and being merrily disposed, they did exchange some arrows from either quiver; ever since yong men dye, and oftentimes old men dote.

—— † *Sic moritur Iuvenis, sic moribundus amat.*

† *Ioach. Bellius Epig.*

And who can then withstand it? If once we be in love, yong or old, though our teeth shake in our heads, like virginal Jacks, or stand parallel asunder like the arches of a bridge, there is no remedy, we must dance Trenchmore for a need, over tables, chairs, and stools, &c. And princum prancum is a fine dance. *Plutarch, Sympos.* 1. *quæst.* 5. doth in some sort excuse it, and telleth us moreover in what sense, *Musicam docet amor, licet priùs fuerit rudis*, how love makes them that had no skill before, learn to sing and dance; he concludes, 'tis only that power and prerogative love hath over us. ¶ *Love* (as he holds) *will make a silent man speak, a modest man most officious; dull, quick; slow, nimble; and that which is most to be admired, an hard, base, untractable churl, as fire doth iron in a Smiths forge, free, facile, gentle, and easie to be entreated.* Nay 'twill make him prodigal in the other extream, and give an † hundred sesterces for a nights lodging, as they did of old to *Lais* of *Corinth*, or † *ducenta drachmarum millia prounicâ nocte*, as *Mundus* to *Paulina*, spend all his fortunes (as too many do in like case) to obtain his suit. For which cause many compare Love to wine, which makes men jovial and merry, frolick and sad, whine, sing, dance, and what not.

¶ *De taciturno loquacem facit, & de verecundo officiosum reddit, de negligente industrium, de socorde impigrum.*

† *Josephus antiq. Jud. lib.* 18. *cap.* 4.

† *Gellius l.* 1. *cap.* 8. *Pretium noctis centum sesterția.*

But above all the other Symptomes of Lovers, this is not lightly to be over-passed, that likely of what condition soever, if once they be in love, they turn to their ability, Rimers, Ballet makers, and Poets. For as *Plutarch* saith, ‡ *They will be witnesses and trumpeters of their Paramours good parts, bedecking them with verses and commendatory songs, as we do statues with gold, that they may be remembred and admired of all.* Ancient men will dote in this kind sometimes as well as the rest; the heat of love will thaw their frozen affections, dissolve the ice of age, and so far inable them, though they be 60 years of age above the girdle, to be scarce 30 beneath. *Iovianus Pontanus* makes an old fool rime, and turn Poetaster to please his Mistris,

‡ *Ne ringas Mariana, meos ne dispice canos,*
De sene nam Iuvenem Dia referre potes, &c.
Sweet *Marian* do not mine age disdain,
For thou canst make an old man yong again.

‡ *Tom.* 2. *Ant. Dialogo.*

They will be still singing amorous songs and ditties (if yong especially) and cannot abstain though it be when they go to, or should be at Church. We have a pretty story to this purpose in † *Westmonasterienșis*, an old writer of ours (if you will believe it) *An. Dom.* 1012. *at Colewiz in Saxony*, on Christmas Eve a company of yong men and maids, whilst

† *Flores hist. fol* 298.

538 the Prieſt was at Maſs in the Church, were ſinging catches and love ſongs in the Church-yard, he ſent to them to make leſs noiſe, but they ſung on ſtill; and if you will, you ſhall have the very ſong it ſelf.

Equitabat homo per ſylvam frondoſam,
Ducebatque ſecum Meſwinden formoſam,
Quid ſtamus, cur non imus?
A fellow rid by the green wood ſide,
And fair *Meſwinde* was his bride,
Why ſtand we ſo, and do not go?

This they ſung, he chaft, till at length impatient as he was, he prayed to S. *Magnus*, patron of the Church, they might all three ſing and dance 'till that time twelve month, and ſo * they did, without meat and drink, weariſomneſs or giving over, till at years end they ceaſed ſinging, and were abſolved by *Herebertus* Archbiſhop of *Colen*. They will in all places be doing thus, yong folks eſpecially, reading love ſtories, talking of this or that yong man, ſuch a fair maid, ſinging, telling or hearing laſcivious tales, ſcurril tunes, ſuch objects are their ſole delight, their continual meditation, and as *Guaſtavinius* adds, *Com. in 4. Sect. 27. Prob. Ariſt. ob ſeminis abundantiam crebræ cogitationes, veneris frequens recordatio & pruriens voluptas, &c.* an earneſt longing comes hence, *pruriens corpus, pruriens anima*, amorous conceits, tickling thoughts, ſweet and pleaſant hopes; hence it is, they can think, diſcourſe willingly, or ſpeak almoſt of no other ſubject. 'Tis their only deſire, if it may be done by art, to ſee their husbands picture in a glaſs, they'l give any thing to know when they ſhall be married, how many husbands they ſhall have, by *Cromnyomantia*, a kind of Divination with † onions laid on the Altar on Chriſtmas Eve, or by faſting on S. *Annes* Eve or night, to know who ſhall be their firſt husband, or by *Amphitomantia*, by beans in a Cake, &c. to burn the ſame. This love is the cauſe of all good conceits, ‡ neatneſs, exornations, plays, elegancies, delights, pleaſant expreſſions, ſweet motions, and geſtures, joys, comforts, exultancies, and all the ſweetneſs of our life, † *qualis jam vita foret, aut quid jucundi ſine aureâ Venere? † Emoriar cum iſtâ non amplius mihi cura fuerit*, let me live no longer then I may love, ſaith a mad merry fellow in *Mimnermus*. This love is that ſalt that ſeaſoneth our harſh and dull labours, and gives a pleaſant relliſh to our other unſavory proceedings, * *Abſit amor, ſurgunt tenebræ, torpedo, veternum, peſtis, &c.* All our feaſts almoſt, maſques, mummings, banquets, merry meetings, weddings, pleaſing ſongs, fine tunes, Poems, Love-ſtories, Plays, Comœdies, Ättelans, Jigs, Feſcenines, Elegies, Odes, &c. proceed hence. † *Danaus* the ſon of *Belus*, at his daughters wedding at *Argos*, inſtituted the firſt plays (ſome ſay) that ever were heard of. Symbols, Emblems, Impreſes, deviſes, if we ſhall believe *Jovius, Contiles, Paradine, Camillus de Camillis*, may be aſcribed to it. Moſt of our arts and ſciences, painting amongſt the reſt, was firſt invented, ſaith * *Patritius ex amoris beneficio*, for loves ſake. For when the daughter of * *Deburiades* the *Sycionian*, was to take leave of her ſweetheart now going to wars, *ut deſiderio ejus minus tabeſceret*, to comfort her ſelf in his abſence, ſhe took his picture with cole upon a wall, as the candle gave the ſhadow,

* *Per totum annum cantarunt, pluvia ſuper illos non cecidit; non frigus, non calor, non ſitis, nec laſſitudo illos affecit, &c.*

† *His eorum nomina inſcribuntur de quibus quærunt.* ‡ *Huic mundities, ornatum, leporem, delicias, ludos, elegantiam, omnem denique vitæ ſuavitatem debemus.*

† *Hyginus cap. 272.*

† *E Græco.*

* *Angerianus.*

† *Lib. 4. tit. 11. de prin. inſtit.*

* *Plin. lib. 35. cap. 12.*

* *Gerbelius l. 6. deſcript. Gr.*

shadow, which her father admiring perfected afterwards, and it was the first picture by report that ever was made. And long after, *Sycion* for painting, carving, statuary, musick, and Philosophy was preferred before all the Cities in *Greece*. *Apollo* was the first inventer of Physick, Divination, Oracles; *Minerva* found out weaving, *Vulcan* curious iron-work, *Mercury* letters, but who prompted all this into their heads? Love, *Nunquam talia invenissent, nisi talia adamassent*, they loved such things, or some party, for whose sake they were undertaken at first. Tis true, *Vulcan* made a most admirable Bruch or neck-lace, which long after *Axion* and *Temenus*, *Phegius* sons, for the singular worth of it, consecrated to *Apollo* at *Delphos*, but *Pharyllus* the Tyrant stole it away, and presented it to *Aristons* wife, on whom he miserably doted (*Parthenius* tels the story out of *Phylarchus*) but why did *Vulcan* make this excellent Ouche? to give *Hermione Cadmus* wife, whom he dearly loved. All our Tilts and Turnaments, Orders of the *Garter, Golden Fleece, &c.*

Nobilitas sub amore jacet ——

owe their beginnings to love, and many of our histories. By this means, saith *Iovius*, they would express their loving minds to their Mistress, and to the beholders. Tis the sole subject almost of Poetry, all our invention tends to it, all our songs, whatever those old *Anacreons*: (And therefore *Hesiod* makes the *Muses* and *Graces* still follow *Cupid*, and as *Plutarch* holds, *Menander*, and the rest of the Poets were Loves Priests,) all our *Greek* and *Latine Epigrammatists*, Love writers, *Antony Diogenes* the most ancient, whose Epitome we find in *Photius Bibliotheca*, *Longus Sophista*, *Eustathius*, *Achilles Tatius*, *Aristænetus*, *Heliodorus*, *Plato*, *Plutarch*, *Lucian*, *Parthenius*, *Theodorus*, *Prodromus*, *Ovid*, *Catullus*, *Tibullus*, *&c.* Our new *Ariostoes*, *Boyards*, Authors of *Arcadia*, *Urania*, *Fairy Queen*, *&c.* *Marullus*, *Leotichius*, *Angerianus*, *Stroza*, *Secundus*, *Capellanus*, *&c.* with the rest of those facete modern Poets, have written in this kind, are but as so many Symptomes of Love. Their whole books are a *Synopsis* or breviary of Love, the portuous of Love, Legends of Lovers lives and deaths, and of their memorable adventures, Nay more, *quod leguntur, quod laudantur amori debent*, as [x] *Nevisanus* the Lawyer holds, *there never was any excellent Poet, that invented good fables, or made laudable verses, which was not in love himself*; had he not taken a quill from *Cupids* wings, he could never have written so amorously as he did.

[y] *Cynthia te vatem fecit lascive Properti,*
Ingenium Galli pulchra Lycoris habet.
Fama est arguti Nemesis formosa Tibulli,
Lesbia dictavit docte Catulle tibi.
Non me Pelignus, nec spernet Mantua vatem,
Si qua Corinna mihi, si quis Alexis erit.

Wanton *Propertius*, and witty *Gallus*,
Subtile *Tibullus*, and learned *Catullus*,
It was *Cynthia*, *Lesbia*, *Lychoris*,
That made you Poets all; and if *Alexis*,
Or *Corinna* chance my Paramour to be,
Virgil and *Ovid* shall not despise me.

u *Fransius l. 3. de Symbolis qui primus symbolum excogitavit voluit nimirum hac ratione implicatum animum evolvere, eumq; vel dominæ vel aliis intuentibus ostendere.*

x *Lib. 4. num. 102. Sylvæ nuptialis poetæ non inveniunt fabulas, aut versus laudatos faciunt, nisi qui ab amore fuerint excitati.*

y *Martial. Ep. 73 lib. 9.*

* *Non me carminibus vincet nec Thraceus Orpheus,*
Nec Linus.

* *Virg. Eglo. 4* *Petrachs Laura* made him so famous, *Astrophels Stella*, and *Jovianus Pontanus* Mistress was the cause of his *Roses, Violets, Lillies, Nequitiæ, blanditiæ, joci, decor, Nardus, Ver, Corolla, Thus, Mars, Pallas, Venus, Charis, Crocum, Laurus, Unguentum, Costum, Lachrymæ, Myrrha, Musæ, &c.* and the rest of his Poems; why are *Italians* at this day generally so good Poets and Painters? because every man of any fashion amongst them hath his Mistress. The very rusticks and hog-rubbers, *Menalcas* and *Coridon, qui fœtant de stercore equino*, those fulsome knaves, if one they tast of this Love liquor, are inspired in an instant. Instead of those accurate Emblems, curious Impreses, gaudy masques, Tilts, Turnaments, &c. They have their Wakes, Whitson-ales, Shepheards feasts, meetings on holy days, country dances, roundelays, writing their names on † trees, true lovers knots, pretty gifts.

† *Teneris arboribus amicarũ nomina inscribentes ut simul crescant. Hæd.*

With tokens, hearts divided, and half rings,
Shepheards in their Loves are as coy as Kings.

Choosing Lords, Ladies, Kings, Queens, and Valentines, &c. they go by couples,

Coridons Phillis, Nysa and *Mopsus*,
With daynty *Dousibel* and Sir *Tophus*.

Instead of Odes, Epigrams and Elegies, &c. they have their Ballads, country tunes, *O the Broom, the bonny bonny Broom*, Ditties and Songs, *Bess a Bell she doth excel*, —— they must write likewise and indite all in rime.

Thou Hony-suckle of the Hathorne hedge,
Vouchsafe in *Cupids* cup my heart to pledge;
My hearts dear blood, sweet *Cis* is thy Carouse,
Worth all the Ale in Gammer *Gubbins* house.
I say no more, affairs call me away,
S.R. 1600. My Fathers horse for provender doth stay.
Be thou the Lady *Cressetlight* to me,
Sir *Trolly Lolly* will I prove to thee.
Written in hast, farewel my Cowslip sweet,
Pray let's a Sunday at the Ale-house meet.

Your most grim *Stoiks*, and severe *Philosophers* will melt away with this passion, and if [y] *Atheneus* bely them not, *Aristippus, Apollidorus, Antiphanes, &c.* have made love songs and Commentaries of their Mistress praises, [a] Orators write Epistles, Princes give titles, Honours, what not? † [b] *Xerxes* gave to *Themistocles Lampsacus* to find him wine, *Magnesia* for bread, and *Myunte* for the rest of his diet. The † *Persian* Kings allotted whole Cities to like use, *hæc civitas mulieri redimiculum præbeat, hæc in collum, hæc in crines*, one whole city served to dress her hair, another her neck, a third her hood. *Assuerus* would have [c] given *Esther* half his Empire, and [d] *Herod* bid *Herodias ask what she would, she should have it.* *Caligula* gave an 100000 sesterces to his Curtisan at first word to buy her pins, and yet when he was sollicited by the *Senate*, to bestow something to repair the decayed walls of *Rome* for the Common-wealths good, he would give but 6000 sesterces at most. * *Dionysius* that *Sicilian* tyrant rejected all his privy Councellors, and was so besotted on *Mirrha*

y *Lib. 13 cap. Dipnosophist.*
a *See Putean. epist. 33. de sua Margarita Beroaldus &c.*
b *Hen. Steph. apol. pro Herod.*
† *Tully orat. 5. Ver.*
c *Esth. 5.*
d *Mat. 1. 47.*
* *Gravissimis regni negotiis nihil sine amasiæ suæ consensu fecit. omnesq; actiones suas scortillo communicavit. &c. Nich. Bellus discours. 26. de amat.*

rha his favourite and Mistress, that he would bestow no office, or in the most weightiest business of the kingdome do ought without her especial advice, prefer, depose, send, entertain no man, though worthy and well deserving, but by her consent; and he again whom she commended, howsoever unfit, unworthy, was as highly approved. Kings and Emperours in stead of Poems, build Cities; *Adrian* built *Antinoa* in *Ægypt*, besides Constellations, Temples, Altars, Statues, Images, &c. in the honour of his *Antinous*. *Alexander* bestowed infinite sums, to set out his *Hephestion* to all eternity. [c] *Socrates* professeth himself *loves servant*, ignorant in all arts, and sciences, a Doctor alone in love matters, *& quum alienarum rerum omnium scientiam diffiteretur*, saith † *Maximus Tyrius* his sectator, *hujus negotii professor, &c.* and this he spake openly, at home and abroad, at publike feasts, in the Academy, *in Pyræo, Lycæo, sub Platano, &c.* the very blood-hound of beauty, as he is stiled by others. But I conclude there is no end of Loves Symptomes, 'tis a bottomless pit. Love is subject to no dimensions; not to be survayed by any art or engine: and besides I am of [z] *Hædus* mind, *no man can discourse of love matters, or judge of them aright, that hath not made tryal in his own person*, or as *Æneas Sylvius* [f] adds, *hath not a little doted, been mad or love-sick himself.* I confess I am but a novice, a Contemplator only,

Nescio quid sit amor nec amo——

I have a tincture; for why should I lye, dissemble or excuse it, yet *homo sum, &c.* not altogether inexpert in this subject, *non sum præceptor amandi*, and what I say, is meerly reading, *ex aliorum forsan ineptiis*, by mine own observation, and others relation.

[c] *Amoris famulus omnem scientiam diffitetur, amandi tamen se scientissimum doctorem agnoscit.* † *Serm.8.*

[z] *Quis horum scribere molestias potest, nisi qui & is aliquantum insanivit?*

[f] *Lib. 1. de non temnendis amoribus; opinor hac de re neminem aut desceptare recte posse aut judicare qui non in ea versatur, aut magnum fecerit periculum.*

Memb. 5. Subsect. 1.

Prognosticks of Love Melancholy.

WHat Fires, Torments, Cares, Jealousies, Suspitions, Fears, Griefs, Anxieties, accompany such as are in love, I have sufficiently said: the next question is what will be the event of such miseries, what they foretell. Some are of opinion that this love cannot be cured, *Nullis amor est medicabilis herbis*, it accompanies them to the [a] last,

Idem amor exitio est pecori pecorisque magistro,

and is so continuate, that by no perswasion almost it may be relieved. *Bid me not love*, said *Eurialus*, *bid the Mountains come down into the plains, bid the Rivers run back to their fountains; I can as soon leave to love, as the Sun leave his course*;

† *Et prius æquoribus pisces, & montibus umbræ,*
Et volucres deerunt sylvis, & murmura ventis,
Quam mihi discedent formosæ Amaryllidis ignes.
First Seas shall want their Fish, the mountains shade,
Woods singing birds, the winds murmur shall fade,
Then my fair *Amaryllis* love allaid.

Bid me not love, bid a deaf man hear, a blind man see, a dumb speak, lame

[a] *Semper moritur, nunquam mortuus est qui amat. Æn. Sylv.*

[b] *Euriał. ep. ad Lucretiam, apud Æneam Silvium; Rogas ut amare deficiam? rogamontes ut in planum deveniant, ut fontes flumina repetant; tam possum te non amare ac suum Phœbus relinquere cursum.* † *Buchanan. Syl.*

542 lame run, counsel can do no good, a sick man cannot relish, No Physick can ease me.

Non prosunt domino quæ prosunt omnibus artes.

As *Apollo* confessed, and *Iupiter* himself could not be cured.

[c] *Omnes humanos curat medicina dolores,*
Solus amor morbi non habet artificem.

Physick can soon cure every disease,

[d] Excepting love that can it not appease.

But whether Love may be cured or no, and by what means, shall be explained in his place; in the mean time, if it take his course, and be not otherwise eased or amended, it breaks out into outragious often and prodigious events. *Amor & Liber violenti dii sunt,* as [e] *Tatius* observes, *& eousque animum incendunt, ut pudoris oblivisci cogant, Love* and *Bacchus* are so violent Gods, so furiously rage in our minds, that they make us forget all honesty, shame and common civility. For such men ordinarily as are throughly possessed with this humor, become *insensati & insani,* for it is † *amor insanus,* as the Poet calls it, beside themselves, and as I have proved, no better then beasts, irrational, stupid, head-strong, void of fear of God or men, they frequently forswear themselves, spend, steal, commit incests, rapes, adulteries, murders, depopulate Towns, Cities, Countries, to satisfie their lust.

[f] A Divel 'tis, and mischief such doth work,
As never yet did Pagan, Jew, or Turk.

The wars of *Troy* may be a sufficient witness; and as *Appian lib. 5. hist.* saith of *Anthony* and *Cleopatra,* [g] *Their Love brought themselves, and all Egypt into extream and miserable calamities,* the end of her is as bitter as worm-wood, and as sharp as a two-edged sword. *Prov.* 5. 4, 5. *Her feet go down to death, her steps lead on to hell. She is more bitter then death* (Eccles. 7. 28.) *and the sinner shall be taken by her.*

[h] *Qui in amore præcipitavit, pejus perit, quàm qui saxo salit.* [i] He that runs headlong from the top of a rock, is not in so bad a case, as he that falls into this gulf of love. For hence, saith [k] *Platina, comes Repentance, Dotage, they loose themselves, their wits, and make shipwrack of their fortunes altogether:* Madness, to make away themselves and others, violent death. *Prognosticatio est talis,* saith *Gordonius,* [l] *si non succurratur iis, aut in maniam cadunt, aut moriuntur,* the prognostication is, they will either run mad, or dye. For if this passion continue, saith [m] *Ælian Montaltus, it makes the blood hot, thick, and black; and if the inflammation get into the brain, with continual meditation and waking, it so dries it up, that madness followes, or else they make away themselves,*

† *O* Coridon, Coridon, *quæ te dementia cepit?*

Now as *Arnoldus* adds, it will speedily work these effects, if it be not presently helped; [n] *They will pine away, run mad, and dye upon a sudden; Facilè incidunt in maniam,* saith *Valescus* quickly mad, *nisi succurratur,* if good order be not taken,

† *Eheu triste jugum quisquis amoris habet,*
Is prius ac norit se periisse perit.

c *Propert. lib. 2. Eleg. 1.*
d *Est orcus illa vis, est immedicabilis, est rabies insana.*
e *Lib. 2.*
† *Virg. Egl. 3.*
f *R. T.*
g *Qui quidem amor utrosq; & totam Ægyptum extremis calamitatibus involvit.*
h *Plautus.*
i *Ut corpus pondere, sic animus amore præcipitatur. Austin. l. 2. de civ. dei, c. 28.*
k *Dial. hinc oritur pœnitentia, desperatio, & non vident ingenium se cum resimul amisisse.*
l *Idem Savanarola, & plures alii, &c. Rabidam facturus Orexin.*
Juven.
m *Cap. de Heroico Amore. Hæc passio durans sanguinem torridum & atrabilarium reddit; hic vero ad cerebrum delatus, insaniam parat, vigilia & crebo desiderio ex iccans.*
† *Virg Egl. 2.*
n *Insani fiunt aut sibi ipsis desperantes mortem afferunt. Languentes cito mortem aut maniam patiuntur.*

† *Calcagninus.*

Oh heavy yoke of love, which who so bears,
Is quite undone, and that at unawares.

So she confessed of her self in the Poet.

—— [p] *Insaniam priusquam quis sentiat,*
Vix pili intervallo à furore absum.
I shall be mad before it be perceived,
An hair breadth off scarce am I, now distracted.

As mad as *Orlando* for his *Angelica*, or *Hercules* for his *Hylas*,

At ille ruebat quò pedes ducebant, furibundus,
Nam illi sævus Deus intus jecur laniabat,
He went he car'd not whether, mad he was,
The cruel God so tortur'd him, alas.

At the sight of *Hero* I cannot tell how many ran mad,

[q] *Alius vulnus celans insanit pulchritudine puellæ.*
And whilst he doth conceal his grief,
Madness comes on him like a thief.

Go to *Bedlam* for examples. It is so well known in every village, how many have either dyed for love, or voluntarily made away themselves, that I need not much labour to prove it; [r] *Nec modus aut requies nisi mors reperitur amoris*: Death is the common *Catastrophe* to such persons.

† *Mori mihi contingat, non enim alia*
Liberatio ab ærumnis fuerit ullo pacto istis.
Would I were dead, for nought God knows,
But death can rid me of these woes.

As soon as *Eurialus* departed from *Senes*, *Lucretia* his Paramour *never looked up, no jests could exhilarate her sad mind, no joys comfort her wounded and distressed soul, but a little after she fell sick and died.* But this is a gentle end, a natural death, such persons commonly make away themselves.

—— *proprioque in sanguine lætus,*
Indignantem animam vacuas effudit in auras;

so did *Dido*; *Sed moriamur ait, sic sic juvat ire per umbras*; *Piramus* and *Thysbe*, *Medea*, † *Coresus* and *Callyrhoe*, * *Theagines* the Philosopher and many Myriades besides, and so will ever do,

—— † *& mihi fortis*
Est manus, est & amor, dabit hic in vulnera vires,
Who ever heard a story of more woe,
Than that of *Juliet* and her *Romeo*? Read *Parthenium in Eroticis*, and *Plutarchs amatorias narrationes* or loves stories, all tending almost to this purpose. *Valleriola lib. 2. observ. 7.* hath a lamentable narration of a Merchant his patient, [t] *that raving through impatience of love, had he not been watched, would every while have offered violence to himself.* *Amatus Lucitanus cent. 3. car. 56.* hath such [u] another story, and *Felix Plater. med. observ. lib. 1.* a third of a yong [x] Gentleman that studied Physick, and for the love of a Doctors daughter, having no hope to compass his desire, poisoned himself, [y] Anno 1615. A barber in *Francfort*, because his wench was betrothed to another, cut his own throat. [z] At *Neoburge* the same year a yong man, because he could not get her Parents consent, killed his sweet-heart, and afterward himself,

p *Lucian Imag.* So for *Lucians* Mistriss all that saw her, and could not enjoy her, ran mad, or hanged themselves.

q *Musæus.*
r *Ovid met. 10. Æneas Silvius. Ad ejus decessum nunquam visa Lucretia ridere, nullis facetiis, jocis, nullo gaudio potuit ad lætitiam renovari, mox in ægritudinem incidit, & sic brevi contabuit.*
† *Anacreon.*
† *Pausanias Achaicis l. 7.*
* *Megarensis amore flagrans Lucian. Tom. 4.*
† *Ovid. 3. met.*
t *Furibundus putavit se videre Imaginem puellæ, & coram loqui blandiens illi, &c.*
u *Juven. Hebræus.*
x *Juvenis Medicinæ operam dans Doctoris filiam deperibat, &c.*
y *Gotardus Arthus Gallobelgicus, nund. vernal. 1615.*
z *Cum renuente parente utroq; & ipsa virgine frui non posset, ipsum & ipsam interfecit, hoc à magistratu petens, ut in eodem sepulchro sepeliri possent.*

544 desiring this of the magistrate, as he gave up the Ghost, that they might be buried in one grave,

Quodque rogis supereſt unâ requieſcat in urnâ,

† *Bocace.* which † *Gismunda* besought of *Tancredus* her father, that she might be in like sort buried with *Guiscardus* her lover, that so their bodies might lye together in the grave, as their souls wander about * *Campos lugentes* in the *Elysian* fields,

——— *quos durus amor crudeli tabe peredit,*
——— *& myrtea circum*
Sylva tegit : curæ non ipsâ in morte relinquunt.

in a mirtle grove

* *Sedes eorum qui pro amoris impatientia pereunt, Virg. 6. Æneid.*

† *Sal. Val.* * *Sabel. lib. 3. En. 6.* † *Curtius lib. 5.* a *Chalcocondilas de reb. Turcicis lib. 9. Nerei uxor Athenarum domina, &c.* b *Nicephorus Greg hist. lib. 8. Uxorem occidit liberos & Michaelem filium videre abhorruit. Theſſalonicæ amore captus pronotarii filiæ, &c.* c *Parthenius Erot. lib. cap. 5.* d *Idem ca. 21. Gubernatoris alia Achillis amore capta civitatem prodidit.* e *Idem. cap. 9.*

You have not yet heard the worst, they do not offer violence to themselves in this rage of lust but unto others, their neareſt and deareſt friends. † *Cataline* killed his only son, *miſitque ad orci pallida, lethi obnubila, obſita tenebris loca,* for the love of *Aurelia Oreſtilla, quòd ejus nuptias vivo filio recuſaret.* * *Laodice* the sister of *Mithridates*, poisoned her husband, to give content to a base fellow whom she loved. † *Alexander* to please *Thais* a concubine of his, set *Perſipolis* on fire. a *Nereus* wife, a widow and Lady of *Athens*, for the love of a *Venetian* Gentleman, betrayed the City; and he for her sake, murthered his wife, the daughter of a Noble man in *Venice*. b *Conſtantine Deſpota*, made away *Catharine* his wife, turned his son *Michael* and his other children out of doors, for the love of a base Scriveners daughter in *Theſſalonica*, with whose beauty he was enamored. c *Leucophria* betrayed the City where she dwelt, for her sweethearts sake, that was in the enemies Camp. d *Pithidice* the Governours daughter of *Methinia* for the love of *Achilles*, betrayed the whole Iland to him, her fathers enemy. e *Diognetus* did as much in the City where he dwelt, for the love of *Policrita*, *Medea* for the love of *Iaſon*, she taught him how to tame the fire-breathing brass-feeted Bulls, and kill the mighty dragon that kept the golden fleece, and toar her little brother *Abſyrtus* in pieces, that her father *Æthes* might have something to detain him, while she ran away with her beloved *Iaſon*, &c. Such Acts and Scenes hath this Tragecomœdy of love.

Memb. 6. Subsect. 1.

Cure of Love-Melancholy, by Labour, Dyet, Phyſick, Faſting, &c.

ALthough it be controverted by some, whether Love Melancholy may be cured, because it is so irresistible and violent a passion; for as you know,

——— * *facilis deſcenſus Averni;*
Sed revocare gradum, ſuperaſque evadere ad auras;
Hic labor, hoc opus eſt. ———

* *Virg. Æn. 6.*

It is an easie passage down to hell,
But to come back once there you cannot well.

Yet without question, if it be taken in time, it may be helped, and by many good remedies amended. *Avicenna lib. 3. Fen. cap. 23. & 24.* sets down seven compendious ways how this malady may be eased, altered and expelled. *Savanarola 9.* principal observations, *Iaſon Pratenſis* prescribes eight rules besides Physick, how this passion may be tamed,

Laurentius

Laurentius 2. main precepts, *Arnoldus*, *Valleriola*, *Montaltus*, *Hildesheim*, *Langius*, and others enform us otherwaies, and yet all tending to the same purpose. The sum of which I will briefly Epitomize,(for I light my Candle from their Torches,) and enlarge again upon occasion, as shall seem best to me, and that after mine own method. The first rule to be observed in this stubborn and unbridled passion, is exercise and diet. It is an old and well known sentence, *Sine Cerere & Baccho friget Venus*; As an [f] idle sedentary life, liberall feeding, are great causes of it, so the opposite, labour, slender and sparing diet, with continual businesse, are the best and most ordinary means to prevent it.

[f] *Otium naufragium castitatis. Austin.*

Otia si tollas, periêre Cupidinis artes,
Contemptæque jacent, & sine luce faces.
Take idleness away, and put to flight
Are *Cupids* Arts, his Torches give no light.

Minerva, *Diana*, *Vesta*, and the nine *Muses* were not enamoured at all, because they never were idle.

* *Frustra blanditiæ appulistis ad has,*
Frustra nequitiæ venistis ad has,
Frustra delitiæ obsidebitis has,
Frustra has illecebræ, & procacitates,
Et suspiria, & oscula, & susurri,
Et quisquis male sana corda amantum
Blandis ebria fascinat venenis.
In vain are all your flatteries,
In vain are all your knaveries,
Delights, deceipts, procacities,
Sighs, kisses, and conspiracies,
And what e're is done by Art,
To bewitch a Lovers heart.

* *Buchanan. Hendeca syl.*

'Tis in vain to set upon those that are busie. 'Tis *Savanarola's* third rule, *Occupari in multis & magnis negotiis*, and *Avicenna's* precept, *cap.*24.

[g] *Cedit amor rebus; res, age tutus eris.*

[g] *Ovid. lib. 1. remed.*

To be busie still, and as [h] *Guianerius* injoyns, about matters of great moment, if it may be. [i] *Magninus* adds, *Never to be idle, but at the hours of sleep.*

[h] *Cap. 16. circa res arduas exerceri.*

[i] *Part. 2 c. 23. reg. San. His, præter horam somni, nulla per otium transeat.*

——— [k] *& ni*
Poscas ante diem librum cum lumine, si non
Intendas animum studiis, & rebus honestis,
Invidiâ vel amore miser torquebere. ———
For if thou do'st not ply thy book,
By candle-light to study bent,
Imploy'd about some honest thing,
Envy or Love shall thee torment.

[k] *Hor. lib. 1. epist. 2.*

No better Physick then to be alwaies occupied, seriously intent.

[l] *Cur in penates rariùs tenues subit,*
Hæc delicatas eligens pestis domus,
Mediumque sanos vulgus affectus tenet? &c.
Why dost thou ask, poor folks are often free,
And dainty places still molested be?
Because poor people fare coursly, work hard, go wollward and bare.

[l] *Seneca.*

Non habet unde ſuum paupertas paſcat amorem, [m] *Guianerius* therefore preſcribes his patient *to go with hair-cloth next his skin, to go bare-footed, and bare-legged in cold weather, to whip himſelf now and then, as Monks do, but above all, to faſt.* Not with ſweet wine, mutton and pottage, as many of thoſe Tenterbellies do, howſoever they put on Lenten faces, and whatſoever they pretend, but from all manner of meat. Faſting is an all-ſufficient remedy of it ſelf; for as *Iaſon Pratenſis* holds, the bodies of ſuch perſons that feed liberally, and live at eaſe, [n] *are full of bad ſpirits and Divels, diveliſh thoughts; no better Phyſick for ſuch parties, then to faſt. Hildeſheim ſpicel.* 2. to this of hunger, adds [o] *often baths, much exerciſe and ſweat*, but hunger and faſting he preſcribes before the reſt. And 'tis indeed our *Saviours* Oracle, *This kind of divell is not caſt out but by faſting and prayer*, which makes the Fathers ſo immoderate in commendation of faſting. As *Hunger*, ſaith [p] *Ambroſe, is a friend of Virginity, ſo is it an enemy to laſciviouſneſs, but fulneſs overthrowes chaſtity, and foſtereth all manner of provocations.* If thine horſe be too luſty, *Hierome* adviſeth thee to take away ſome of his provender; by this means thoſe *Pauls, Hillaries, Antonies*, and famous Anchorites ſubdued the luſts of the fleſh; by this means *Hillarion made his Aſſe, as he called his own body, leave kicking*, (ſo [q] *Hierome* relates of him in his life) when the Divel tempted him to any ſuch foule offence. By this means thoſe [r] *Indian Brachmanni* kept themſelves continent, they lay upon the ground covered with skins, as the *Redſhanks* do on Hadder, and dieted themſelves ſparingly on one diſh, which *Guianerius* would have all young men put in practiſe; and if that will not ſerve, [s] *Gordonius would have them ſoundly whipped, or to cool their courage, kept in priſon*, and there fed with bread and water, till they acknowledge their errour, and become of another mind. If impriſonment and hunger will not take them down, according to the direction of that [t] *Theban Crates, time muſt wear it out; if time will not, the laſt refuge is an halter.* But this you will ſay, is comically ſpoken. Howſoever Faſting by all means muſt be ſtill uſed; and as they muſt refrain from ſuch meats formerly mentioned, which cauſe venery, or provoke luſt, ſo they muſt uſe an oppoſite diet. [u] Wine muſt be altogether avoided of the younger ſort. So * *Plato* preſcribes, and would have the Magiſtrates themſelves abſtain from it, for examples ſake, highly commending the *Carthaginians* for their temperance in this kinde. And 'twas a good edict, a commendable thing, ſo that it were not done for ſome ſiniſter reſpect, as thoſe old *Ægyptians* abſtained from Wine, becauſe ſome fabulous Poets had given out, Wine ſprang firſt from the blood of the Gyants, or out of ſuperſtition as our modern *Turks*, but for temperance, it being *animæ virus & vitiorum fomes*, a plague it ſelf if immoderately taken. Women of old for that cauſe, † in hot Countries were forbid the uſe of it; as ſeverely puniſhed for drinking of wine, as for adultery; and young folks, as *Leonicus* hath recorded, *Var. hiſt. l.* 3. *cap.* 87,88. out of *Athenæus* and others; and is ſtill practiſed in *Italy* and ſome

m *Tract.* 16. *cap.* 18. *ſæpe nuda carne cilicium portent tempore frigido ſine caligis, & nudis pedibus incedant, in pane & aqua jejunent, ſæpius ſe verberibus cædant &c.*

n *Dæmonibus referta ſunt corpora noſtra, illorum præcipue qui delicatis veſcuntur eduliis, advolitant, & corporibus inhærent; hanc ob rem jejunium impendio probatur ad pudicitiam.*

o *Victus ſit attenuatus, balnei frequens uſus & ſudationes*, cold baths, not hot, ſaith *Magninus part.* 3. *ca.* 23. to dive over head and ears in a cold river, &c.

p *Ser. de gula; fames amica virginitati eſt, inimica laſciviæ: ſaturitas vero caſtitatem perdit, & nutrit illecebras.*

q *Vita Hilarionis lib.* 3. *epiſt. cum tentaſſet eum dæmon titillatione inter cætera, Ego inquit, aſelle, ad corpus ſuum, faciam, &c.*

r *Strabo l.* 15. *Geog. ſub pellibus cubant, &c.*

ſ *Cap.* 2. *part.* 2. *Si ſit juvenis, & non vult obedire, flagelletur frequenter & fortiter, dum incipiat fœtere.* t *Laertius, lib.* 6. *cap.* 5. *amori medetur fames; ſin aliter, tempus; ſin non hoc, laqueus.* u *Vina parant animos Veneri, &c.* * 3. *de Legibus.* † *Non minus ſi vinum bibiſſent ac ſi adulterium admiſiſſent, Gellius, lib.* 10. *c.* 23.

other

other Countries of *Europe*, and *Asia*, as *Claudius Minoes* hath well illustrated in his Comment on the 23. Embleme of *Alciat*. So choyce is to be made of other diet.

Nec minus erucas aptum est vitare salaces,
Et quicquid Veneri corpora nostra parat.
Eringo's are not good for to be taken,
And all lascivious meats must be forsaken.

Those opposite meats which ought to be used, are, Cowcumbers, Mellons, Purselan, water Lillies, Rue, Woodbine, Ammi, Lettice, which *Lemnius* so much commends, *lib.* 2. *cap.* 42. and *Mizaldus hort. med.* to this purpose; *Vitex*, or *Agnus castus* before the rest, which saith [x] *Magninus*, hath a wonderful vertue in it. Those *Athenian* women, in their solemn feasts called *Thesmopheries*, were to abstain nine dayes from the company of men, during which time, saith *Ælian*, they laid a certain hearb named *Hanea*, in their beds, which asswaged those ardent flames of love, and freed them from the torments of that violent passion. See more in *Porta*, *Matthiolus*, *Crescentius lib.* 5. *&c.* and what every Herbalist almost and Physician hath written, *cap. de Satyriasi & Priapismo*; *Rhasis* amongst the rest. In some cases again, if they be much dejected and brought low in body, and now ready to despair through anguish, grief, and too sensible a feeling of their misery, a cup of wine and full diet is not amiss, and as *Valescus* adviseth, *cum aliâ honestâ venerem sæpè exercendo*, which *Langius Epist. med. lib.* 1. *epist.* 24. approves out of *Rhasis* (*ad assiduationem coitus invitat*) and *Guianerius* seconds it, *cap.* 16, *tract.* 16. as a [y] very profitable remedie,

——— [*] *tument tibi quum inguina, cum si*
Ancilla, aut verna præsto est, tentigine rumpi
Malis? non ego namque, &c. ——— [†] *Iason Pratensis*

subscribes to this counsel of the Poet, *Excretio enim aut tollit prorsus aut lenit ægritudinem.* As it did the raging lust of *Assuerus*, [*] *qui ad impatientiam amoris leniendam, per singulas fere noctes novas puellas devirginavit.* And to be drunk too by fits; but this is mad Physick, if it be at all to be permitted. If not, yet some pleasure is to be allowed, as that which *Vives* speaks of, *lib.* 3. *de anima.* [z] *A Lover that hath as it were lost himself through impotency, impatience, must be called home as a traveller by musick, feasting, good wine, if need be, to drunkenness it self, which many so much commend for the easing of the mind, all kind of sports and merriments, to see fair pictures, hangings, buildings, pleasant fields, Orchards, Gardens, Groves, ponds, pooles, Rivers, fishing, fowling, hawking, hunting, to hear merry tales, and pleasant discourse, reading, to use exercise till he sweat, that new spirits may succeed, or by some vehement affection or contrary passion, to be diverted till he be fully wained from anger, suspition, cares, feares, &c. and habituated into another course. Semper tecum sit,* (as † *Sempronius* adviseth *Calisto* his love-sick master) *qui sermones joculares moveat, conciones ridiculas, dicteria falsa, suaves historias, fabulas venustas recenseat, coram ludat, &c.* still have a pleasant companion to sing and tell merry tales, songs and facete histories, sweet discourse, &c. And as the melody of Musick, merriment, singing, dancing, doth augment the passion of

x *Rer. Sam. part.* 3. *cap.* 23. *Mirabilem vim habet.*

y *Cum muliere aliqua gratiosa sæpe coire erit utilissimum. Idem Laurentius. cap.* 11.

* *Hor.*

† *Cap.* 29. *de morb. cereb.*

* *Beroaldus orat. de amore.*

z *Amatori, cujus est pro impotentia mens amota, opus est ut paulatim animus velut à peregrinatione domum revocetur per musicam, convivia, &c. Per aucupium, fabulas, & festivas narrationes, laborem usq; ad sudorem, &c.*

† *Cælestinæ Act.* 2. *Barthio interpret.*

548 some Lovers, as [a] *Avicenna* notes, so it expelleth it in others, and doth very much good. These things must be warily applyed, as the parties Symptomes vary, and as they shall stand variously affected.

a *cap.de Iliſhi. Multos hoc affectu ſanat cantilena, lætitia, muſica; & quidam ſunt quos hæc angent.*

If there be any need of Physick, that the humours be altered, or any new matter aggregated, they must be cured as melancholy men. *Carolus à Lorme* amongst other questions, discussed for his degree at *Montpelier* in *France*, hath this, *An amantes & amentes iiſdem remediis curentur?* Whether Lovers and mad men be cured by the same remedies? he affirms it; for love extended is meer madness. Such Physick then as is prescribed, is either inward or outward, as hath been formerly handled in the precedent partition in the cure of Melancholy. Consult with *Valleriola obſervat. lib. 2. obſerv. 7. Lod. Mercatus lib. 2. cap. 4. de mulier. affect. Daniel Sennertus lib. 1. part. 2. cap. 10.* * *Jacobus Ferrandus* the Frenchman in his Tract *de amore Erotique*, *Foreſtus lib. 10. obſerv. 29. & 30. Jaſon Pratenſis* and others for peculiar receipts. [b] *Amatus Lucitanus* cured a yong Jew that was almost mad for love, with the syrrop of Hellebor, and such other evacuations and purges, which are usually prescribed to black choler: [c] *Avicenna* confirms as much if need require, and [d] *blood-letting above the rest*, which makes *amantes ne ſint amentes*, Lovers to come to themselves, and keep in their right minds. 'Tis the same which *Schola Salernitana*, *Iaſon Pratenſis*, *Hildeſheim*, &c. prescribe blood-letting to be used as a principal remedy. Those old *Scythians* had a trick to cure all appetite of burning lust, by [e] letting themselves blood under the ears, and to make both men and women barren, as *Sabellicus* in his *Æneades* relates of them. Which *Salmuth. Tit. 10. de Herol. comment. in Pancirol. de nov. report. Mercurialis var. lec. lib. 3. cap. 7.* out of *Hippocrates* and *Benzo* say still is in use amongst the *Indians*, a reason of which *Langius* gives *lib. 1. epiſt. 10.*

* This Author came to my hands since the third Edition of this Book.

b *Cent. 3. curat. 56. Syrupo Helleborato & aliis quæ ad atram bilem pertinent.*

c *Purgetur ſi ejus diſpoſitio venerit ad adust. humoris & phlebotomizetur.*

d *Amantium morbus ut pruritus ſolvitur, venæ ſectione & cucurbitulis.*

e *Cura à Venæ ſectione per aures, unde ſemper ſteriles.*

Huc faciunt medicamenta Venerem sopientia, *ut Camphora pudendis alligata, & in brachâ geſtata (quidam ait) membrum flaccidum reddit. Laboravit hoc morbo virgo nobilis, cui inter cætera præſcripſit Medicus, ut laminam plumbeam multis foraminibus pertuſam ad dies viginti portaret in dorſo; ad exiccandum vero ſperma juſſit eam quam parciſſimè cibari, & manducare frequenter coriandrum præparatum, et ſemen lactucæ et acetoſæ, et ſic eam à morbo liberavit.* Porro impediunt & remittunt coitum folia salicis trita & epota, & si frequentius usurpentur ipsa in totum auferunt. Idem præstat Topatius annulo gestatus, dexterum lupi testiculum attritum, & oleo vel aqua rosatâ exhibitum Veneris tædium inducere scribit *Alexander Benedictus*: lac butyri commestum & semen Canabis, & Camphora exhibita idem præstant. Verbena herba gestata libidinem extinguit, pulvisque ranæ decollatæ & exiccatæ. Ad extinguendum coitum, ungantur membra genitalia, & renes & pecten aqua in qua opium Thebaicum sit dissolutum; libidini maxime contraria Camphora est, & coriandrum siccum frangit coitum, & erectionem virgæ impedit; idem efficit synapium ebibitum. *Da verbenam in potu et non erigetur virga ſex diebus; utere menthâ ſiccâ cum aceto, genitalia illinita ſucco Hyoſcyami aut cicutæ, coitus appetitum ſedant, &c.* R. *ſeminis lactuc. portulac. coriandri an.* ʒ j. *menthæ ſiccæ* ʒ ß. *ſacchari albiſſ.* ℥ iiij. *pulveriſcentur omnia*

nia subtiliter, & post ea simul misce aqua Neunpharis, f. confec. solida in morsulis. Ex his sumat mane unum quum surgat. Innumera fere his similia petas ab *Hildisheimo* loco prædicto, *Mizaldo, Porta*, cæterisque. 549

Subsect. 2.

Withstand the beginnings, avoid occasions, change his place: fair and foul means, contrary passions, with witty inventions: to bring in another, and discommend the former.

OTher good rules and precepts are enjoyned by our Physitians, which if not alone, yet certainly conjoyned may do much; The first of which is *obstare principiis*, to withstand the beginning, [g] *Quisquis in primo obstitit, Pepulitque amorem tutus ac victor fuit*, he that will but resist at first, may easily be a conquerer at the last. *Baltazar Castilio l.* 4. urgeth this prescript above the rest, †*when he shall chance* (saith he) *to light upon a woman that hath good behaviour joyned with her excellent person, and shall perceive his eys with a kind of greedines to pull unto them this Image of beauty, and carry it to the heart: shall observe himself to be somewhat incensed with this influence, which moveth within: when he shall discern those subtle spirits sparkling in her eys, to administer more fuel to the fire, he must wisely withstand the beginnings, rowze up reason stupified almost, fortify his heart by all means, and shut up all those passages. by which it may have entrance.* 'Tis a precept which all concur upon, [h] *Opprime dum nova sunt subiti mala semina morbi, Dum licet, in primo limine siste pedem.*

Thy quick disease whilst it is fresh to day,
By all means crush, thy feet at first step stay.

Which cannot speedier be done, then if he confess his grief and passion to some judicious friend [i] (*qui tacitus ardet magis uritur*, the more he conceals, the greater is his pain) that by his good advice may happily ease him on a sudden; and withal to avoid occasions, or any circumstance that may aggravate his disease, to remove the object by all means; for who can stand by a fire and not burn?

* *Sussilite obsecro & mittite istanc foràs,*
Quæ misero mihi amanti ebibit sanguinem.

'Tis good therefore to keep quite out of her company, which *Hierome* so much labours to *Paula*, to *Nepotian*, *Chrysost.* so much inculcates *in ser. in contubern. Cyprian*, and many other Fathers of the Church, *Siracides* in his ninth chapter, *Jason Pratensis, Savanarola, Arnoldus, Valleriola, &c.* and every Physitian that treats of this subject. Not only to avoid as [k] *Gregory Tholosanus* exhorts, *kissing, dalliance, all speeches, tokens, love-letters and the like*, or as *Castilio lib.* 4. to converse with them, hear them speak, or sing, (*tolerabilius est audire basiliscum sibilantem*, thou hadst better hear, saith * *Cyprian*, a serpent hiss) [l] *those amiable smiles, admirable graces, and sweet gestures*, which their presence affords.

† *Neu capita liment solitis morsiunculis,*
Et his papillarum oppressiunculis
Abstineant: —— but

g *Seneca.*
† *Cum in mulierem inciderit, quæ cum forma morum suavitatem conjunctam habet, & jam oculos persenserit formæ ad se imaginem cum aviditate quadam rapere cum eadem, &c.*
h *Ovid. de rem. lib.* 1.
i *Æneas Silvius.*
* *Plautus gurcu.*
k *Tom.* 2. *lib.* 4. *cap.* 10. *Syntag. med arc. Mirabiles oscula, tactus, sermo, & scripta impudica, literæ, &c.*
* *Lib. de singul. cler.*
l *Tam admirabilem splendorem declinet, gratiam, scintillas, amabiles risus, gestus suavissimos, &c.*
† *Lipsius hort. leg. lib.* 3. *antiq. lec.*

550 but all talk, name, mention, or cogitation of them, and of any other women, persons, circumstance, amorous book or tale that may administer any occasion of remembrance. † *Prosper* adviseth yong men not to read the *Canticles*, and some parts of *Genesis* at other times; but for such as are enamored they forbid, as before, the name mentioned, &c. especially all sight, they must not so much as cõme neer, or look upon them.

† *Lib.3.de vit. cœlitus compar. cap.6.*

* *Lucretius,*

* *Et fugitare decet simulachra & pabula amoris,*
Abstinere sibi atque alio convertere mentem. *Gaze not on a maid* saith *Syracides*, *turn away thine eys from a beautiful woman, c.9. v.5.7,8. averte oculos*, saith *David*, or if thou dost see them, as *Ficinus* adviseth, let not thine eye be *intentus ad libidinem*, do not intend her more then the rest: for as * *Propertius* holds, *Ipse alimenta sibi maxima præbet amor*, love as a snow-ball inlargeth it self by sight: but as *Hicrome* to *Nepotian*, *aut æqualitèr ama, aut æqualitèr ignora*, either see all alike, or let all alone; make a league with thine eys, as † *Job* did, and that is the safest course, let all alone, see none of them. Nothing sooner revives, [m] *or waxeth sore again*, as *Petrarch* holds, *then love doth by sight.* *As* Pompe *renews ambition; the sight of gold, covetousness; a beauteous object sets on fire this burning lust.* *Et multum saliens incitat unda sitim.*

* *Lib.3. Eleg.10.*

† *Job.31. Pepigi fœdus cum oculis meis ne cogitarem de virgine.*

m *Dial.3.de contemptu mundi; nihil facilius recrudescit quamamor; ut pompa visa renovat ambitionem, auri species avaritiam, spectata corporis forma incendit luxuriam.*

The sight of drink makes one dry, and the sight of meat increaseth appetite. 'Tis dangerous therefore to see. A * yong Gentleman in merriment would needs put on his Mistress cloaths, and walk abroad alone, which some of her suiters espying, stole him away for her that he represented. So much can sight enforce. Especially if he have been formerly enamored, the sight of his Mistress strikes him into a new fit, and makes him rave many days after.

* *Seneca cont. lib.2.cont.9.*

[n] *Infirmis causa pusilla nocet,*
Vt pene extinctum cinerem si sulphure tangas,
Vivet, & ex minimo maximus ignis erit:
Sic nisi vitabis quicquid renovabit amorem,
Flamma recrudescet, quæ modo nulla fuit.
A sickly man a little thing offends,
As brimstone doth a fire decayed renew,
And make it burn afresh, doth loves dead flames,
If that the former object it review.

n *Ovid.*

Or as the Poet compares it to embers in ashes, which the wind blows, [o] *ut solet à ventis, &c.* a scald head (as the saying is) is soon broken, dry wood quickly kindles, and when they have been formerly wounded with sight, how can they by seeing but be inflamed? *Ismenias* acknowledgeth as much of himself, when he had been long absent, and almost forgotten his Mistris, [p] *at the first sight of her, as straw in a fire I burned afresh, and more then ever I did before.* [q] *Chariclia* was as much moved at the sight of her dear *Theagines*, after he had been a great stranger. † *Mertila* in *Aristænetus* swore she would never love *Pamphilus* again, and did moderate her passion, so long as he was absent; but the next time he came in presence, she could not contain, *effuse amplexa attrectari se finit, &c.* she broke her vow, and did profusely embrace him. *Hermotinus* a yong man (in the said * Author) is all out as unstaid, he

o *Met.7.ut solet à ventis alimenta resumere, quæq; Parva sub inducta latuit scintilla favilla Crescere & in veteres agitata resurgere flammas.*

p *Eustathii l.3. aspectus amorem incendit, ut marcescentem in palea ignem ventus; ardebam interea majore concepto incendio.*

q *Heliodorus l.4. inflammat mentem novus aspectus, perinde ac ignis materiæ admotus, Chariclia, &c.*

† *Epist.15.l.2.*

* *Epist.4 lib.2.*

he had forgot his Mistriss quite, and by his friends was well weaned from her love; but seeing her by chance, *agnovit veteris vestigia flammæ*, he raved amain, *Illa tamen emergens veluti lucida stella cepit elucere, &c.* she did appear as a blazing star, or an Angel to his sight. And it is the common passion of all lovers to be overcome in this sort. For that cause belike *Alexander* discerning this inconvenience and danger that comes by seeing, [r] *when he heard* Darius *wife so much commended for her beauty, would scarse admit her to come in his sight*, foreknowing belike that of *Plutarch*, *formosam videre periculosissimum*, how full of danger it is to see a proper woman; and though he was intemperate in other things, yet in this *superbè se gessit*, he carryed himself bravely. And so when as *Araspus* in *Xenophon*, had so much magnified that divine face of *Panthea* to *Cyrus*, [s] *by how much she was fairer then ordinary, by so much he was the more unwilling to see her.* *Scipio* a yong man of 23 years of age, and the most beautiful of the *Romans*, equal in person to that *Græcian Charinus*, or *Homers Nireus*, at the siege of a city in *Spain*, when as a noble and a most fair yong Gentlewoman was brought unto him, [t] *and he had heard she was betrothed to a Lord, rewarded her, and sent her back to her sweet-heart.* S. *Austin*, as † *Gregory* reports of him, *ne cum sorore quidem suâ putavit habitandum*, would not live in the house with his own sister. *Xenocrates* lay with *Lais* of *Corinth* all night, and would not touch her. *Socrates*, though all the city of *Athens* supposed him to dote upon fair *Alcibiades*, yet when he had an opportunity † *solus cum solo*, to lye in the chamber with, and was woed by him besides, as the said *Alcibiades* publiquely † confessed, *formam sprevit & superbè contempsit*, he scornfully rejected him. *Petrarch* that had so magnified his *Laura* in several poems, when by the Popes means she was offered unto him, would not accept of her. [u] *It is a good happiness to be free from this passion of Love, and great discretion it argues in such a man that can so contain himself; but when thou art once in love, to moderate thy self* (as he saith) *is a singular point of wisdome.*

[r] *Curtius lib.3. cum uxorem Darii laudatam audivisset, tantum cupiditati suæ frænum injecit, ut illam vix vellet intueri.*

[s] *Cyropædia. cum Pantheæ formam evexisset Araspus, tanto magis, inquit Cyrus, abstinere oportet, quanto pulchrior est.*

[t] *Livius, cum eam regulo cuidam desponsaram audivisset muneribus cumulatam remisit.*

† *Ep.39.lib.7.*

† *Et ea loqui posset quæ soli amatores loqui solent.*

† *Platonis Convivio.*

[u] *Heliodorus lib.4. expertem esse amoris beatitudo est; at quum captus sis, ad moderationem revocare animum prudentia singularis.*

* *Nam vitare plagas in amoris ne jaciamur*
Non ita difficile est, quàm captum retibus ipsis
Exire, & validos Veneris perrumpere nodos.
To avoid such nets is no such mastery,
But tane to escape is all the victory.

* *Lucretius l.4*

But for as much as few men are free, so discreet lovers, or that can contain themselves, and moderate their passions, to curb their senses, as not to see them, not to look lasciviously, not to confer with them, such is the fury of this head-strong passion of raging lust, and their weakness, *ferox ille ardor à natura insitus*, † as he terms it, such a furious desire nature hath inscribed, such unspeakable delight,

Sic Divæ Veneris furor,
Insanis adeò mentibus incubat,

which neither reason, counsel, poverty, pain, misery, drudgery, *partus dolor, &c.* can deter them from; we must use some speedy means to correct and prevent that, and all other inconveniences, which come by conference and the like. The best, readiest, surest way, and which all approve, is *Loci muta-*

† *Hædus lib.1. de amor.contem.*

552 *tio*, to send them several ways, that they may neither hear of, see, nor have opportunity to send to one another again, or live together *soli cum sola* as so many *Gilbertines*. *Elongatio à patriâ*, 'tis *Savanarolas* fourth rule, and *Gordonius* precept, *distrahatur ad longinquas regiones*, send him to travel. 'Tis that which most run upon, as so many hounds with full cry, Poets, Divines, Philosophers, Physitians, all, *mutet patriam : Valesius* : [x] as a sick man he must be cured with change of Aire, *Tully* 4. *Tusc.* The best remedy is to get thee gone, *Jason Pratensis* : change air and soyl, *Laurentius*.

Fuge littus amatum.

Virg. *Utile finitimis abstinuisse locis.*

[y] Ovid. *I procul, & longas carpere perge vias.*

——— *sed fuge, tutus eris.*

Travelling is an Antidote of Love,

† *Magnum iter ad doctas proficisci cogor Athenas,*
Ut me longa gravi solvat amore via.

For this purpose saith † *Propertius*, my parents sent me to *Athens*; time and absence wear away pain and grief, as fire goes out for want of fuel.

† *Quantum oculis, animo tam procul ibit amor.*

But so as they tarry out long enough : a whole year † *Xenophon* prescribes *Critobulus*, *vix enim intra hoc tempus ab amore sanari poteris* : some will hardly be weaned under. All this [z] *Heinsius* merrily inculcates in an Epistle to his friend *Primierus* : First fast, then tarry, thirdly change thy place, fourthly think of an halter. If change of place, continuance of time, absence, will not wear it out with those precedent remedies, it will hardly be removed : but these commonly are of force. *Felix Plater observ lib.*1. had a baker to his patient, almost mad for the love of his maid, and desperate ; by removing her from him, he was in a short space cured. *Isæus* a Philosopher of *Assyria*, was a most dissolute liver in his youth, *palàm lasciviens*, in love with all he met ; but after he betook himself by his friends advice to his study, and left womens companie, he was so changed, that he cared no more for plays, nor feasts, nor masks, nor songs, nor verses, fine cloaths, nor no such love toys : he became a new man upon a sudden, *tanquam si priores oculos amisisset*, (saith mine * Author) as if he had lost his former eys. *Peter Godefridus* in the last chapter of his third book, hath a story out of S. *Ambrose*, of a yong man that meeting his old love after long absence, on whom he had extreamly doted, would scarce take notice of her ; she wondred at it, that he should so lightly esteem her, called him again, *lenibat dictis animum*, and told him who she was, *Ego sum inquit : At ego non sum ego* ; But he replied, he was not the same man : *proripuit sese tandem*, as *Dido* fled from * *Æneas*, not vouchsafing her any farther parly, loathing his folly, and ashamed of that which formerly he had done.

† *Non sum stultus ut ante jam Neæra,* O *Neæra*, put your tricks, and practise hereafter upon some body else, you shall befool me no longer. *Petrarch* hath such another tale of a yong gallant, that loved a wench with one eye, and for that cause by his parents was sent to travel into far Countries, *after some years he returned, and meeting the maid for whose sake he was sent abroad, asked her how, and*

by

x *Loci mutatione tanquam non convalescens curandus est. cap.*11.

y *Amorum l.*2. *Quisquis amat, loca nota nocent; dies ægritudinem adimit, absentia delet. Ire licet procul hinc patriæq; relinquere fines. Ovid.*

† *Lib.*3. *eleg.* 20.

† *Lib.*1. *Socrat. memor. Tibi O Critobule consulo ut integrum annum absis, &c.*

z *Proximum est ut esurias* 2. *ut moram temporis opponas.*3. *& locum mutes.* 4. *ut de laqueo cogites.*

* *Philostratus de vitis Sophistarum.*

* *Virg.*6. *Æn.*

† *Buchanan.*

by what chance she lost her eye? no said she, I have lost none, but you have found yours: Signifying thereby that all Lovers were blind, as *Fabius* saith, *Amantes de formâ judicare non possunt*, Lovers cannot judge of beauty, nor scarse of any thing else, as they will easily confess, after they return unto themselves, by some discontinuance or better advice, wonder at their own folly, madness, stupidity, blindness, be much abashed, *and laugh at Love, and call't an idle thing*, condemn themselves that ever they should be so besotted or misled; and be heartily glad they have so happily escaped.

If so be (which is seldome) that change of place will not effect this alteration, then other remedies are to be annexed, fair and foul means, as to perswade, promise, threaten, terrifie, or to divert by some contrary passion, rumour, tales, news, or some witty invention, to alter his affection, [b] *by some greater sorrow, to drive out the less*, saith *Gordonius*, as that his house is on fire, his best friends dead, his mony stoln. [c] *That he is made some great Governour, or hath some honour, office, some inheritance is befaln him*, He shall be a Knight, a Baron: or by some false accusation, as they do to such as have the hickhop, to make them forget it. *Saint Hierome lib.2.epist.16.* to *Rusticus* the Monk, hath an instance of a yong man of *Greece*, that lived in a Monastery in *Ægypt*, *that by no labour, no continence, no perswasion could be diverted, but at last by this trick he was delivered. The Abbot sets one of his covent to quarrel with him, and with some scandalous reproach or other to defame him before company, and then to come and complain first, the witnesses were likewise suborned for the plaintiffe. The yong man wept, and when all were against him, the Abbot cunningly took his part, least he should be overcome with immodcrate grief: but what need many words? By this invention he was cured, and alienated from his pristine love-thoughts.* —— Injuries, slanders, contempts, disgraces,

—— *spretæque injuria formæ,*

are very forcible means to withdraw mens affections, *contumeliâ affecti amatores amare desinunt*, as [e] *Lucian* saith, Lovers reviled or neglected, contemned or misused, turn Love to hate; [f] *redeam? Non si me obsecret, I'le never love thee more. Egone illam, quæ illum, quæ me, quæ non?* So *Zephyrus* hated *Hyacinthus* because he scorned him, and preferred his corrival *Apollo* (*Palephætus fab. Nar.*) he will not come again though he be invited. Tell him but how he was scoffed at behind his back, ('tis the councel of *Avicenna*) that his Love is false, and entertains another, rejects him, cares not for him, or that she is a fool, a nasty quean, a slut, a fixen, a scold, a divel, or which *Italians* commonly do, that he or she hath some loathsome filthy disease, gout, stone, strangury, falling-sickness, and they are hereditary, not to be avoided, he is subject to a consumption, hath the Pox, that he hath three or four incurable tetters, issues: that she is bald, her breath stinks, she is mad by inheritance, and so are all the kinred, an hair-brain, with many other secret infirmities, which I will not so much as name, belonging to women. That he is an Hermaphrodite, an Eunuch, imperfect, impotent, a spend-thrift, a gamester, a fool, a gull, a begger, a whoremaster, far in debt, and not able to maintain her, a common drunkard, his mother was a witch, his father

b *Annuncientur valde tristia, ut major tristitia possit minorem obscurare.*

c *Aut quod sit factus seneschallus, aut habeat honorem magnum.*

d *Adolescens Græcus erat in Ægypti cœnobio qui nulla operis magnitudine, nulla persuasione flammam poterat sedare: monasterii pater hac arte servavit. Imperat cuidam è sociis, &c. Flebat ille, omnes adversabantur; solus pater callidè opponere, ne abundantia tristitiæ absorberetur, quid multa? hoc invento curatus est, & à cogitationibus pristinis avocatus.*

e *Tom.4.*

f *Ter.*

554 hang'd, that he hath a wolfe in his bosome, a sore leg, he is a leper, hath some incurable disease, that he will surely beat her, he cannot hold his water, that he cries out or walks in the night, will stab his bed-fellow, tell all his secrets in his sleep, and that no body dare lie with him, his house is haunted with spirits, with such fearfull and tragicall things, able to avert and terrifie any man or woman living. *Gordonius cap. 20. part.2.* hunc in modum consulit; *Paretur aliqua vetula turpissima aspectu, cum turpi & vili habitu: & portet subtus gremium pannum menstrualem, & dicat quod amica sua sit ebriosa, & quod mingat in lecto, & quod est epileptica & impudica; & quod in corpore suo sunt excrescentiæ enormes, cum fœtore anhelitus, & aliæ enormitates, quibus vetulæ sunt edoctæ: si nolit his persuaderi, subitò extrahat* [g] *pannum menstrualem, coram facie portando, exclamando, talis est amica tua; & si ex his non demiserit, non est homo, sed diabolus incarnatus.* Idem fere *Avicenna* cap. 24. de cura Elishi, Lib.3. Fen.1.Tract.4. *Narrent res immundas vetulæ, ex quibus abominationem incurrat, &* [h] *res sordidas, & hoc assiduent. Idem Arculanus cap. 16. in 9. Rhasis, &c.*

g *Hypatia Alexandrina quendam se ad amantem protatis muliebribus pannis, & in eum conjectis ab amoris insania laboravit. Suidas & Eunapius.*

h *Savanarola reg. 5.*

Withall as they do discommend the old, for the better affecting a more speedy alteration, they must commend another Paramour, *alteram inducere*, set him or her to be woed, or woe some other that shall be fairer, of better note, better fortune, birth, parentage, much to be preferred,

† *Virg. Egl. 2.* † *Invenies alium si te hic fastidit Alexis*, by this means, which *Jason Pratensis* wisheth, to turn the stream of affection another way,

Successore novo truditur omnis amor; or as *Valesius* adviseth, by [i] subdividing to diminish it, as a great River cut into many channels, runs low at last.

i *Distributio amoris fiat in plures, ad plures amicas animum applicet.*

[k] *Hortor & ut paritèr binas habeatis amicas, &c.*

k *Ovid.*

If you suspect to be taken, be sure, saith the Poet, to have two mistresses at once, or go from one to another: as he that goes from a good fire in cold weather is loth to depart from it, though in the next room there be a better, which will refresh him as much; there's as much difference of *hæc* as *hic ignis*; or bring him to some publique shews, plays, meetings, where he may see variety, and he shall likely loath his first choice: carry him but to the next town, yea peradventure to the next house, and as *Paris* lost *Oenones* love by seeing *Helena*, and *Cressida* forsook *Troilus* by conversing with *Diomede*, he will dislike his former mistress, and leave her quite behind him, as † *Theseus* left *Ariadne* fast asleep in the Iland of *Dia*, to seek her fortune, that was er'st his loving Mistress.* *Nunc primum Dorida vetus amator contempsi*, as he said, *Doris* is but a doudy to this. As he that looks himself in a glass forgets his Physiognomie forthwith, this flattering glass of love will be diminished by remove; after a little absence it will be remitted, the next fair object will likely alter it. A yong man in [a] *Lucian* was pittifully in love, he came to the Theater by chance, and by seeing other fair objects there, *mentis sanitatem recepit*, was fully recovered, [b] *and went merrily home, as if he had taken a dram of oblivion.* [c] A mouse (saith an Apologer) was brought up in a chest, there fed with fragments of bread and cheese, thought there could be no better meat, till coming forth at last, and feeding liberally of other variety of viands,

† *Higinus fab. 43.*

* *Petronius.*

a *Lib. de salt.*

b *E theatro egressus hilaris, acsi pharmacum oblivionis bibisset.*

c *Mus in cista natus, &c.*

viands, loathed his former life: moralize this fable by thy self. *Plato* in his seventh book *De Legibus*, hath a pretty fiction of a City under ground, [d] to which by little holes, some small store of light came; the inhabitants thought there could not be a better place, and at their first coming abroad they might not endure the light, *ægerrimè solem intueri*; but after they were accustomed a little to it, [e] *they deplored their fellows misery that lived under ground.* A silly Lover is in like state, none so fair as his Mistress at first, he cares for none but her; yet after a while when he hath compared her with others, he abhors her name, sight and memory. 'Tis generally true; for as he observes, [l] *Priorem flammam novus ignis extrudit; & ea multorum natura, ut præsentes maximè ament*, One fire drives out another; and such is womens weakness, that they love commonly him that is present. And so do many men (as he confessed) he loved *Amye*, till he saw *Floriat*, and when he saw *Cynthia*, forgat them both: but fair *Phillis* was incomparably beyond them all, *Cloris* surpassed her, and yet when he espied *Amarillis*, she was his sole Mistress; O divine *Amarillis: quàm procera, cupressi ad instar, quàm elegans, quàm decens! &c.* how lovely, how tall, how comely she was, (saith *Polemius*) till he saw another, and then she was the sole subject of his thoughts. In conclusion, her he loves best he saw last. † *Triton* the Sea-God first loved *Leucothoe*, till he came in presence of *Milæne*, she was the commandress of his heart, till he saw *Galatea*; but (as *she complains) he loved another eftsoons, another, and another. Tis a thing which by *Hieroms* report, hath been usually practised. [m] *Heathen Philosophers drive out one love with another, as they do a peg, or pin with a pin. Which those seven* Persian *Princes did to* Assuerus, *that they might requite the desire of Queen* Vashti *with the love of others. Pausanias* in *Eliacis*, saith, that therefore one *Cupid* was painted to contend with another, and to take the Garland from him, because one love drives out another.

[n] *Alterius vires subtrahit alter amor.*

and *Tully* 3. *nat. deor.* disputing with *C. Cotta*, makes mention of three several *Cupids*, all differing in office. *Felix Plater* in the first book of his observations, boasts how he cured a widower in *Basil*, a Patient of his, by this stratagem alone, that doted upon a poor servant his maid, when friends, children, no perswasion could serve to alienate his mind: they motioned him to another honest mans daughter in the town, whom he loved, and lived with, long after, abhorring the very name and sight of the first. After the death of *Lucretia*, [o] *Eurialus would admit of no comfort, till the Emperour* Sigismond *married him to a noble Lady of his Court, and so in short space he was freed.*

d *In quem è specu subterraneo modicum lucis illabitur.*
e *Deplorabant eorum miseriam qui subterraneis illis locis vitam degunt.*
l *Tatius lib. 6.*
† *Aristænetus epist. 4.*
* *Caleagnin. Dial. Galat.*
Mox aliam prætulit, aliam prælaturus quam primum occasio arriserit.
m *Epist. lib. 2. 16. Philosophi sæculi veterem amorem novo, quasi clavum clavo repellere, quod & Assuero Regi septem Principes Persarum fecere, ut Vastæ Reginæ desiderium amore compensarent.*
n *Ovid.*
o *Lugubri veste indutus, consolationes non admisit, donec Cæsar ex ducali sanguine, formosam virginem matrimonio conjunxit. Æneas Sylvius hist. de Eurialo & Lucretia.*

Subsect. 6.

By counsel and perswasion, foulness of the fact, mens, womens faults, miseries of marriage, events of lust, &c.

AS there be divers causes of this burning lust, or heroical love; so there be many good remedies to ease and help; amongst which, good counsel and perswasion, which I should have handled in the first place, are of great moment, and not to be omitted. Many are of opinion, that in this blind head-strong passion, counsel can do no good.

p *Ter.* p *Quæ enim res in se neque consilium neque modum*
Habet, ullo eam consilio regere non potes.
Which thing hath neither judgement, or an end,
How should advice or counsel it amend?

† *Virg. Eg. 2.* —— † *Quis enim modus adsit amori?*

But without question, good counsel and advice must needs be of great force, especially if it shall proceed from a wise, fatherly, reverent, discreet person, a man of authority whom the parties do respect, stand in awe of, or from a judicious friend, of it self alone, it is able to divert and suffice. *Gordonius* the Physitian attributes so much to it, that he would have it by all means used in the first place. *Amoveatur ab illa, consilio viri quem timet, ostendendo pericula sæculi, judicium inferni, gaudia Paradisi.* He would have some discreet men to disswade them, after the fury of passion is a little spent, or by absence allayed; for it is as intempestive at first, to give counsel, as to comfort parents when their children are in that instant departed; to no purpose to prescribe Narcoticks, Cordials, Nectarines, potions, *Homers* Nepenthes, or *Helena's* Boul, &c. *Non cessabit pectus tundere*, she will lament and howl for a season: let passion have his course a while, and then he may proceed, by fore-shewing the miserable events and dangers which will surely happen, the pains of hell, joys of Paradise, and the like, which by their prepostorous courses they shall forfeit or incurre; and 'tis a fit method, a very good means: for what † *Seneca* said of vice, I say of love, *Sine magistro discitur, vix sine magistro deseritur*, 'tis learned of it self, but * hardly left without a Tutor. 'T is not amiss therefore to have some such overseer, to expostulate and shew them such absurdities, inconveniences, imperfections, discontents, as usually follow; which their blindness, fury, madness, cannot apply unto themselves, or will not apprehend through weakness: and good for them to disclose themselves, to give ear to friendly admonitions. Tell me sweet-heart, (saith *Tryphena* to a love-sick *Charmides* in † *Lucian*) what it is that troubles thee; *peradventure I can ease thy mind, and further thee in thy suit*; and so without question she might, and so maist thou, if the Patient be capable of good counsel, and will hear at least what may be said.

† *Lib. de beat. vit. cap. 14.*

* *Longo usu dicimus, longa desuetudine dediscendum est. Petrarch. epist. lib. 5. 8.*

† *Tom. 4. dial. meret. Fortasse etiam ipsa ad amorem istum nonnihil contulero.*

If he love at all, she is either an honest woman or a whore. If dishonest, let him read or inculcate to him that 5. of *Solomons Prov. Ecclus.*

26. *Ambros. lib.* 1. *cap.* 4. in his book of *Abel* and *Cain*, *Philo Judæus de mercede mer. Platinas dial. in Amores*, *Espencæus* and those three books of *Pet. Hœdus de contem. amoribus*, *Æneas Sylvius* tart *Epistle*, which he wrote to his friend *Nicholas of Warthurge*, which he calls *medelam illicti amoris, &c* [r] *For what's an whore, as he saith, but a poler of youth,* [*] *ruine of men, a destruction, a devourer of patrimonies, a downfal of honour, fodder for the divel, the gate of death, and supplement of hell?* [a] *Talis amor est laqueus animæ, &c.* a bitter hony, sweet poyson, delicate destruction, a voluntary mischief, *commixtum cœnum, sterquilinium.* And as [b] *Pet. Aratines Lucretia*, a notable quean, confesseth; *Gluttony, anger, envy, pride, sacriledge, theft, slaughter, were all born that day that a whore began her profession*: for as she follows it, *her pride is greater then a rich churls, she is more envious then the pox, as malitious as melancholy, as covetous as hell. If from the beginning of the world any were* mala, pejor, pessima, *bad in the superlative degree, 'tis a whore; how many have I undone, caused to be wounded, slain! O* Antonia *thou seest* [c] *what I am without, but within God knows, a puddle of iniquity, a sink of sin, a pocky quean.* Let him now that so dotes, meditate on this; Let him see the event and success of others, *Sampson, Hercules, Holofernes, &c.* those infinite mischiefs attend it: If she be another mans wife he loves, 'tis abominable in the sight of God and men: adultery is expresly forbidden in Gods commandment, a mortal sin, able to endanger his soul: if he be such a one that fears God, or have any religion, he will eschew it, and abhor the loathsomness of his own fact. If he love an honest maid, 'tis to abuse, or marry her: if to abuse, 'tis fornication, a foul fact, (though some make light of it) and almost equal to adultery it self. If to marry, let him seriously consider what he takes in hand, look before he leap, as the proverb is, or settle his affections, and examine first the party and condition of his estate and hers, whether it be a fit match, for fortunes, years, parentage, and such other circumstances, *an sit suæ Veneris.* Whether it be likely to proceed: if not, let him wisely stave himself off at the first, curb in his inordinate passion, and moderate his desire, by thinking of some other subject, divert his cogitations. Or if it be not for his good, as *Æneas* forewarned by *Mercury* in a dream, left *Dido's* love, and in all hast got him to Sea,

> † *Mnesteа, Surgestumque vocat fortemque Cloanthem,*
> *Classem aptent taciti jubet* ——

and although she did oppose with vows, tears, prayers, and imprecation,

> —— *nullis ille movetur*
> *Fletibus, aut illas voces tractabilis audit;*

Let thy *Mercury*-reason rule thee against all allurements, seeming delights, pleasing inward or outward provocations. Thou maist do this if thou wilt, *pater non deperit filiam, nec frater sororem*, a father dotes not on his own daughter, a brother on a sister; and why? because it is unnatural, unlawful, unfit. If he be sickly, soft, deformed, let him think of his deformities, vices, infirmities: if in debt, let him ruminate how to pay his debts: if he be in any danger, let him seek to avoid it: if he have any law-suit, or other business, he may do well to let his love matters alone and

r *Quid enim meretrix nisi juventutis expilatrix, virorum rapina seu mors; patrimonii devoratrix, honoris pernities, pabulum diaboli, janua mortis, inferni supplementum?*

* *Sanguinem hominum sorbent.*

a *Contemplatione Idiotæ c.* 34. *discrimen vitæ, mors blanda, mel fel-leum, dulce venenum, pernities delicata, malum spontaneum, &c.*

b *Pornodidasc. dial. Ital. gula, ira, invidia, superbia, sacrilegia, latrocinia, cædes, eo die nata sunt, quo primum meretrix professionem fecit. Superbia major quam opulenti rustici, invidia quam luis venereæ, inimicitia nocentior melancholia, avaritia in immensum profunda.*

c *Qualis extra sum vides, qualis intra novit Deus,* † *Virg.*

558 and follow it, labour in his vocation, what ever it is. But if he cannot so ease himself, yet let him wisely premeditate of both their estates; if they be unequal in years, she yong and he old, what an unfit match must it needs be, an uneven yoak, how absurd and undecent a thing is it! as *Lycinus* in [f] *Lucian* told *Timolaus*, for an old bald crook-nosed knave, to marry a yong wench; how odious a thing it is to see an old Leacher! what should a bald fellow do with a combe, a dumb doter with a pipe, a blind man with a looking-glass, and thou with such a wife? How absurd is it for a yong man to marry an old wife for a piece of good. But put case she be equal in years, birth, fortunes, and other qualities correspondent, he doth desire to be coupled in marriage, which is an honouraable estate, but for what respects? Her beauty belike, and comelinesse of person, that is commonly the main object, she is a most absolute form in his eye at least, *Cui formam Paphia, & Charites tribuere decorem*; but do other men affirm as much? Or is it an errour in his judgement?

[f] *Tom. 2. in votis. Calvus cum sis, nasum habeas simum &c.*

† *Petronius.* † *Fallunt nos oculi vagique sensus,*
Oppressa ratione mentiuntur, our eys and other senses will commonly deceive us; It may be, to thee thy self upon a more serious examination, or after a little absence, she is not so fair as she seems. *Quædam videntur & non sunt*; Compare her to another standing by, 'tis a touchstone to try, confer hand to hand, body to body, face to face, eye to eye, nose to nose, neck to neck, &c. examine every part by it self, then altogether, in all postures, several sites, and tell me how thou likest her. It may be not she, that is so fair, but her coats, or put another in her cloaths, and she will seem all out as fair; as the [r] Poet then prescribes, separate her from her cloaths: suppose thou saw her in a base beggers weed, or else dressed in some old hirsute attires out of fashion, fowl linnen, course raiment, besmeared with soot, colly, perfumed with Oponax, Sagapenum, Assa fœtida, or some such filthy gums, dirty, about some undecent Action or other; or in such a case as † *Brasivola* the Physitian found *Malatasta* his patient, after a potion of Hellebor, which he had prescribed: *Manibus in terram depositis, & ano versus cœlum elevato (ac si videretur Socraticus ille Aristophanes, qui Geometricas figuras in terram scribens, tubera colligere videbatur) atram bilem in album parietem injiciebat, adeoque totam cameram, & se deturpabat, ut, &c.* all to berayed, or worse; if thou saw'st her (I say) wouldst thou affect her as thou dost? Suppose thou beheldest her in a [u] frosty morning, in cold weather, in some passion or perturbation of mind, weeping, chafing, &c. rivel'd and ill favoured to behold. She many times that in a composed look seems so amiable and delitious, *tam scitulâ formâ*, if she do but laugh or smile, makes an ugly sparrow-mouthed face, and shews a pair of uneven, loathsom, rotten, foul teeth; She hath a black skin, gouty legs, a deformed crooked carkass under a fine coat. It may be for all her costly tires she is bald, and though she seem so fair by dark, by candle light, or afar off at such a distance, as *Callicratides* observed in [x] *Lucian*, *If thou shouldst see her neer, or in a morning, she would appear more ugly then a beast*; * *si diligenter consideres, quid per os & nares & cæteros corporis meatus egreditur, vilius sterquilinium nunquam vidisti.*

[r] *Ovid.*

† *In Catarticis lib. 2.*

[u] *Si ferveat deformis, ecce formosa est; si frigeat formosa, jam sis informis. Th. Morus Epigram.*

[x] *Amorum dial. Tom. 4. si quis ad auroram contempletur multas mulieres à nocte lecto surgentes, turpiores putabit esse bestiis*

* *Hugo de claustro Animæ, lib. 1. c. 1.*

Follow

Follow my counsell, see her undrest, see her, if it be possible, out of her attires, *furtivis nudatam coloribus*, it may be she is like *Æsops* Jay, or * *Plinies* Cantharides, she will be loathsome, ridiculous, thou wilt not endure her sight: or suppose thou saw'st her sick, pale, in a consumption, on her death-bed, skin and bones, or now dead, *Cujus erat gratissimus amplexus*, as *Barnard* saith, *erit horribilis aspectus*;

Non redolet, sed olet, quæ redolere solet.

As a posie, she smels sweet, is most fresh and fair one day, but dried up, withered, and stinks another. Beautifull *Nireus*, by that *Homer* so much admired, once dead, is more deformed then *Therstites*, and *Solomon* deceased as ugly as *Marcolphus*: thy lovely mistris, that was erst † *Charis charior ocellis*, dearer to thee then thine eyes, once sick or departed, is

Vili vilior æstimata cœno,

worse then any durt or dunghill. Her embraces were not so acceptable, as now her looks be terrible: thou hadst better behold a *Gorgons* head, then *Helenas* carkase.

Some are of opinion, that to see a woman naked is able of it self to alter his affection; and it is worthy of consideration, saith [y] *Montaigne* the Frenchman in his Essaies, that the skilfullest masters of amorous daliance, appoint for a remedy of venerous passions, a full survey of the body; which the Poet insinuates,

[z] *Ille quòd obscænas in aperto corpore partes*
Viderat, in cursu qui fuit, hæsit amor.
The love stood still, that ran in full careire,
When once it saw those parts should not appear.

It is reported of *Seleucus* King of *Syria*, that seeing his wife *Stratonices* bald pate, as she was undressing her by chance, he could never affect her after. *Remandus Lullius* the Physitian, spying an ulcer or canker in his mistris breast, whom he so dearly loved, from that day following abhorr'd the looks of her. *Philip* the *French* King as *Neubrigensis*, *lib.4.cap.24.* relates it, married the King of *Denmarks* daughter, [a] *and after he had used her as a wife one night, because her breath stunk, they say, or for some other seceet fault, sent her back again to her father.* *Peter Mattheus* in the life of *Lewis* the eleaventh, findes fault with our *English* † Chronicles, for writing how *Margaret* the King of *Scots* daughter and wife to *Lewis the* 11. *French King*, was *ob graveolentiam oris* rejected by her husband. Many such matches are made for by-respects, or some seemly comelinesse, which after hony moons past, turn to bitternes: for burning lust is but a flash, a gunpowder passion; and hatred oft follows in the highest degree, dislike and contempt.

——* *Cum se cutis arida laxat,*
Fiunt obscuri dentes——

when they wax old, and ilfavoured, they may commonly no longer abide them.

——*Jam gravis es nobis*,

be gone, they grow stale, fulsome, loathsome, odious, thou art a bestly filthy queane,

——† *faciem Phœbe cacantis habes*,

thou art *Saturni podex*, withered and dry, *insipida & vetula*,

——* *Te quia rugæ turpant, & capitis nives*,

(I say) *be gone*, * *portæ patent, proficiscere.*

*Hist.nat.11. cap 35. A fly that hath golden wings but a poisoned body.

† *Buchanan, Hendecasyl.*

y *Apol.pro Rem.Seb.*

z *Ovid. 2.rem.*

a *Post unam noctem incertum unde offensam cepit, propter fœtentem ejus spiritum alii dicunt, vel latentem fœditatem repudiavit, rem faciens plane illicitam, & regiæ personæ multum indecoram.*

† *Hall* and *Graston* belike.

* *Juvenal.*

† *Mart.*

* *Tully in Cat.*

* *Hor ode.13. lib.4.*

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Yea but you will infer, your mistris is compleat, of a most absolute form in all mens opinions, no exceptions can be taken at her, nothing may be added to her person, nothing detracted, she is the mirror of women for her beauty, comelines and pleasant grace, unimitable, *meræ delitiæ*, *meri lepores*, she is *Myrothetium Veneris*, *Gratiarum pixis*, a meer magazine of naturall perfections, she hath all the *Veneres*, and *Graces*,

——*mille faces & mille figuras*,

in each part absolute and compleat,

† *Læta genas, læta os roseum, vaga lumina læta:*

to be admired for her person, a most incomparable, unmatchable peece, *aurea proles, ad simulachrum alicuius numinis composita, a Phœnix, vernantis ætatulæ Venerilla*, a Nymph, a Fairy, † like *Venus* her self when she was a maid, *nulli secunda*, a meer quintessence, *flores spirans & amaracum, fœminæ prodigium*: Put case she be, how long will she continue?

* *Florem decoris singuli carpunt dies:*

Every day detracts from her person, and this beauty is *bonum fragile*, a meer flash, a Venice glass, quickly broken, [a] *Anceps forma bonum mortalibus*,

——*exigui donum breve temporis*,

it will not last. As that fair flower [b] *Adonis*, which we call an *Anemony*, flourisheth but one month, this gratious all commanding beauty fades in an instant. It is a jewell soon lost, the painters Goddesse, *falsa veritas*, a mere picture. *Favour is deceifull, and beauty is vanity*, *Prov.*31.30.

† *Vitrea gemmula, fluxaq; bullula, candida forma est,*
Nix, Rosa, ros, fumus, ventus & aura, nihil.
A brittle Jem, bubble, is beauty pale,
A Rose, dew, snow, smoke, winde, air, naught at all.

If she be fair, as the saying is, she is commonly a fool: if proud, scornfull, *sequiturq; superbia formam*, or dishoneſt, *rara est concordia formæ atq; pudicitiæ*, *can she be fair and honest too?* [a] *Aristo* the son of *Agasicles* married a *Spartan* lass, the faireſt Lady in all *Greece* next to *Helen*, but for her conditions the most abominable, and beastly creature of the world. So that I would wish thee to respect, with [b] *Seneca*, not her person but qualities. *Will you say that's a good blade which hath a guilded scabbard, imbroidered with gold, and jewels? No, but that which hath a good edge and point, well tempered mettle, able to resist.* This beauty is of the body alone, and what is that, but as [h] *Gregory Nazianen* telleth us, *a mock of time and sickness?* or as *Boëthius*, [c] *as mutable as a flowre, and 'tis not nature so makes us, but most part the infirmity of the beholder.* For ask another, he sees no such matter: *Dic mihi per gratias qualis tibi videtur*, I pray thee tell me how thou likest my sweet-heart, as she asked her sister in *Aristenætus*, † *whom I so much admire, me thinks he is the sweetest gentleman, the propereſt man that ever I saw: but I am in love, I confess*, (nec pudet fateri) *and cannot therefore well judge.* But be she fair indeed, golden-haired, as *Anacreon* his *Bathillus*, (to examine particulars) she have

† *Flammeolos oculos, collaq; lacteola,*

a pure sanguine complexion, little mouth, corall lips, white teeth, soft and plump neck, body, hands, feet, all fair and lovely to behold, composed of all graces, elegances, an absolute piece,

† *Lumina*

† Lochæus.
† *Qualis fuit Virgilius cum fuit virgo, balsamum spirans, &c.*
* Seneca.
a Seneca Hyp.
b Camerarius cmb.68 cent. 1. *flos omnium pulcherrimus statim languescit, formæ typus.*
† Bernar. Baubusius Ep.l.4.
a Pausanias Lacon.lib.3. *uxorem duxit Spartæ mulierum omnium post Helenam formosissimam, at ob mores omnium turpissimam.*
b Epist.76. *gladium bonum dices, non cui deauratus est baltheus, nec cui vagina gemmis distinguitur, sed cui ad secandum subtilis acies & mucro mucimentum omne rupturus.*
h Pulchritudo corporis, temporis & morbi ludibrium. orat.3.
c Florum mutabilitate fugacior, nec sua natura formosas facit, sed spectantium infirmitas.
† Epist.11. *Quem ego depereo Juvenis mihi pulcherrimus videtur; sed forsan amore percita de amore non recte judico.*
† Luc. Brugensis.

† *Lumina sint Melitæ Junonia, dextra Minervæ,*
Mamillæ Veneris, sura maris dominæ, &c.

Let [d] her head be from *Prage*, paps out of *Austria*, belly from *France*, back from *Brabant*, hands out of *England*, feet from *Rhine*, buttocks from *Switzerland*, let her have the *Spanish* gate, the *Venetian* tyre, *Italian* complement and endowments;

† *Idem.* [d] *Bebelius adagiis Ger.*

† *Candida syderiis ardescant lumina flammis,*
Sudent colla rosas, & cedat crinibus aurum,
Mellea purpureum depromant ora ruborem;
Fulgeat, ac Venerem cœlesti corpore vincat,
Forma dearum omnis, &c.

† *Petron. Cat.*

Let her be such a one throughout, as *Lucian* deciphers in his *Imagines*, as *Euphanor* of old painted *Venus*, *Aristænetus* describes *Lais*, another *Helena*, *Chariclia*, *Leucippe*, *Lucretia*, *Pandora*; let her have a box of beauty to repair her self still, such a one as *Venus* gave *Phaon*, when he carried her over the Ford; let her use all helps art and nature can yeeld; be like her, and her, and whom thou wilt, or all these in one; A little sickness, a Feaver, small pox, wound, scarre, loss of an eye, or limb, a violent passion, a distemperature of heat or cold, marres all in an instant, disfigures all; child-bearing, old age, that tyrant time will turn *Venus* to *Erynnis*; raging time, care, rivels her upon a sudden; after she hath been married a small while, and the black oxe hath trodden on her toe, she will be so much altered, and wax out of favour, thou wilt not know her. One growes too fat, another too lean, &c. modest *Matilda*, pretty pleasing *Peg*, sweet singing *Susan*, mincing merry *Moll*, dainty dancing *Doll*, neat *Nancy*, Jolly *Ione*, nimble *Nel*, kissing *Kate*, bouncing *Besse* with black eyes, fair *Phillis* with fine white hands, fidling *Franck*, tall *Tib*, slender *Sib*, &c. will quickly loose their grace, grow fulsome, stale, sad, heavy, dull, sour, and all at last out of fashion. *Vbi iam vultus argutia, suavis suavitatio, blandus risus, &c.* Those fair sparkling eyes will look dull, her soft corall lips will be pale, dry, cold, rough, and blew, her skin rugged, that soft and tender *superficies* will be hard and harsh, her whole complexion change in a moment, and as * *Matilda* writ to King *John*.

* *M. Drayton.*

I am not now as when thou saw'st me last,
That favour soon is vanished and past;
That Rosie blush lapt in a Lilly vale,
Now is with morphew overgrown and pale.

'Tis so in the rest, their beautie fades as a tree in winter, which *Deianira* hath elegantly expressed in the Poet,

[e] *Deforme solis aspicis truncis nemus?*
Sic nostra longum forma percurrens iter,
Deperdit aliquid semper, & fulget minus,
Malisq; minus est quicquid in nobis fuit,
Olim petitum cecidit, & partu labat,
Materq; multum rapuit ex illâ mihi,
Ætas citato senior eripuit gradu.

[e] *Senec. act. 2. Herc. Oetens.*

And as a tree that in the green wood growes,
With fruit and leaves, and in the Summer blowes,

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In winter like a stock deformed showes:
Our beauty takes his race and journey goes,
And doth decrease, and loose, and come to nought,
Admir'd of old, to this by child-birth brought:
And *mother* hath bereft me of my grace,
And crooked old age coming on a pace.

To conclude with *Chrysostome*, [f] *When thou seest a fair and beautifull person*, a brave *Bonaroba*, *à bella Donna*, quæ salivam moveat, *lepidam puellam & quam tu facilè ames*, *a comely woman*, *having bright eyes*, *a merry countenance*, *a shining lustre in her look*, *a pleasant grace*, *wringing thy soul, and increasing thy concupiscence*; *bethink with thy self that it is but earth thou lovest*, *a meer excrement*, *which so vexeth thee*, *which thou so admirest*, *and thy raging soul will be at rest. Take her skin from her face*, *and thou shalt see all loathsomeness under it*, *that beauty is a superficiall skin and bones*, *nerves*, *sinewes: suppose her sick*, *now rivel'd*, *hoaric-headed*, *hollow cheeked*, *old*; *within she is full of filthy fleame*, *stinking*, *putride*, *excrementall stuffe: snot and snevill in her nostrills*, *spettle in her mouth*, *water in her eyes*, *what filth in her brains*, *&c.* Or take her at best, and look narrowly upon her in the light, stand nearer her, nearer yet, thou shalt perceive almost as much, and love less, as [g] *Cardan* well writes, *minus amant qui acutè vident*, though *Scaliger* deride him for it: If he see her near, or look exactly at such a posture, whosoever he is, according to the true rules of symmetry and proportion, those I mean of *Albertus Durer*, *Lomatius* and *Tasnier*, examine him of her. If he be *elegans formarum spectator*, he shall finde many faults in Physiognomy, and ill colour; if form, one side of the face likely bigger then the other, or crooked nose, bad eies, prominent veines, concavities about the eyes, wrinkles, pimples, redde streeks, frechons, hairs, warts, neves, inequalities, roughness, scabredity, paleness, yellowness, and as many colours as are in a Turkicocks neck, many indecorums in their other parts; *est quod desideres*, *est quod amputes*, one leires, another frownes, a third gapes, squints, &c. And tis true that he saith, [h] *Diligenter considerati raro facies absoluta*, *& quæ vitio caret*, seldom shall you finde an absolute face without fault, as I have often observed; not in the face alone is this defect or disproportion to be found; but in all the other parts, of body and minde; she is fair indeed, but foolish; pretty, comely and decent, of a majesticall presence, but peradventure imperious, unhonest, *acerba*, *iniqua*, selfwil'd: she is rich, but deformed; hath a sweet face, but bad carriage, no bringing up, a rude and wanton flurt; a neat body she hath, but it is a nasty queane otherwise, a very slut, of a bad kinde. As flowres in a garden have colour some, but no smell, others have a fragrant smell, but are unseemly to the eye; one is unsavory to the taste as rue, as bitter as wormwood, and yet a most medicinall cordiall flowre, most acceptable to the stomack; so are men and women; one is well qualified, but of ill proportion, poor and base: a good eye she hath, but a bad hand and foot, *fœda pedes & fœda manus*, a fine leg, bad teeth, a vast body, &c. Examine all parts of body and minde, I advise thee to enquire of all. See her angry, merry, laugh, weep, hot, cold, sick, sullen, dressed, undressed, in all attires, sites, gestures, passions, eat her meales, &c. and in some of these you will surely dislike. Yea not her onely

[f] *Vides venustam mulierem, fulgidum habentem oculum, vultu hilari coruscantem, eximium quendam aspectum & decorem præse ferentem, urentem mentem tuam & concupiscentiam agentem; cogita terram esse id quod amas, & quod admiraris stercus, & quod te urit &c. cogita illam iam senescere, iam rugosam cavus genis, ægrotam; tantis sordibus intus plena est, pituita, stercore: reputa quid intra nares, oculos, cerebrum gestat, quas sordes, &c.*

[g] *Subtil.* 13.

[h] *Cardan. sub. til. lib.* 13.

onely let him obſerve, but her parents how they carry themſelves: for what deformities, defects, incumbrances of body or minde be in them at ſuch an age, they will likely be ſubject to, be moleſted in like manner, they will *patrizare* or *matrizare*. And with all let him take notice of her companions, *in convictu*, (as *Quiverra* preſcribes) *& quibuſcum converſetur*, whom ſhe converſeth with.

Noſcitur ex Comite, qui non cognoſcitur ex ſe.

According to *Thucidides*, ſhe is commonly the beſt, *de quo minimus foras habetur ſermo*, that is leaſt talked of abroad. For if ſhe be a noted reveller, a gadder, a ſinger, a pranker or dancer, then take heed of her. For what ſaith *Theocritus*?

At vos feſtivæ ne ne ſaltate puellæ,
En malus hircus adeſt in vos ſaltare paratus,
Young men will do it when they come to it,

Fawnes and Satyres will certainly play wreeks, when they come in ſuch wanton *Baccho's Elenora's* preſence. Now when they ſhall perceive any ſuch obliquity, indecency, diſproportion, deformity, bad conditions &c. let them ſtill ruminate on that, and as † *Hædus* adviſeth out of *Ovid*, *earum mendas notent*, note their faults, vices, errours, and think of their imperfections; 'tis the next way to divert and mitigate Loves furious head-ſtrong paſſions; as a Peacocks feet, and filthy comb, they ſay, make him forget his fine feathers, and pride of his tail; ſhe is lovely, fair, well-favoured, well qualified, courteous and kinde, *But if ſhe be not ſo to me, what care I how kinde ſhe be.* I ſay with † *Philoſtratus*, *formoſa aliis, mihi ſuperba*, ſhe is a tyrant to me, and ſo let her go. Beſides theſe outward næves or open faults, errors, there be many inward infirmities, ſecret, ſome private, (which I will omit) and ſome more common to the ſexe, ſullen fits, evil qualities, filthy diſeaſes, in this caſe fit to be conſidered; Conſideratio fæditatis mulierum, menſtruæ imprimis, quam immundæ ſunt, quam *Savanarola* proponit regula ſeptima penitus obſervandam; & *Platina* dial. *amoris fuſè perſtringit. Lodovicus Bonacſialus mulieb. lib. 2. cap. 2. Pet. Hædus. Albertus, & infiniti ferè medici.* * A Lover in *Calcagninus* Apologies, wiſhed withall his heart he were his miſtris Ring, to hear, embrace, ſee, and do I know not what: O thou fool, quoth the Ring, if thou wer'ſt in my room, thou ſhouldſt hear, obſerve, and ſee *pudenda & pœnitenda*, that which would make thee loath and hate her, yea peradventure all women for her ſake.

† *Lib. de contem. amoribus. earum mendas volvant animo, ſæpe ante oculos conſtituant, ſæpe damnent.*

† *In delitiis.*

* *Quum amator annulum ſe amicæ optaret, ut eius amplexu frui poſſet, &c. O te miſerum ait annulus, ſi meas vices obires, videres, audires, &c. nihil non odio dignum obſervares.*

I will ſay nothing of the vices of their mindes, their pride, envy, inconſtancy, weakneſs, malice, ſelfwill, lightneſs, inſatiable luſt, jealouſie; *Eccluſ* 5. 14. *No malice to a womans, no bitterneſs like to hers*, *Eccleſ.* 7. 21. and as the ſame Author urgeth *Prov.* 31. 10. *Who ſhall finde a vertuous woman?* He makes a queſtion of it. *Neq; jus neq; bonum, neq; æquum ſciunt, melius peius, proſit, obſit, nihil vident, niſi quod libido ſuggerit. They know neither good nor bad, be it better or worſe* (as the Comicall Poet hath it) *beneficiall or hurtfull, they will do what they liſt.*

* *Inſidiæ humani generis, querimonia vitæ,*
Exuviæ noctis, duriſsima cura diei,
Pœna virum, nex & juvenum, &c.——

* *Lætheus.*

And

564 And to that purpose were they first made, as *Jupiter* insinuates in the * Poet;

* *See our English Tatius li.1.*

The fire that bold Prometheus stole from me,
With plagues cal'd women shall revenged be,
On whose alluring and entising face,
Poor mortalls doting shall their death embrace.

In fine, as *Diogenes* concludes in *Nevisanus*, *Nulla est fœmina quæ non habeat Quid:* they have all their faults.

* *Chaucer* in Romant of the Rose.

* Every each of them hath some vice,
If one be full of villany,
Another hath a liquorish eye.
If one be full of wantonness,
Another is a Chideress.

When *Leander* was drowned, the inhabitants of *Sestos* consecrated *Heros* Lanterne to *Anteros*, *Anteroti sacrum*, † and he that had good successe in his love, should light the candle: but never any man was found to light it; which I can refer to nought, but the inconstancy and lightness of women.

† *Qui se facilem in amore probarit, hanc succendito. At qui succendat, ad hunc diem repertus nemo. Calcagninus.*

1 *Arioslo.*

1 *For in a thousand, good there is not one;*
All be so proud, unthankfull and unkinde,
With flinty hearts, careless of others moane,
In their own lusts carried most headlong blinde,
But more herein to speak I am forbidden,
Sometime for speaking truth one may be chidden.

I am not willing, you see, to prosecute the cause against them, and therefore take heed you mistake me not, † *matronam nullam ego tango*, I honour the sex, with all good men, and as I ought to do, rather then displease them, I will voluntarily take the oath which *Mercurius Britanicus* took, *Viragin. descript. lib.2. fol. 95. Me nihil unquam mali nobilissimo sexui, vel verbo, vel facto machinaturum, &c.* let *Simonides*, *Mantuan*, *Platina*, *Pet. Aratine*, and such women-haters bare the blame, if ought be said amiss; I have not writ a tenth of that which might be urged out of them and others; † *non possunt invectivæ omnes, & satyræ in fœminas scriptæ, uno volumine comprehendi.* And that which I have said (to speak truth) no more concerns them then men, though women be more frequently named in this Tract; (to Apologize once for all) I am neither partiall against them, or therefore bitter: what is said of the one, *mutato nomine*, may most part be understood of the other. My words are like *Passus* picture in † *Lucian*, of whom, when a good fellow had bespoke an horse to be painted with his heeles upward, tumbling on his back, he made him passant: now when the fellow came for his piece, he was very angry, and said, it was quite opposite to his minde; but *Passus* instantly turned the Picture upside down, shewed him the horse at that site which he requested, and so gave him satisfaction. If any man take exception at my words, let him alter the name, read him for her, and 'tis all one in effect.

† *Hor.*

† *Christoph. Fonseca.*

† *Encom. Demosthen.*

But to my purpose: If women in generall be so bad (and men worse then they) what a hazard is it to marry? where shall a man finde a good wife, or a woman a good husband? A woman a man may eschue, but not a wife: wedding is undoing (some say) marrying marring, wooing woing:

woing: [m] *a wife is a fever hectick*, as *Scaliger* calls her, *and not to be cured but by death*, as out of *Menander*, *Atheneus* addes,

In pelagus te jacis negotiorum, ——
Non Libyum, non Ægeum, ubi ex triginta non pereunt
Tria navigia: ducens uxorem servatur prorsus nemo:
Thou wadest into a sea it self of woes;
In *Libycke* and *Ægæan* each man knowes
Of thirty not three ships are cast away,
But on this rock not one escapes, I say.

m *Febris hectica uxor, & non nisi morte avellenda.*

The worldly cares, miseries, discontents, that accompany marriage, I pray you learn of them that have experience, for I have none; * παῖδας ἐγὼ λόγους ἐγεννησάμην, *libri mentis liberi.* For my part I le dissemble with him,

Este procul nymphæ, fallax genus este puellæ,
Vita jugata meo non facit ingenio: Me juvat, &c.

many married men exclaime at the miseries of it, and rail at wives down right; I never tried, but as I hear some of them say,

° *Mare haud mare, vos mare acerrimum,*

An *Irish* Sea is not so turbulent and raging as a litigious wife.

* *Scylla & Charybdis Sicula contorquens freta,*
Minùs est timenda, nulla non melior fera est.
Scylla and *Charybis* are lesse dangerous,
There is no beast that is so noxious.

* *Synesius, libros ego liberos genui. Lipsius antiq. Lect. lib.*

° *Plautus Asin act. 1.*

* *Senec. in Hercul.*

Which made the Divell belike, as most interpreters hold, when he had taken away *Job's* goods, *corporis & fortunæ bona*, health, children, friends, to persecute him the more, leave his wicked wife, as *Pineda* proves out of *Tertullian*, *Cyprian*, *Austin*, *Chrysostome*, *Prosper*, *Gaudentius*, *&c. ut novum calamitatis inde genus viro existeret*, to vex and gaule him worse *quam totus infernus*, then all the fiends in hell, as knowing the conditions of a bad woman. *Jupiter non tribuit homini pestilentius malum*, saith *Simonides: better dwell with a Dragon or a Lion, then keep house with a wicked wife. Ecclus* 25. 18. *better dwell in a wilderness. Prov.* 21. 19. *no wickedness like to her, Ecclus* 25. 22. *She makes a sorry heart, an heavy countenance, a wounded minde, weak hands, and feeble knees, vers.* 25. *A woman and death are two the bittereſt things in the world: uxor mihi ducenda est hodie, id mihi visus est dicere, abi domum & suspende te. Ter. And.* 1. 5. And yet for all this we Batchelors desire to be married, with that *Vestall* virgin, we long for it,

† *Felices nuptæ! moriar, nisi nubere dulce est.*

Tis the sweetest thing in the world, I would I had a wife, saith he,

For fain would I leave a single life,
If I could get me a good wife.

† *Senecca.*

hai-ho for an husband cries she, a bad husband, nay the worst that ever was is better then none: O blissfull marriage, O most welcome marriage, and happy are they that are so coupled: we do earnestly seek it, and are never well till we have effected it. But with what fate? like those birds in the †Embleme, that fed about a cage, so long as they could fly away at their pleasure, liked well of it; but when they were taken and might not get loose, though they had the same meat, pined away for sullennesse, and would not eat. So we commend marriage,

† *Amator. Emblem.*

donec

—— donec miselli liberi
Aspicimus dominam; sed postquam heu janua clausa est,
Fel intus est quod mel fuit:

So long as we are wooers, may kiss and koll at our pleasure, nothing is so sweet, we are in heaven as we think: but when we are once tied, and have lost our liberty, marriage is an hell, *give me my yellow hose again:* a mouse in a trap lives as merrily, we are in a purgatory some of us, if not hell it self. *Dulce bellum inexpertis*, as the proverb is, 'tis fine talking of war, and marriage sweet in contemplation, 'till it be tried: and then as wars are most dangerous, irksome, every minute at deaths dore, so is, &c. When those wild *Irish* Peers, saith [o] *Stanihurst*, were feasted by King *Henry* the second (at what time he kept his Christmas at *Dublin*) and had tasted of his Princelike cheer, generous wines, dainty fare, had seen his [p] massie plate of silver, gold, inamel'd, beset with jewels, golden candle-sticks, goodly rich hangings, brave furniture, heard his trumpets sound, Fifes, Drums, and his exquisite musick in all kindes: when they had observed his majestical presence as he sate in purple robes, crowned with his scepter, &c. in his royall seat, the poor men were so amazed, inamored, and taken with the object, that they were *pertæsi domestici & pristini tyrotarchi*, as weary and ashamed of their own sordidity and manner of life. They would all be *English* forthwith; who but *English!* but when they had now submitted themselves, and lost their former liberty, they began to rebell some of them, others repent of what they had done, when it was too late. 'Tis so with us Batchelors, when we see and behold those sweet faces, those gaudy shewes that women make, observe their pleasant gestures and graces, give ear to their Siren tunes, see them dance, &c. we think their conditions are as fine as their faces, we are taken with dumb signes, *in amplexum ruimus*, we rave, we burn, and would fain be married. But when we feel the miseries, cares, woes, that accompany it, we make our moan many of us, cry out at length and cannot be released. If this be true now, as some out of experience will enform us, farewell wiving for my part, and as the Comicall Poet merrily saith,

o *De rebus Hibernicis, l.3.*
p *Gemmea pocula, argentea vasa, cælata candelabra, aurea, &c. Conchileata aulæa, buccinarum clangorem, tibiarum cantum, & symphoniæ suavitatem, majestatemq; principis coronati cum vidissent sella de aurata, &c.*

[p] *Perdatur ille pessimè qui fœminam*
Duxit secundus, nam nihil primo imprecor!
Ignarus ut puto mali primus fuit.
† Foul fall him that brought the second match to passe,
The first I wish no harm, poor man alas,
He knew not what he did, nor what it was.

p *Eubulus in Crisil. Athenæus dypnosophist. l.13. c.3.*
† Translated by my brother *Ralfe Burton.*

What shall I say to him that marries again and again,

* *Stulta maritali qui porrigit ora capistro,*

* *Juvenal.*

I pitty him not, for the first time he must do as he may, bear it out sometimes by the head and shoulders, and let his next neighbour ride, or else run away, or as that *Syracusian* in a tempest, when all ponderous things were to be exonerated out of the ship, *quia maximum pondus erat*, fling his wife into the Sea. But this I confesse is Comically spoken, [r] and so I pray you take it. In sober sadness, [s] marriage is a bondage, a thraldom, an yoke, an hinderance to all good enterprises, (*he hath married a wife and cannot come*) a stop to all preferments, a rock on which many

r *Hæc in speciem dicta cave ut credas.*
s *Batchelors alwayes are the bravest men. Bacon. seek eternity in memory, not in posterity, like Epaminondas, that instead of children, left two great victories behind him, which he called his two daughters.*

are

are saved, many impinge and are cast away: not that the thing is evill in it self or troublsome, but full of all contenment and happiness, one of the three things which please God, * *when a man and his wife agree together*, an honorable and happy estate, who knows it not? If they be sober, wise, honest, as the Poet infers,

* Ecclus 28. 3

† *Si commodos nanciscantur amores,*
Nullum iis abest voluptatis genus.
If fitly matcht be man and wife,
No pleasure's wanting to their life.

† Euripides Andromach.

But to undiscreet sensuall persons, that as brutes are wholy led by sense, it is a ferall plague, many times an hell it self, and can give little or no content, being that they are often so irregular and prodigious in their lusts, so diverse in their affections. *Uxor nomen dignitatis, non voluptatis*, as [r] he said, a wife is a name of honor, not of pleasure: she is fit to bear the office, govern a family, to bring up children, sit at bords end and carve, as some carnal men think and say; they had rather go to the stews, or have now and then a snatch as they can come by it, borrow of their neighbours, then have wives of their own; except they may, as some Princes and great men do, keep as many Curtisans as they will themselves, fly out *impunè*,

[r] Ælius Verus imperator Spar. vit. ejus.

† *Permolere uxores alienas.* † Hor.

that polygamy of *Turkes*, *Lex Iulia*, with *Cæsar* once inforced in *Rome* (though *Levinus Torrentius*, and others suspect it) *uti uxores quot & quas vellent liceret*, that every great man might marry, and keep as many wives as he would, or *Irish* divorcement were in use: but as it is, 'tis hard and gives not that satisfaction to these carnal men, beastly men as too many are: † What still the same, to be tied [t] to one, be she never so fair, never so vertuous, is a thing they may not endure, to love one long. Say thy pleasure, and counterfeir as thou wilt, as [p] *Parmeno* told *Thais*, *Neq; tu uno cris contenta*, one man will never please thee; nor one woman many men: But as [q] *Pan* replied to his father *Mercury*, when he asked whether he was married, *Nequaquam pater, amator enim sum, &c. No father, no, I am a lover still, and cannot be contented with one woman. Pythias, Eccho, Menades*, and I know not how many besides were his Mistrisses, he might not abide marriage. *Varietas delectat*, tis loathsome and tedious, what one still? Which the *Satyrist* said of *Iberina*, is verified in most,

† Quod licet, ingratum est.

[t] For better for worse, for richer for poorer, in sickness and in health, &c. tis durus sermo to a sensuall man.

[p] Ter. act. 1. Sc. 2. Eunuch.

[q] Lucian. Tom. 4. neq; cum unâ aliquâ rem habere contentus forem.

† *Unus Iberinæ vir sufficit? ocyus illud*
Extorquebis ut hæc oculo contenta sit uno,
Tis not one man will serve her by her will,
As soon sheel have one eye as one man still:

† Iuvenal.

As capable of any impression as *materia prima* it self, that still desires new formes, like the sea their affections ebb and flow. Husband is a cloak for some to hide their villany; once married she may fly out at her pleasure, the name of Husband is a sanctuary to make all good. *Eò ventum* (saith *Seneca*) *ut nulla virum habeat, nisi ut irritet adulterum.* They are right and straight, as true *Trojans* as mine hostes daughter, that *Spanish* wench in [u] *Ariosto*, as good wives as *Messalina*. Many men are as constant in their choice, and as good husbands as *Nero* himself, they

[u] Lib. 28.

568 must have their pleasure of all they see, and are in a word far more fickle then any woman.

> For either they be full of iealousie,
> Or masterfull, or loven novelty, &c.

Good men have often ill wives, as bad as *Xantippe* was to *Socrates*, *Elevora* to St. *Lues*, *Isabella* to our *Edward* the second: and good wives are as often matched to ill husbands, as *Mariamne* to *Herod*, *Serena* to *Diocletian*, *Theodora* to *Theophilus*, and *Thyra* to *Gurmunde*. But I will say nothing of dissolute and bad husbands, of Batchelours and their vices; their good qualities are a fitter subject for a just volume, too well known already in every village, town and city, they need no blazon; and lest I should marre any matches, or dis-hearten loving maids, for this present I will let them passe.

Being that men and women are so irreligious, depraved by nature, so wandring in their affections, so brutish, so subject to disagreement, so unobservant of marriage rites, what shall I say? If thou beest such a one, or thou light on such a wife, what concord can there be, what hope of agreement? 'tis not *conjugium* but *conjurgium*, as the Reed and Ferne in the [r] *Embleme*, averse and opposite in nature: 'tis twenty to one thou wilt not marry to thy contentment: but as in a lottery forty blanks were drawn commonly for one prize, out of a multitude you shall hardly choose a good one: a small ease hence then, little comfort,

> [s] *Nec integrum unquam transiges lætus diem.*
> If he or she be such a one,
> Thou hadst much better be alone.

If she be barren, she is not ——&c. If she have [x] children, and thy state be not good, though thou be wary and circumspect, thy charge will undo thee, ——*fœcundâ domum tibi prole gravabit*, thou wilt not be able to bring them up, [y] *and what greater misery can there be, then to beget children, to whom thou canst leave no other inheritance but hunger and thirst?* † *cum fames dominatur, strident voces rogantium panem, penetrantes patris cor:* what so grievous as to turn them up to the wide world, to shift for themselves? No plague like to want: and when thou hast good means, and art very carefull of their education, they will not be ruled. Think but of that old proverb, ἡρώων τέκνα πήματα *Heroum filii noxæ*, great mens sons seldome do well; *Outinam aut cœlebs mansissem, aut prole carerem!* [x] *Augustus* exclaims in *Suetonius*. *Jacob* had his *Ruben*, *Simeon* and *Levi*: *David* an *Amnon*, an *Absolon*, *Adoniah*; wise mens sons are commonly fools, insomuch that *Spartian* concludes, *Neminem prope magnorum virorum optimum & utilem reliquisse filium*; [y] They had been much better to have been childless. 'Tis too common in the middle sort; Thy sonne's a drunkard, a gamester, a spendthrift; thy daughter a fool, a whore, thy servants lazie drones and theeves, thy neighbours divels, they will make thee weary of thy life. [z] *If thy wife be froward, when she may not have her will, thou hadst better be buried alive; she will be so impatient, raving still, and roaring like* Juno *in the Tragedy, there's nothing but tempests, all is in an uproar.* If she be soft and fooliish, thou wert better have a block, she will shame thee and reveal thy secrets: if

r *Camerar.* 82. *cent.* 3.
s *Simonides.*
x Children make misfortunes more bitter. *Bacon.*
y *Heinsius Epist. Primicro. Nihil miserius quàm procreare liberos ad quos nihil ex hæreditate tua pervenire videas præter famem & stim.*
† *Chrys. Fonseca.*
x *Liberi sibi carcinomata.*
y *Melius fuerat eos sine liberis discessisse.*
z *Lemnius cap. 6. lib. 1. Simorosa, si non in omnibus obsequaris, omnia impacata in ædibus, omnia sursum misceri videas, multæ tempestates, &c. Lib. 2. numer. 101. sil. nup.*

if wise and learned, well qualified, there is as much danger on the other side, *mulierem doctam ducere periculosissimum,* saith *Nevisanus,* she will be too insolent and peevish,

[b] *Malo Venusinam quàm te Cornelia mater.*

Take heed; if she be a slut, thou wilt loath her; if provd shee'l beggar thee, * *shee l spend thy patrimony in bables, all Arabia will not serve to perfume her haire,* saith *Lucian:* if fair and wanton, shee'l make thee a *Cornuto*; if deformed, she will paint. † *If her face be filthy by nature, she will mend it by art, alienis & adscititiis impostoris, which who can indure?* If she do not paint she will look so filthy, thou canst not love her, and that peradventure will make thee unhoneſt. *Cromerus lib.* 12. *hist.* relates of *Casimirus,* [c] that he was unchast, because his wife *Aleida* the daughter of *Henry Lasgrave* of *Hessia,* was so deformed. If she be poor, she brings beggery with her (saith *Nevisanus*) misery and discontent. If you marry a maid, it is uncertain how she proves,

Hæc forsan veniet non satis apta tibi:

If yong, she is likely wanton and untaught; if lusty, too lascivious; and if she be not satisfied, you know where and when, *nil nisi iurgia,* all is in an uproar, and there is little quietness to be had: if an old maid, 'tis an hazard she dies in childbed: if a rich [d] widdow, *induces te in laqueum,* thou dost halter thy self, she will make all away before hand, to her other children, &c. —— † *dominam quis possit ferre tonantem?* she will hit thee still in the teeth with her first husband: if a yong widdow, she is often unsatiable and immodest. If she be rich, well descended, bring a great dowry, or be nobly allied, thy wives friends will eat thee out of house and home, *dives ruinam ædibus inducit,* she will be so proud, so high-minded, so imperious. For

——*nihil est magis intolerabile dite,* there's nothing so intolerable, thou shalt be as the Tassell of a gosse-hauke, [e] *she will ride upon thee, domineer as she list,* wear the breeches in her oligarchicall government, and beggar thee besides. *Uxores divites servitutem exigunt,* (as *Seneca* hits them *declam. lib.* 2. *declam.* 6.) *Dotem accepi, imperium perdidi.* They will have soveraignty, *pro conjuge dominam arcessis,* they will have attendance, they will do what they list. [f] In taking a dowry thou loosest thy liberty, *dos intrat, libertas exit,* hazardest thine estate.

Hæ sunt atq; aliæ multæ in magnis dotibus
Incommoditates, sumptusq; intolerabiles, &c.

with many such inconveniences: say the best, she is a commanding servant; thou hadst better have taken a good huswife maid in her smock. Since then there is such hazard, if thou be wise, keep thy self as thou art, 'tis good to match, much better to be free.

—— † *procreare liberos lepidissimum,*
Hercle verò liberum esse, id multò est lepidius.

* *art thou yong? then match not yet; if old, match not at all.*

Vis juvenis nubere? nondum venit tempus.
Ingravescente ætate jam tempus præteriit.

And therefore with that Philosopher, still make answer to thy friends that importune thee to marry, *adhuc intempestivum,* 'tis yet unseasonable, and ever will be.

b *Iuvenal.*

* *Tom.* 4. *Amores. omnem mariti opulentiam profundet, totam Arabiam capillis redolens.*

† *Jacm. & quis sanæ mentis sustinere queat &c.*

c *Subegit ancillas quod uxor eius deformior esset.*

d *Sil. nup. l.* 2. *num.* 25. *Dives inducit tempestatem, pauper curam: Ducens viduam se inducit in laqueum.*

† *Sic quisq; dicit, alteram ducit tamen.*

e *Si dotata erit, imperiosa, continuoq; viro inequitare conabitur. Petrarch.*

f If a woman nourish her husband, she is angry and impudent, and ful of reproach *Ecclus* 25. 24. *Scilicet uxori nubere nolo meæ.*

† *Plautus mil. glor. act.* 3. *sc.* 1.

* *Stobeus ser.* 66. *Alex. ab Alexand. lib.* 4. *cap.* 8.

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Consider withall how free, how happy, how secure, how heavenly, in respect, a single man is, † as he said in the Comœdie, *Et isti quod fortunatum esse autumant, uxorem nunquam habui*, and that which all my neighbours admire and applaud me for, account so great an happiness, I never had a wife; consider how contentedly, quietly, neatly, plentifully, sweetly and how merrily he lives! he hath no man to care for but himself, none to please, no charge, none to controle him, is tied to no residence, no cure to serve, may go and come, when, whither, live where he will, his own master, and do what he list himself. Consider the excellency of Virgins, * *Virgo cœlum meruit*, marriage repleniſh the earth, but virginity Paradise; *Elias*, *Eliseus*, *Iohn Baptist* were Bacchelors: Virginity is a pretious Iewell, a fair garland, a never fading flower; [h] for why was *Daphne* turned to a gree bay tree, but to shew that virginity is immortall?

† *Ut flos in septis secretus nascitur hortis,*
Ignotus pecori, nullo contusus aratro,
Quam mulcent auræ, firmat Sol, educat imber, &c.
Sic virgo dum intacta manet, dum chara suis, sed
Cum Castum amisit, &c.——

Virginity is a fine picture, as [i] *Bonaventure* calls it, a blessed thing in it self, and if you will believe a Papist, meritorious. And although there be some inconveniences, irksomeness, solitariness, &c. incident to such persons, want of those comforts, *quæ ægro assideat & curet ægrotum, fomentum paret, roget medicum, &c.* embracing, dalliance, kissing, colling, &c. those furious motives and wanton pleasures a new married wife most part enjoyes; yet they are but toyes in respect, easily to be endured, if conferred to those frequent incumbrances of marriage; Solitariness may be otherwise avoided with mirth, musick, good company, business, imployment; in a word, * *Gaudebit minus, & minus dolebit*; for their good nights, he shall have good daies. And me thinks sometime or other amongst so many rich Bachelors, a benefactor should be found to build a monasticall College for old, decayed, deformed, or discontented maides to live together in, that have lost their first loves, or otherwise miscarried, or else are willing howsoever to lead a single life, The rest I say are toyes in respect, and sufficiently recompenced by those innumerable contents and incomparable priviledges of Virginity. Think of these things, confer both lives, and consider last of all these commodious prerogatives a Bachelor hath, how well he is esteemed, how heartily welcome to all his friends, *quam mentitis obsequiis*, as *Tertullian* observes, with what counterfeit curtesies they will adore him, follow him, present him with gifts, *hamatis donis*: *it cannot be believed*, (saith [o] *Ammianus*) *with what umble service he shall be worshipped*, how loved and respected: *If he want children* (and have means) *he shall be often invited, attended on by Princes, and have advocates to plead his cause for nothing*, as [p] *Plutarch* addes. Wilt thou then be reverenced, and had in estimation?

——* *dominus tamen & domini rex*
Si tu vis fieri, nullus tibi parvulus aulâ
Luserit Æneas, nec filia dulcior illâ?
Iucundum & charum sterilis facit uxor amicum.

Live a single man, marry not, and thou shalt soon percieve how those

Hæredipetæ

† They shall attend the lamb in heaven, because they were not defiled with women, *Apoc.* 14.

* *Nuptiæ replent terram, virginitas Paradisum. Hier.*

h *Daphne in laurum semper virentem, immortalem docet gloriam paratam virginibus pudicitiam servantibus.*

† *Catul. Car. nuptiali.*

i *Dict. salut. c. 22. pulcherrimum sertum infiniti precii, gemma & pictura speciosa.*

* *Mart.*

o *Lib. 24. qua obsequiorum diversitate colantur homines sine liberis.*

p *Hunc alii ad cœnam invitant, princeps huic famulatur, oratores gratis patrocinantur. lib. de amore Prolis.*

l *Annal. 11.*

Hæredipetæ (for so they were called of old) will seek after thee, bribe and flatter thee for thy favour, to be thine heire or executor: *Aruntius* and *Aterius*, those famous parasites in this kinde, as *Tacitus* and [q] *Seneca* have recorded, shall not go beyond them. *Periplectomines* that good personat old man, *delitium senis*, well understood this in *Plautus*; for when *Pleusides* exhorted him to marry that he might have children of his own, he readily replied in this sort, 571

[q] 6o de benefic. 38.

Quando habeo multos cognatos, quid opus mihi sit liberis?
Nunc benè vivo & fortunatè, atq; animo ut lubet.
Mea bona mea morte cognatis dicam interpartiant.
Illi apud me edunt, me curant, visunt quid agam, ecquid velim,
Qui mihi mittunt munera, ad prandium. ad cœnam vocant,
Whilst I have kin, what need I brats to have?
Now I live well, and as I will, most brave.
And when I dye, my goods Ile give away,
To them that do invite me every day,
That visite me, and send me pretty toyes,
And strive who shall do me most curtesies.

This respect thou shalt have in like manner, living as he did, a single man. But if thou marry once, † *cogitato in omni vita te servum fore*, bethink thy self what a slavery it is, what an heavy burthen thou shalt undertake, how hard a task thou art tied to, (for as *Hierome* hath it, *qui uxorem habet, debitor est, & uxoris servus alligatus*,) and how continuate, what squalor attends it, what irksomeness, what charges; for wife and children are a perpetual bill of charges; besides a Myriade of cares, miseries, and troubles; for as that Comical *Plautus* merrily and truly said, He that wants trouble, must get to be master of a ship, or marry a wife; and as another seconds him, wife and children have undone me; so many, and such infinite incumbrances accompany this kinde of life. Furthermore, *uxor intumuit*, &c. or as he said in the Comœdy,

† *E Græco.*

† *Duxi uxorem, quam ibi miseriam vidi, nati filii, alia cura.*

† *Ter. Adelph.*

All gifts and invitations cease, no friend will esteem thee, and thou shalt be compelled to lament thy misery, and make thy mone with † *Bartholomæus Scheræus*, that famous Poet Laureat, and professor of Hebrew in *Witenberge*: I had finished this work long since, but that *inter alia dura & tristia quæ misero mihi pene tergum fregerunt* (I use his own words) amongst many miseries which almost broke my back, συζυγία *ob Xantipissmum*, a shrew to my wife, tormented my minde above measure, and beyond the rest. So shalt thou be compelled to complain, and to cry out at last, with * *Phoroneus* the lawyer, *How happy had I been, if I had wanted a wife!* If this which I have said will not suffice, see more in *Lemnius lib.4. cap.13. de occult. nat. mir. Espensæus de continentia. lib. 6. cap. 8. Kornman de virginitate, Platina in Amor. dial. Practica artis amandi, Barbarus de re uxoria. Arnisæus in polit. cap. 3.* and him that is *instar omnium*, *Nevisanus* the Lawyer, *Sylva nuptial.* almost in every page.

† *Itineraria in psalmos instructione ad lectorem.*

* *Bruson lib.7 22.cap. Si uxor decesset, nihil mihi ad summam felicitatem defuisset.*

SUBS.

SUBSECT. 4.

Philters, Magicall, and Poeticall cures.

WHere perswasions and other remedies will not take place, many fly to unlawfull means, Philters, Amulets, Magick spels, Ligatures, Characters, Charmes, which as a wound with the spear of *Achilles*, if so made and caused, must so be cured. If forced by Spels and Philters, saith *Paracelsus*, it must be eased by Characters, *Mag. lib.2.cap.28.* and by Incantations. *Fernelius Path.lib. 6.cap.13.* [k] *Skenkius lib.4.observ. Med.* hath some examples of such as have been so magically caused, and magically cured, and by witch-craft: so saith *Baptista Codronchus, lib.3.cap.9. de mor. ven. Malleus malef. cap. 6.* 'Tis not permitted to be done, I confess: yet often attempted: see more in *Wierus lib.3. cap. 18. de præstig. de remediis per Philtra. Delrio Tom. 2.lib. 2. quest.3 sect.3.disquisit. magic. Cardan lib. 16. cap.90.* reckons up many magnetical medicines, as to piss through a ring, &c. *Mizaldus cent. 3.30. Baptista Porta, Iason Pratensis, Lobelius pag. 87. Matthiolus, &c.* prescribe many absurd remedies. *Radix mandragoræ ebibitæ, Annuli ex ungulis Asini, Stercus amatæ sub cervical positum, illâ nesciente, &c. quum odorem fœditatis sentit, amor solvitur. Noctuæ ovum abstemios facit comestum, ex consilio* Iarthæ Indorum *gymnosophistæ apud* Philostratum lib. 3. *Sanguis amasiæ ebibitus omnem amoris sensum tollit:* Faustinam Marci Aurelji *uxorem, gladiatoris amore captam, ita penitus consilio* Chaldæorum *liberatam, refert* Iulius Capitolinus. Some of our Astrologers will effect as much by Characteristical Images, *ex Sigillis Hermetis, Salomonis, Chaelis, &c. mulieris imago habentis crines sparsos, &c.* Our old Poets and Phantastical writers have many fabulous remedies for such as are love-sick, as that of *Protesilaus* tombe in *Philostratus*, in his dialogue betwixt *Phœnix* and *Vinitor*: *Vinitor* upon occasion discoursing of the rare vertues of that shrine, telleth him that *Protesilaus* Altar and Tombe [l] *cures almost all manner of diseases, consumptions, dropsies, quartan agues, sore eyes: and amongst the rest, such as are love-sick, shall there be helped.* But the most famous is [m] *Leucata Petra*, that renowned Rock in *Greece*, of which *Strabo* writes, *Geog.lib.10.* not far from Saint *Maures*, saith *Sands lib. 1.* From which rock if any Lover flung himself down headlong, he was instantly cured. *Venus* after the death of *Adonis* when she could take no rest for love,

† *Cum vesana suas torreret flamma medullas,*

came to the Temple of *Apollo* to know what she should do to bee eased of her pain: *Apollo* sent her to *Leucata Petra*, where she præcipitated her self, and was forth with freed, and when she would needs know of him a reason of it, he told her again, that he had often observed [n] *Iupiter* when he was enamoured on *Iuno*, thither go to ease and wash himself, and after him diverse others. *Cephalus* for the love of *Protela*, *Degonetus* daughter, leapt down here, that *Lesbian Sappho* for *Phaon*, on whom she miserably doted.

k *Extinguitur virilitas ex incantamentorum maleficiis; neq; enim fabula est, nonnulli reperti sunt, qui ex veneficiis amore privati sunt, ut ex multis historiis patet.*

l *Curat omnes morbos, Phthises, hydropes & oculorum morbos, & febre quartana laborantes & amore captos, miris artibus eos demulcet.*

m The moral is, vehement Fear expells Love.

† *Catullus.*

n *Quum Iunonem deperiret Iupiter impotenter, ibi solitus lavare, &c.*

† *Cupidinis æstro percita è summo præceps ruit,*

hoping thus to ease her self, and to be freed of her love pangs.

† *Menander.*

° *Hic se Deucalion Pyrrhæ succensus amore*
Mersit, & illæso corpore pressit aquas.
Nec mora, fugit amor, &c. ——
Hither *Deucalion* came, when *Pyrrha's* love
Tormented him, and leapt down to the sea,
And had no harm at all, but by and by
His love was gone and chased quite away.

° *Ovid. ep.* 21.

This medicine *Jos. Scaliger* speaks of, *Ausoniarum lectionum lib.* 18. *Salmutz in Pancirol. de.* 7. *mundi mirac.* and other writers. *Pliny* reports that amongst the *Cyzeni*, there is a Well consecrated to *Cupid*, of which if any lover tast, his passion is mitigated: And *Anthony Verdurius Imag. deorum, de Cupid.* saith, that amongst the Ancients there was p *Amor Lethes, he took burning torches, and extinguished them in the river*; *his* statua *was to be seen in the Temple of* Venus Elusina, of which *Ovid* makes mention, and saith, *that all lovers of old went thither on pilgrimage, that would be rid of their love pangs. Pausanias in* † *Phocicis*, writes of a Temple dedicated, *Veneri in speluncâ*, *to Venus* in the vault, at *Naupactus* in *Achaia* (now *Lepanto*) in which your widowes that would have second husbands, made their supplications to the Goddesse; all manner of suits concerning Lovers were commenced, and their grievances helped. The same Author in *Achaicis*, tells as much of the river † *Senelus* in *Greece*; if any Lover washed himself in it, by a secret vertue of that water, (by reason of the extream coldness belike) he was healed of Loves torments,

p *Apud antiquos amor Lethes olim fuit, is ardentes fæces in profluentem inclinabat; huius statua Veneris Elusinæ templo visebatur, quo amantes confluebant, qui amicæ memoriam deponere volebant.*

† *Lib.* 10. *Vota ei nuncupant amatores, multis de causis, sed imprimis viduæ mulieres, ut sibi alteras à dea nuptias exposcant.*

† *Amoris vulnus idem qui sanat facit.*

† *Rodiginus. ant. lect. lib.* 16. *cap.* 25. cals it *Selenus. Omni amore liberat.*

which if it be so, that water as he holds, is *omni auro pretiosior*, better then any gold. Where none of all these remedies will take place, I know no other, but that all Lovers must make an head, and rebell, as they did in q *Ausonius*, and crucifie *Cupid* till he grant their request, or satisfie their desires.

† *Seneca.*

q *Cupido crucifixus: Lepidum poema.*

Subsect. 5.

The last and best cure of Love Melancholy, is, to let them have their desire.

THe last refuge and surest remedy, to be put in practice in the utmost place, when no other means will take effect, is, to let them go together, and enjoy one another; *potissima curâ est ut heros amasiâ suâ potiatur*, saith *Guianerius, cap.* 15. *tract.* 15. *Æsculapius* himself to this malady, cannot invent a better remedy, *quàm ut amanti cedat amatum*, † (*Jason Pratensis*) then that a Lover have his desire.

† *Cap.* 19 *de morb. cerebri.*

Et paritèr torulo bini jungantur in uno,
Et pulchro detur Æneæ Lavinia conjux.
And let them both be joyned in a bed,
And let *Æneas* fair *Lavinia* wed.

'Tis

574 Tis the ſpecial cure, to let them bleed in *vena Hymenæa*, for love is a pluriſie, and if it be poſſible, ſo let it be,

——*optataq; gaudia carpant.*

[r] *Arculanus* holds it the ſpeedieſt and the beſt cure, [s] 'tis *Savanarolas* laſt precept, a principal infallible remedy, the laſt, ſole, and ſafeſt refuge.

† *Iulia ſola potes noſtras extinguere flammas,*
Non nive, non glacie, ſed potes igne pari.

Iulian alone can quench my deſire,
With neither ice nor ſnow, but with like fire.

When you have all done, ſaith [t] *Avicenna*, *there is no ſpeedier or ſafer courſe, then to joyne the parties together according to their deſires & wiſhes, the cuſtome and forme of law; and ſo we have ſeen him quickly reſtored to his former health, that was languiſhed away to skin and bones; after his deſire was ſatisfied, his diſcontent ceaſed, and we thought it ſtrange; our opinion is therefore that in ſuch caſes Nature is to be obeyed. Areteus* an old Author *lib. 3. cap. 3.* hath an inſtance of a yong man, [u] when no other means could prevail, was ſo ſpeedily relieved. What remaines then but to joyn them in marriage?

† *Tunc & Baſia morſiunculaſq;*
Surreptim dare, mutuos fovere
Amplexus licet, & licet jocari.

they may then kiſs and coll, lye and look babies in one anothers eyes, as their Syres before them did, they may then ſatiate themſelves with loves pleaſures, which they have ſo long wiſhed and expected;

Atq; uno ſimul in toro quieſcant,
Conjuncto ſimul ore ſuavientur,
Et ſomnos agitent quiete in una.

Yea but *hic labor, hoc opus*, this cannot conveniently be done, by reaſon of many and ſeverall impediments. Sometimes both parties themſelves are not agreed: Parents, Tutors, Maſters, Gardians, will not give conſent; Laws, Cuſtomes, Statutes hinder: poverty, ſuperſtition, fear and ſuſpition: many men dote on one woman, *ſemel & ſimul*: ſhe dotes as much on him, or them, and in modeſty muſt not, cannot woo, as unwilling to confeſs, as willing to love: ſhe dare not make it known, ſhew her affection, or ſpeak her minde. And *hard is the choice* (as it is in *Euphues*) *when one is compelled either by ſilence to dye with grief, or by ſpeaking to live with ſhame.* In this caſe almoſt was the fair Lady *Elizabeth Edward* the fourth his daughter, when ſhe was enamoured on *Henry* the ſeventh, that noble yong Prince, and new ſaluted King, when ſhe brake forth into that paſſionate ſpeech, † *O that I were worthy of that comely Prince! but my father being dead, I want friends to motion ſuch a matter! What ſhall I ſay? I am all alone, and dare not open my mind to any. What if I acquaint my mother with it? baſhfulneſs forbids. What if ſome of the Lords? audacity wants. O that I might but confer with him, perhaps in diſcourſe I might let ſlip ſuch a word that might diſcover mine intention!* How many modeſt maides may this concern, I am a poor ſervant, what ſhall I do? I am a fatherleſs child, and want means, I am blith and buxome, yong and luſty, but I have never a ſutor, *Expectant ſtolidi ut ego illos rogatum veniam*, as † ſhe ſaid, a company of ſilly fellows, look belike that

r *Patiens potiatur re amatâ, ſi fieri poſſit, optima cura, cap. 16. in 9 Rhaſis.*
ſ *Si nihil aliud, nuptiæ & copulatio cum ea.*
† *Petronius Catal.*
t *Cap. de Iliſhi. Non invenitur cura, niſi regimen connexionis inter eos, ſecundum modum promiſſionis, & legis, & ſic vidimus ad carnem reſtitutum, qui jam venerat ad arefactionem; evanuit cura poſtquam ſenſit, &c.*
u *Fama eſt melancholicum quendam ex amore inſanabiliter ſe habentem, ubi puellæ ſe conjunxiſſet, reſtitutum, &c.*
† *Iovian. Pontanus, Baſi. lib. 1.*
† *Speedes hiſt. e M.S. Ber. Andreæ.*
† *Lucretia in Cœleſtina act. 19. Barthio interpret.*

that I should woo them and speak first: fain they would and cannot woo, —— † *quæ primum exordia sumam?* being meerly passive they may not make sute, with many such lets and inconveniences, which I know not; what shall we do in such a case? sing *Fortune my Foe?* ——

† *Virg. 4. Æn.*

Some are so curious in this behalf, as those old *Romans*, our modern *Venetians*, *Dutch* and *French*, that if two parties dearly love, the one noble, the other ignoble, they may not by their Laws match, though equal otherwise in years, fortunes, education, and all good affection. In *Germany* except they can prove their gentility by three descents, they scorn to match with them. A noble man must marry a noble woman: a Baron, a Barons daughter; a Knight, a Knights: a Gentleman, a Gentlemans: as flatters sort their flattes, do they degrees and families. If she be never so rich, fair, well-qualified otherwise, they will make him forsake her. The *Spaniards* abhor all widows; the *Turks* repute them old women, if past five and twenty. But these are too severe Laws, and strict Customs, *dandum aliquid amori*, we are all the sons of *Adam*, 'tis opposite to Nature, it ought not to be so. Again he loves her most impotently, she loves not him, and so *è contra*. * *Pan* loved *Echo*, *Echo Satyrus*, *Satyrus Lyda*.

* *E Græco Moschi.*

Quantum ipsorum aliquis amantem oderat,
Tantum ipsius amans odiosus erat.

They love and loath of all sorts, he loves her, she hates him; and is loathed of him, on whom she dotes. *Cupid* hath two darts, one to force love, all of gold, and that sharp,

——[a] *Quod facit auratum est*; another blunt, of Lead, and that to hinder; ——*fugat hoc, facit illud amorem.*

[a] *Ovid. Met. 1.*

This we see too often verified in our common experience. [b] *Choresus* dearly loved that Virgin *Callyrrhoe*, but the more he loved her, the more she hated him. *Oenone* loved *Paris*, but he rejected her; they are stiffe of all sides, as if beauty were therefore created to undo, or be undone. I give her all attendance, all observance, I pray and intreat, † *Alma precor miserere mei*, fair mistris pitty me, I spend my self, my time, friends and fortunes to win her favour, (as he complains in the [c] Eglogue,) I lament, sigh, weep, and make my moan to her, but she is hard as flint,

——*cautibus Ismariis immotior*——

as fair and hard as a diamond, she will not respect, *Despectus tibi sum*, or hear me, ——*fugit illa vocantem*

Nil lachrymas miserata meas, nil flexa querelis.

What shall I do? *I wooed her as a young man should do,*
But Sir she said I love not you.

[b] *Pausanias Achaicis lib. 7. Perditè amabat Challyrrhoen virginem, & quanto erat Choresi amor vehementior, tanto erat puellæ animus ab ejus amore alienior.*

† *Virg 6. Æn.*

[c] *Erasmus Egl. Galatea.*

* *Durior at scopulis mea Cœlia, marmore, ferro,*
Robore, rupe, antro, cornu, adamante, gelu.

* *Angerianus Erotopægnion.*

Rock, Marble, heart of Oak with iron bar'd,
Frost, flint or adamants are not so hard.

I give, I bribe, I send presents, but they are refused.

[d] *Rusticus est Coridon, nec munera curat Alexis.*

[d] *Virg.*

I protest, I swear, I weep, ——[e] *odioq; rependit amores*,
Irrisu lachrymas—— she neglects me for all this,

[e] *Lucbous.*

she derides me, contemns me, she hates me: *Phillida* flouts me: *Caute, feris, quercu durior Euridice,* stiffe, churlish, rocky still.

And tis most true, many Gentlewomen are so nice, they scorn all suiters, crucifie their poor Paramours, and think no body good enough for them, as dainty to please as *Daphne* her self,

† *Ovid Met. 1.*

† *Multi illam petiere, illa aspernata petentes,*
Nec quid Hymen, quid amor, quid sint connubia curat.

Many did woo her, but she scorn'd them still,
And said she would not marry by her will.

One while they will not marry, as they say at least, (when as they intend nothing less) another while not yet, when 'tis their only desire, they rave upon it. She will marry at last, but not him: he is a proper man indeed, and well qualified, but he wants means: another of her suiters hath good means, but he wants wit; one is too old, another too yong, too deformed, she likes not his carriage: a third too loosely given, he is rich, but base born: she will be a Gentlewoman, a Lady, as her sister is, as her mother is: she is all out as fair, as well brought up, hath as good a portion, and she looks for as good a match, as *Matilda* or *Dorinda*: if not, she is resolved as yet to tarry, so apt are yong maids to boggle at every object, so soon woon or lost with every toy, so quickly diverted, so hard to be pleased. In the mean time, *quot torsit amantes?* one suiter pines away, languisheth in love, *mori quot denique cogit!* another sighs and grieves, she cares not: and which * *Stroza* objected to *Ariadne*,

* *Erot. lib. 2.*

Nec magis Euriali gemitu, lacrymisque moveris,
Quàm prece turbati flectitur ora Sali.
Tu juvenem, quo non formosior alter in urbe,
Spernis, & insano cogis amore mori,

Is no more mov'd with those sad sighs and tears,
Of her sweet-heart, then raging Sea with prayers:
Thou scorn'st the fairest youth in all our City,
And mak'st him almost mad for love to dye:

They take a pride to prank up themselves, to make yong men enamored,

† *T. H.*

—— † *captare viros & spernere captos,*

to dote on them, and to run mad for their sakes,

† *Virg. 4 Æn.*

—— † *sed nullis illa movetur*
Fletibus, aut voces ullas tractabilis audit,
Whilest niggardly their favours they discover,
They love to be belov'd, yet scorn the Lover.

All suit and service is too little for them, presents too base:

Tormentis gaudet amantis —— & spoliis,

As *Atalanta* they must be over-run, or not wonn. Many yong men are as obstinate, and as curious in their choice, as tyrannically proud, insulting, deceitful, false-hearted, as irrefragable and peevish on the other side, *Narcissus* like,

x *Metamor. 3.*

* *Multi illum Juvenes, multæ petiêre puellæ,*
Sed fuit in tenerâ tam dira superbia formâ,
Nulli illum Juvenes, nullæ petiêre puellæ.

Young

Yong men and maids did to him sue,
But in his youth so proud, so coy was he,
Yong men and maids bad him adiew.

Echo wept and wooed him by all means above the rest, love me for pitty, or pitty me for love, but he was obstinate,

Ante ait emoriar quam sit tibi copia nostri,

he would rather dye then give consent. *Psyche* ran whining after *Cupid*,

† *Formosum tua te* Psyche *formosa requirit,*
Et poscit te dia deum, puerumque puella,
Fair *Cupid*, thy fair *Psyche* to thee sues,
A lovely lass a fine yong gallant wooes;

† *Fracastorius Dial. de anim.*

but he rejected her nevertheless. Thus many Lovers do hold out so long, doting on themselves, stand in their own light, till in the end they come to be scorned and rejected, as *Stroza's Gargiliana* was,

Te juvenes, te odere senes, desertaque langues,
Quæ fueras procerum publica cura prius.
Both yong and old do hate thee scorned now,
That once was all their joy and comfort too.

as *Narcissus* was himself, ——— *Who despising many*
Died ere he could enjoy the love of any. They begin to be contemned themselves of others, as he was of his shadow, and take up with a poor curat, or an old serving-man at last, that might have had their choice of right good matches in their youth, like that generous Mare in † *Plutarch*, which would admit of none but great Horses, but when her tail was cut off and mane shorn close, and she now saw her self so deformed in the water, when she came to drink, *ab asino conscendi se passa*, she was contented at last to be covered by an Ass. Yet this is a common humor, will not be left, and cannot be helped.

† *Dial. am.*

†*Hanc voloquæ non vult, illam quæ vult ego nolo:*
Vincere vult animos, non satiare Venus.
I love a maid, she loves me not: full fain
She would have me, but I not her again;
So Love to crucifie mens souls is bent,
But seldom doth it please or give content.

† *Ausonius.*

Their love danceth in a ring, and *Cupid* hunts them round about, he dotes, is doted on again,

Dumque petit petitur, pariterque accedit & ardet,

their affection cannot be reconciled. Oftentimes they may and will not, 'tis their own foolish proceedings that mars all, they are too distrustful of themselves, too soon dejected: say she be rich, thou poor: she yong, thou old; she lovely and fair, thou most illfavoured and deformed; she noble, thou base: she spruce and fine, but thou an ugly Clown: *nil desperandum*, there's hope enough yet: *Mopso Nisa datur, quid non speremus amantes?* Put thy self forward once more, as unlikely matches have been and are daily made, see what will be the event. Many leave roses and gather thistles, loath hony and love verjuice: our likings are as various as our palates. But commonly they omit opportunities, *oscula qui sumpsit, &c.* they neglect the usual means and times.

He that will not when he may,
When he will he shall have nay.

They look to be wooed, sought after, and sued to. Most part they will and cannot, either for the above-named reasons, or for that there is a multitude of suiters equally enamored, doting all alike; and where one alone must speed, what shall become of the rest? *Hero* was beloved of many, but one did enjoy her; *Penelope* had a company of suiters, yet all missed of their aym. In such cases he or they must wisely and warily unwind themselves, unsettle his affections by those rules above prescribed,

† *Ovid. Met. 9* ——— *quin stultos excutit ignes*, divert his cogitations, or else bravely bear it out, as *Turnus* did, *Tua sit Lavinia conjux*, when he could not get her, with a kind of heroical scorn he bid *Æneas* take her, or with a milder farewel, let her go,

——— *Et Phillida solus habeto*, take her to you, God give you joy Sir. The Fox in the Emblem would eat no grapes, but why? because he could not get them; care not thou for that which may not be had.

Many such inconveniences, lets and hinderances there are, which cross their projects, and crucifie poor Lovers, which sometimes may, sometimes again cannot be so easily removed. But put case they be reconciled all, agreed hitherto, suppose this love or good liking be betwixt two alone, both parties well pleased, there is *mutuus amor*, mutual love and great affection: yet their Parents, Guardians, Tutors, cannot agree, thence all is dashed, the match is unequal: one rich, another poor: *durus pater*, an hard-hearted, unnatural, a covetous father will not marry his son, except he have so much mony, *ita in aurum omnes insaniunt*, as † *Hom. 5. in 1. epist. Thess. cap. 4. ver. 1.* † *Chrysostome* notes, nor joyn his daughter in marriage, to save her dowry, or for that he cannot spare her for the service she doth him, and is resolved to part with nothing whilest he lives, not a penny, though he may peradventure well give it, he will not till he dies, and then as a pot of mony broke, it is divided amongst them that gaped after it so earnestly. Or else he wants means to set her out, he hath no mony, and though it be to the manifest prejudice of her body and souls health, he cares not, he wil take no notice of it, she must and shall tarry. Many slack and careless Parents, *iniqui patres*, measure their childrens affections by their own, they are now cold and decrepit themselves, past all such youthful conceits, and they will therefore starve their childrens *Genius*, have them *à pueris* ʏ *illico nasci senes*, ʏ *Ter.* they must not marry, *nec earum affines esse rerum quas secum fert adolescentia: ex suâ libidine moderatur quæ est nunc, non quæ olim fuit:* as he said in the Comœdy: they will stifle nature, their yong bloods must not participate of youthful pleasures, but be as they are themselves old on a sudden. And 'tis a general fault amongst most parents in bestowing of their children, the father wholly respects wealth, when through his own folly, riot, indiscretion, he hath embeazled his estate, to recover himself, he confines and prostitutes his eldest sons love and affection to some fool, or ancient, or deformed piece for mony,

† *Ter. Heaut. Scen. ult.* † *Phanaretæ ducet filiam, rufam illam virginem,*
Cæsiam, sparso ore, adunco naso ———

and though his son utterly dislike, with *Clitipho* in the Comœdy,

Non

Non possum pater: If she be rich, *Eia* (he replies) *ut elegans est, credas animum ibi esse?* he must and shall have her, she is fair enough, young enough; if he look or hope to inherit his lands, he shall marry, not when or whom he loves, *Arconidis huius filiam*, but whom his father commands, when and where he likes, his affection must dance attendance upon him. His daughter is in the same predicament forsooth, as an empty boat she must carry what, where, when, and whom her Father will. So that in these businesses the father is still for the best advantage; Now the mother respects good kinred, most part the son a proper woman. All which [z] *Livy* exemplifies, *dec.* 1. *lib.* 4. a Gentleman and a Yeoman woo'd a wench in *Rome* (contrary to that statute that the gentry and commonalty must not matcht together) the matter was controverted: The Gentleman was preferred by the mothers voice, *quæ quam splendissimis nuptiis jungi puellam volebat:* the overseers stood for him that was most worth, &c. But parents ought not to be so strict in this behalfe, Beauty is a dowry of it self all-sufficient, * *Virgo formosa, etsi oppidò pauper, abundè dotata est*, [a] *Rachel* was so married by *Jacob*, and *Bonaventure* [b] *in* 4. *sent. denies that he so much as venially sins, that marries a maid for comelinesse of person.* The *Jews*, *Deut.* 21. 11. if they saw amongst the captives a beautifull woman, some small circumstances observed, might take her to wife. They should not be too severe in that kinde, especially if there be no such urgent occasion, or grievous impediment. 'Tis good for a commonwealth. † *Plato* holds, that in their contracts *young men should never avoid the affinity of poor folks, or seek after rich.* Poverty and base parentage may be sufficiently recompenced by many other good qualities, modesty, vertue, religion and choice bringing up, * *I am poor, I confess; but am I therefore contemptible, and an abject? Love it self is naked, the* Graces; *the* Stars, *and* Hercules *clad in a Lions skin.* Give something to vertue, love, wisdom, favour, beauty, person; be not all for mony. Besides you must consider that *Amor cogi non potest*, Love cannot be compelled, they must affect as they may: [c] *Fatum est in partibus illis quas sinus abscondit*, as the saying is, marriage and hanging goes by destiny, matches are made in heaven.

It lies not in our power to love or hate,
For will in us is over-rul'd by fate.

A servant maid in † *Aristænetus* loved her mistris Minion, which when her Dame perceived, *furiosâ æmulatione*, in a jealous humour she dragg'd her about the house by the hair of the head, and vexed her sore. The wench cryed out, * *O mistris, fortune hath made my body your servant, but not my soul!* Affections are free, not to be commanded. Moreover it may be to restrain their ambition, pride, and covetousnes, to correct those hereditary diseases of a family, God in his just judgement assignes and permits such matches to be made. For I am of *Plato* and [d] *Bodines* mind, that Families have their bounds and periods as well as kingdoms, beyond which for extent or continuance they shall not exceed, six or seven hnndred yeers, as they there illustrate by a multitude of examples, and which *Peucer* and † *Melancthon* approve, but in a perpetuall tenor (as we see by many pedegrees of Knights, Gentlemen, Yeomen) continue as

z *Plebeius & nobilis ambiebant puellam, puellæ certamen in partes venit, &c.* * *Apuleius Apol.*

a *Gen.* 26.

b *Non peccat venialiter qui mulierem ducit ob pulchritudinem.*

† *Lib.* 6. *de leg. Ex usu reipub. est ut in nuptiis juvenes neq; pauperum affinitatem fugiant, neq; divitum sectentur.*

* *Philost. ep. Quoniam pauper sum, idcirco contemptior & abjectior tibi videar? Amor ipse nudus est, gratiæ & astra; Hercules pelle leonina indutus.*

c *Juvenal.*

† *Lib.* 2. *ep.* 7.

* *Ejulans inquit, non mentem unà addixit mihi fortuna servitute.*

d *De repub. c. de period. rerum pub.*

† *Com. in car. Chron.*

as they began, for many descents with little alteration. Howsoever let them I say, give something to youth, to love; they must not think they can fancy whom they appoint; [e] *Amor enim non imperatur, affectus liber si quis alius & vices exigens*, this is a free passion, as *Pliny* said in a Panegyrick of his, and may not be forced: Love craves liking, as the saying is, it requires mutuall affections, a correspondency: *invito non datur nec auferetur*, it may not be learned, *Ovid* himself cannot teach us how to love, *Solomon* describe, *Apelles* paint, or *Helena* expresse it. They must not therefore compell or intrude; † *quis enim* (as *Fabius* urgeth) *amare alieno animo potest?* but consider with all the miseries of enforced marriages; take pitty upon youth: and such above the rest as have daughters to bestow, should be very carefull and provident to marry them in due time. *Syracides cap. 7. vers. 25.* calls it a *weighty matter to perform*, so to marry a daughter to a man of understanding in due time: *Virgines enim tempestivè locandæ*, as [f] *Lemnius* admonisheth, *lib. 1. cap. 6.* Virgins must be provided for in season, to prevent many diseases, of which † *Rodericus a Castro de morbis mulierum lib. 2. cap. 3.* and *Lod. Mercatus lib. 2. de mulier. affect. cap. 4. de melanch. virginum & viduarum*, have both largely discoursed. And therefore as well to avoid these ferall maladies, 'tis good to get them husbands betimes, as to prevent some other grosse inconveniences, and for a thing that I know besides; *ubi nuptiarum tempus & ætas advenerit*, as *Chrysostome* adviseth, let them not defer it; they perchance will marry themselves else, or do worse. If *Nevisanus* the Lawyer do not impose, they may do it by right: for as he proves out of *Curtius* and some other Civilians, *Sylvæ, nup. lib. 2. numer. 30.* [g] *A maid past 25 yeers of age, against her parents consent may marry such a one as is unworthy of, and inferiour to her, and her father by law must be compelled to give her a competent dowry.* Mistake me not in the mean time, or think that I do Apologize here for any headstrong unruly wanton flurts. I do approve that of S. *Ambrose* (*comment. in Genesis* 24. 51.) which he hath written touching *Rebecca's* spousals, *A woman should give unto her parents the choice of her husband*, † *lest she be reputed to be malapert and wanton, if she take upon her to make her own choice*; * *for she should rather seem to be desired by a man, then to desire a man her self.* To those hard parents alone I retort that of *Curtius*, (in the behalf of modester maids) that are too remiss and careless of their due time and riper yeers. For if they tarry longer, to say truth, they are past date, and no body will respect them. A woman with us in *Italy* (saith † *Aretines Lucretia*) 24. yeers of age, *is old already, past the best, of no account.* An old fellow, as *Lycistrata* confesseth in * *Aristophanes, etsi sit canus, citò puellam virginem ducat uxorem*, and tis no newes for an old fellow to marry a yong wench: but as he follows it, *mulieris brevis occasio est, etsi hoc non apprehenderit, nemo vult ducere uxorem, expectans verò sedet*; who cares for an old maid? she may set, &c. A virgin, as the Poet holds, *lasciva & petulans puella virgo*, is like a flowre, a Rose withered on a sudden.

[h] *Quam modò nascentem rutilus conspexit Eous,*
Hanc rediens sero vespere vidit anum.

She

e *Plin. in pan.*

† *Declam.* 306.

f *Puellis imprimis nulla danda occasio lapsus. Lemn. lib. 1. 54. de vit. instit.*

† See more *part. 1. s. mem. 2. subs. 4.*

g *Filia excedens annum 25. potest inscio patre nubere, licet indignus sit maritus, & eum cogere ad congruè dotandum.*

† *Ne appetentiæ procacioris reputetur author.*

* *Expetita enim magis debet videri à viro quam ipsa Virum expetisse.*

† *Mulier apud nos 24. annorum vetula est & projectitia.*

* *Comœd. Lycistrat. And. Divo Interpr.*

h *Ausonius edy. 14.*

She that was erſt a maid as freſh as May,
Is now an old Crone, time ſo ſteals away.

Let them take time then while they may, make advantage of youth, and as he preſcribes, *Collige virgo roſas dum flos novus & nova pubes,*
Et memor eſto ævum ſic properare tuum; *Idem.*
Fair maids go gather Roſes in the prime,
And think that as a flowre ſo goes on time.

Let's all love, *dum vires anniq; ſinunt*, whiles we are in the flower of yeers, fit for love matters, and while time ſerves: for

p *Soles occidere & redire poſſunt,* p *Catullus.*
Nobis cum ſemel occidit brevis lux,
Nox eſt perpetuò una dormienda.
q Suns that ſet may riſe again, q Tranſlated by *M. B. Johnſon.*
But if once we loſe this light,
'Tis with us perpetual night.

Volatirrevocabile tempus, time paſt cannot be recal'd. But we need no ſuch exhortation, we are all commonly too forward: yet if there be any eſcape, and all be not as it ſhould, as *Diogenes* ſtruck the father when the ſon ſwore, becauſe he taught him no better, if a maid or yong man miſcarry, I think their Parents oftentimes, Guardians, Overſeers, Governours, *neque vos* (ſaith * *Chryſoſtome*) *a ſupplicio immunes evadetis, ſi non ſtatim ad nuptias, &c.* are in as much fault, and as ſeverely to be puniſhed as their childen, in providing for them no ſooner. * *Hom. 5. in 1. Theſ. cap. 4. 1.*

Now for ſuch as have free liberty to beſtow themſelves, I could wiſh that good counſell of the Comicall old man were put in practice,

* *Opulentiores pauperiorum ut filias* * *Plautus.*
Indotatas ducant uxores domum:
Et multò fiet civitas concordior,
Et invidiâ nos minore utemur, quàm utimur.
That rich men would marry poor maidens ſome,
And that without dowry, and ſo bring them home,
So would much concord be in our City,
Leſs envy ſhould we have, much more pitty.

If they would care leſs for wealth, we ſhould have much more content and quietneſs in a common-wealth. Beauty, good bringing up, me thinks, is a ſufficient portion of it ſelf, —† *Dos eſt ſua forma puellis,* † *Ovid.*
and he doth well that will accept of ſuch a wife. *Eubulides* in p *Ariſtænetus* married a poor mans child, *facie non illætabili*, of a merry countenance, and heavenly viſage, in pitty of her eſtate, and that quickly. *Acontius* coming to *Delos*, to ſacrifice to *Diana*, fell in love with *Cydippe* a noble laſs, and wanting means to get her love, flung a golden apple into her lap, with this inſcription upon it, p *Epiſt. 12. l. 2. Eligit conjugem paupe-rem, indotatam & ſubito deamavit, ex commiſeratione ejus inopiæ.*

Juro tibi ſanè per myſtica ſacra Dianæ,
Me tibi venturum comitem, ſponſumq; futurum.
I ſwear by all the rites of *Diana*,
Ile come and be thy husband if I may.

She conſidered of it, and upon ſome ſmall enquiry of his perſon and eſtate, was married unto him.

Bleſſed

Bleſſed is the wooing,
That is not long a doing,

As the ſaying is; when the parties are ſufficiently known to each other, what needs ſuch ſcrupulosity, ſo many circumſtances? doſt thou know her conditions, her bringing up, like her perſon? let her means be what they will, take her without any more ado. [q] *Dido* and *Æneas* were accidentally driven by a ſtorm both into one cave, they made a match upon it; *Maſiniſſa* was married to that fair captive *Sophonisba* King *Scyphax* wife, the ſame day that he ſaw her firſt, to prevent *Scipio* and *Lælius*, leaſt they ſhould determine otherwiſe of her. If thou loveſt the party, do as much: good education and beauty is a competent dowry, ſtand not upon mony. *Erant olim aurei homines* (ſaith *Theocritus*) *& adamantes redamabant*, in the golden world men did ſo, (in the raign of † *Ogyges* belike, before ſtaggering *Ninus* began to domineere) if all be true that is reported: and ſome few now a dayes will do as much, here and there one; 'tis well done me thinkes, and all happineſs befall them for ſo doing. [r] *Leontius* a Philoſopher of *Athens*, had a fair daughter called *Athenais*, *multo corporis lepôre ac Venere*, (ſaith mine authour) of a comely carriage, he gave her no portion but her bringing up, *occulto formæ præſagio*, out of ſome ſecret fore-knowledge of her fortune, beſtowing that little which he had, amongſt his other children. But ſhe thus qualified, was preferred by ſome friends to *Conſtantinople* to ſerve *Pulcheria* the Emperours ſiſter, of whom ſhe was baptized and called *Eudocia*. *Theodoſius* the Emperour in ſhort ſpace took notice of her excellent beauty and good parts, and a little after, upon his ſiſters ſole commendation made her his wife: 'Twas nobly done of *Theodoſius*. [s] *Rodophe* was the faireſt lady in her dayes in all *Ægypt*; ſhe went to waſh her, and by chance (her maides mean while looking but careleſly to her cloathes) an Eagle ſtole awax one of her ſhooes, and laid it in *Pſammeticus* the King of *Ægypts* lap at *Memphis*: he wondred at the excellency of the ſhooe and pretty foot, but more *Aquilæ factum*, at the manner of the bringing of it: and cauſed forthwith proclamation to be made, that ſhe that owned that ſhooe ſhould come preſently to his court; the virgin came and was forthwith married to the King. I ſay this was heroically done, and like a Prince: I commend him for it, and all ſuch as have means, that will either do (as he did) themſelves, or ſo for love, &c. marry their children. If he be rich, let him take ſuch a one as wants, if ſhe be vertuouſly given; for as *Syracides cap. 7. ver. 19.* adviſeth, *Forgoe not a wife and good woman; for her grace is above gold.* If ſhe have fortunes of her own, let her make a man. *Danaus* of *Lacedæmon* had a many daughters to beſtow, and means enough for them all, he never ſtood enquiring after great matches, as others uſe to do, but * ſent for a company of brave young gallants home to his houſe, and bid his daughters chooſe every one one, whom ſhe liked beſt, and take him for her husband, without any more ado. This act of his was much approved in thoſe times. I but in this iron age of ours we reſpect riches alone, (for a maid muſt buy her husband now, with a great dowrie if ſhe will have him) covetouſneſs and filthy lucre marres all good matches, or ſome ſuch by-reſpects.

Crales

q *Virg. Æn.*

† *Fabius pictor. amor ipſe conjunxit populos, &c.*

r *Lipſius polit. Sebaſt. Mayer. Select. Sect. 1. cap. 13.*

s *Mayerus ſelect. Sect. 1. c. 14 & Ælian. l. 13. c. 33. cum famulæ lavantis veſtes incurioſius cuſtodirent, &c. mandavit per univerſam Ægyptum ut fœmina quæreretur, cujus is calceus eſſet; eamq; ſic inventam in matrimonium accepit.*

* *Pauſanias lib. 3. de Laconicis. Dimiſit qui nunciarent, &c. optionem puellis dedit, ut earum quælibet eum ſibi virum deligeret, cujus maxime eſſet forma complacita.*

Crales a *Servian* Prince (as *Nicephorus Gregoras Rom. Hist. lib. 6.* relates it,) was an earnest sutor to *Eudocia* the Emperours sister, though her brother much desired it, yet she could not † abide him, for he had three former wives, all basely abused; but the Emperour still, *Cralis amicitiam magni faciens*, because he was a great Prince, and a troublesom neighbour, much desired his affinity, and to that end betrothed his own daughter *Simonida* to him, a little girle five years of age (he being fourty five,) and five * years elder then the Emperor himself: Such disproportionable and unlikely matches can wealth and a fair fortune make. And yet not that alone, it is not only money, but sometime vainglory, pride, ambition do as much harm as wretched covetousnes it self in another extream. If a Yeoman have one sole daughter, he must over-match her, above her birth and calling, to a gentleman forsooth, because of her great portion, too good for one of her own rank, as he supposeth: A Gentlemans daughter and heir must be married to a Knight Barronets eldest son at least; and a Knights only daughter to a Baron himself, or an Earl, and so upwards, her great dowre deserves it. And thus striving for more honour to their wealth, they undo their children, many discontents follow, and oftentimes they ruinate their Families. * *Paulus Iovius* gives instance in *Galeatius* the second, that Heroical Duke of *Millan*, *externas affinitates, decoras quidem regio fastu, sed sibi & posteris damnosas & ferè exitiales quæsivit*; he married his eldest son *Iohn Galeatius* to *Isabella* the King of *France* his sister; but she was *socero tam gravis, ut ducentis millibus aureorum constiterit*, her entertainment at *Millan* was so costly that it almost undid him. His daughter *Violanta* was married to *Lionel* Duke of *Clarence* the yongest son to *Edward* the third King of *England*, but, *ad ejus adventum tantæ opes tam admirabili liberalitate profusæ sunt, ut opulentissimorum regum splendorem superasse videretur*, he was welcomed with such incredible magnificence, that a Kings purse was scarce able to bear it; for besides many rich presents of horses, arms, plate, money, jewels, &c he made one dinner for him and his company, in which were thirty two messes and as much provision left, *ut relatæ à mensa dapes decem millibus hominum sufficerent*, as would serve ten thousand men: But a little after *Lionel* died, *novæ nuptæ & intempestivis Conviviis operam dans, &c.* and to the Dukes great loss, the solemnity was ended. So can titles, honours, ambition, make many brave, but infortunate matches, of all sides for by-respects, though both crased in body and minde, most unwilling, averse, and often unfit,) so love is banished, and we feel the smart of it in the end. But I am too lavish peradventure in this subject.

† *Illius conjugium abominabitur.*

* *Socero quia-que circiter annos natu minor.*

* *Vit. Galeat. secundi.*

Another let or hinderance is strict and severe Discipline, Laws and rigorous Customs that forbid men to marry at set times, and in some places: as Prentises, Servants, Collegiats, States of lives in Coppy holds, or in some base inferior Offices, ‡ *Velle licet* in such cases, *potiri non licet* as he said. They see but as prisoners through a grate, they covet and catch but *Tantalus à labris, &c.* Their love is lost, and vain it is in such an estate to attempt. † *Gravissimum est adamare nec potiri*, 'tis a grievous thing to love and not enjoy. They may indeed, I deny not, marry if they will,

‡ *Apuleius in Catel. nobis cupido velle dat, posse abnegat.*

† *Anacreon 56.*

580 will, and have free choice some of them; but in the mean time their case is desperate, *Lupum auribus tenent*, they hold a Wolfe by the ears, they must either burn or starve. 'Tis *Cornutum sophisma*, hard to resolve, if they marry they forfeit their estates, they are undone and starve themselves through beggery and want: if they do not marry, in this heroical passion they furiously rage, are tormented, and torn in pieces by their predominate affections. Every man hath not the gift of continence, let him † pray for it then, as *Beza* adviseth in his Tract *de Divortiis*, because God hath so called him to a single life, in taking away the means of marriage: * *Paul* would have gone from *Mysia* to *Bythinia*, but the spirit suffered him not, and thou wouldest peradventure be a married man with all thy will, but that protecting Angel holds it not fit. The devil too sometimes may divert by his ill suggestions, and marr many good matches, as the same † *Paul* was willing to see the *Romanes*, but hindred of Satan he could not. There be those that think they are necessitated by Fate, their Stars have so decreed, and therefore they grumble at their hard fortune, they are well inclined to marry, but one rub or other is ever in the way: I know what Astrologers say in this behalf, what *Ptolomy quadripartit. Tract.* 4. *cap.* 4. *Skoner lib.* 1. *cap.* 12. what *Leovitius genitur. exempl.* 1. which *Sextus ab Heminga* takes to be the Horoscope of *Hieronymus Wolfius*, what *Pezelius*, *Origanaus* and *Leovitius* his illustrator *Garceus cap.* 12. what *Iunctine*, *Protanus*, *Campanella*, what the rest, (to omit those *Arabian* conjectures *à parte Conjugii*, *à parte lasciviæ*, *triplicitates veneris*, *&c.* and those resolutions upon a question, *an amicâ potiatur*, *&c.*) determine in this behalf, *viz. an sit natus conjugem habiturus*, *facilè an difficultèr sit sponsam impetraturus*, *quot conjuges*, *quo tempore*, *quales decernantur nato uxores*, *de mutuo amore conjugum* both in mens and womens genitures, by the examination of the seventh house the *Almutens*, Lords and Planets there, *a* ☾ [d] *&* ☉ [a] *&c.* by particular Aphorisms, *Si dominus* 7[mæ] *in* 7 [m] *vel secunda nobilem decernit uxorem*, *servam aut ignobilem si duodecimâ. Si Venus in* 12ma *&c.* with many such, too tedious to relate. Yet let no man be troubled, or finde himself grieved with such Prædictions, as *Hier. Wolfius* well saith in his Astrologicall † Dialogue, *non sunt prætoriana decreta*, they be but conjectures, the Stars incline, but not enforce,

Sydera corporibus præsunt cœlestia nostris,
Sunt ea de vili Condita namque luto:
Cogere sed nequeunt animum ratione fruentem,
Quippe sub imperio solius ipse dei est.

wisdom, diligence, discretion, may mitigate if not quite alter such decrees, *Fortuna sua à cujusque fingitur moribus*, * *Qui cauti, prudentes, voti compotes, &c.* let no man then be terrified or molested with such Astrological Aphorisms, or be much moved, either to vain hope or fear, from such predictions, but let every man follow his own free will in this case, and do as he sees cause. Better it is indeed to marry then burn, for their souls health, but for their present fortunes, by some other means to pacifie themselves, and divert the stream of this fiery torrent, to continue as they are, [k] rest satisfied, *lugentes virginitatis florem sic a-*

† *Continentiæ donum ex fide postulet quia certum sit eum vocari ad cœlibatum cui demis &c.*
* Act. 16.7.
† Rom 1.13.
† *Præfix. gen. Leovitii.*
* *Idem Wolfius dial.*
k That is, make the best of it, and take his lot as it falls.

ruisse

ruisse, deploring their misery with that Eunuch in *Libanius*, since there is no helpe or remedy, and with *Jephthe's* daughter to bewaile their virginities.

Of like nature is superstition, those rash vowes of Monks and Friers, and such as live in religious Orders, but far more tyrannical and much worse. Nature, youth, and his furious passion forcibly inclines, and rageth on the one side: but their Order and Vow checks them on the other.

* *Votoque suo sua forma repugnat,* What Merits and Indulgences they heap unto themselves by it, what commodities, I know not, but I am sure, from such rash vowes, and inhumane manner of life proceed many inconveniences, many diseases, many vices, mastupration, satyriasis, priapismus, melancholy, madness, fornication, adultery, buggery, sodomy, theft, murther, and all manner of mischiefes: read but *Bales* Catalogue of *Sodomites*, at the visitation of Abbies here in *England*, *Henry Stephan* his Apol. for *Herodotus*, that which *Vlricus* writes in one of his Epistles, [m] *that Pope Gregory when he saw 600. skuls and bones of infants taken out of a fishpond near a Nunnery, thereupon retracted that decree of Priests marriages, which was the cause of such a slaughter, was much grieved at it, and purged himself by repentance.* Read many such, and then ask what is to be done, is this vow to be broke or not? No, saith *Bellarmine, cap.* 38. *lib. de Monach. melius est scortari & uri quam de voto cœlibatus ad nuptias transire*, better burne or fly out, then to break thy vow. And *Coster in his Enchirid. de cœlibat. sacerdotum*, saith it is absolutely *gravius peccatum*, [n] *a greater sin for a Priest to marry, then to keep a concubine at home. Gregory de Valence, cap. 6. de cœlibat.* maintaines the same, as those *Essei* and *Montanists of old.* Insomuch that many Votaries, out of a false perswasion of merit and holines in this kinde, will sooner dye then marry, though it be to the saving of their lives. [o] Anno 1419. *Pius* 2. Pope, *James Rossa* Nephew to the King of *Portugal*, and then elect Archbishop of *Lisbone*, being very sick at *Florence*, [p] *when his Physitians told him, that his disease was such, he must either lye with a wench, marry, or dye, cheerefully chose to dye*; Now they commended him for it: But S. *Paul* teacheth otherwise, *Better marry then burne*, and as S. *Hierome* gravely delivers it, *Aliæ sunt leges Cæsarum, aliæ Christi, aliud Papinianus, aliud Paulus noster præcipit*, there's a difference betwixt Gods ordinances, and mens lawes: and therefore *Cyprian Epist.* 8. boldly denounceth, *impium est; adulterum est, sacrilegum est, quodcunque humano furore statuitur, ut dispositio divina violetur*, it is abominable; impious, adulterous, and sacrilegious, what men make and ordaine after their owne furies to crosse Gods lawes. † *Georgius Wicelius* one of their own arch Divines (*Inspect. eccles. pag.* 18.) exclaimes against it, and all such rash monasticall vowes, and would have such persons seriously to consider what they do, whom they admit, *ne in posterum querantur de inanibus stupris*, lest they repent it at last. For either as he follows it, you must allow them Concubines or suffer them to marry, for scarce shall you finde three Priests of three thousand, *qui per ætatem non ament*, that are but troubled with burning lust. Wherefore I conclude, It is an unnatural and impious thing to bar men of this Christian liberty, too severe and inhumane an edict.

* *Ovid. 1 met.*

† *Mercurialis de Priapismo.*

m *Memorabile quod Vlricus epistola refert Gregorium quum ex piscina quadam allata plus quam sex mille infantum capita vidisset, ingemuisse & decretum de cœlibatu tantam cædis causam confessus condigno illud pœnitentiæ fructu purgasse. Kemnisius ex concil. Trident. part. 3. de cœlibatu sacerdotum.*

n *Si nubat, quam si domi concubinam alat.*

o *Alphonsus Cicaonius lib. de gest. pontificum.*

p *Cum medici suaderent ut aut nuberet aut coitu uteretur, sic mortem vitari posse, mortem potius intrepidus expectavit &c.*

† *Epist.* 30.

† *Vide vitam eius edit.* 1623. *by D. T. James.*

o *Lidgate* in *Chaucers* flower of curtesie.

°The silly Wren, the Titmouse also,
The little Redbrest have their election,
They fly I saw and together gone,
Whereas hem list, aboat environ
As they of kinde have inclination,
And as nature Impress and guide,
Of every thing list to provide.

But man alone, alas the hard stond,
Full cruelly by kinds ordinance
Constrained is, and by statutes bound,
And debarred from all such pleasance:
What meaneth this, what is this pretence
Of laws, I wis, against all right of kinde
Without a cause, so narrow men to binde?

Many Lay-men repine still at Priests marriages above the rest, and not at Cleargy men only, but all of the meaner sort and condition, they would have none marry but such as are rich and able to maintain wives, because their parish belike shall be pestered with Orphanes, & the world full of beggers: but [p] these are hard-hearted, unnatural, monsters of men, shallow polititians, they do not [q] consider that a great part of the world is not yet inhabited as it ought, how many Colonies into *America*, *Terra Australis incognita*, *Africa*, may be sent? Let them consult with S[r] *William Alexanders* book of Colonies, *Orpheus Iuniors* Golden fleece, Captaine *Whitburne*, M[r] *Hagthorp*, *&c.* and they shall surely be otherwise enformed. Those politique *Romans* were of another minde, they thought their City and Country could never be too populous. [r] *Adrian* the Emperour said he had rather have men then money, *malle se hominum adiectione ampliare imperium, quam pecuniâ*; *Augustus Cæsar* made an oration in *Rome ad cœlibes*, to perswade them to mary, some countries compelled them to marry of old, as [s] *Iews*, *Turks*, *Indians*, *Chinese*, amongst the rest in these daies, who much wonder at our discipline to suffer so many idle persons to live in Monasteries and often marvel how they can live honest. [t] In the Isle of *Maragnan*, the Governour and petty King there did wonder at the *Frenchmen*, and admire how so many Friers, and the rest of their company could live without wives, they thought it a thing unpossible, and would not believe it. If these men should but survey our multitudes of religious houses, observe our numbers of Monasteries all over *Europe*, 18. Nunneries in *Padua*, in *Venice* 31 Cloisters of Monkes, 28. of Nunnes, &c. *ex ungue leonem*, 'tis to this proportion, in all other Provinces and Cities, what would they think, do they live honest? Let them dissemble as they will, I am of *Tertullians* minde, that few can continue but by compulsion. * *O chastity* (saith he) *thou art a rare Goddess in the world, not so easily got, seldom continuate: Thou maist now and then be compeld either for defect of nature, or if discipline perswade, decrees enforce*: or for some such by-respects, sullenness, discontent, they have lost their first loves, may not have whom they will themselves, want of meanes, rash vowes, &c. But can he willingly containe? I thinke not.

p Tis not multitudebut idlenesse which causeth beggery.

q Or to set them awork, and bring them up in some honest trades.

r *Dion Cassius lib.56.*

s *Sardus. Euxtorphius.*

t *Claude Albaville* in his hist. of the Frenchmen to the Isle of *Maragnan*, *An.*1614.

* *Rara quidem dea tu es O chastitas in his terris, nec facile perfecta, rarius perpetua, cogi nonnunquam potest, ob naturæ defectum, vel si disciplina pervaserit, censura compresserit.*

not. Therefore either out of commiseration of humane imbecillity, in policy, or to prevent a far worse inconvenience, for they hold it some of them as necessary as meat and drink, and because vigour of youth, the state and temper of most mens bodies do so furiously desire it, they have heretofore in some nations liberally admitted polygamy and stewes, an hundred thousand Curtisans in grand *Cario* in *Ægypt*, as * *Radzivilus* observes, are tolerated, besides boyes: how many at *Fessa*, *Rome*, *Naples*, *Florence*, *Venice*, *&c.* and still in many other Provinces and Cities of *Europe* they do as much, because they think young men, Churchmen, & servants amongst the rest, can hardly live honest. The consideration of this belike made *Vibius* the *Spaniard*, when his friend † *Crassus* that rich *Roman* gallant lay hid in the Cave, *ut voluptatis quam ætas illa desiderat copiam faceret*, to gratify him the more, send two * lusty lasses to accompany him all that while he was there imprisoned. And *Surenus* the *Parthian* general, when he warred against the *Romans*, to carry about with him 200 Concubines, as the *Swisse* Souldiers do now commonly their wives. But because this course is not generally approved, but rather contradicted as unlawful and abhorred, [u] in most countries they do much encourage them to marriage, give great rewards to such as have many children, and mulct those that will not marry, *Ius trium liberorum*, and in *Agellius lib.2.cap.15. Elian.lib.6.cap.5. Valerius lib.1.cap.9.* [x] We read that three children freed the father from painful offices, and five from all contribution. *A woman shall be saved by bearing children. Epictetus* would have all marry, and as [y] *Plato* will *6, de legibus*, he that marrieth not before 35 years of his age, must be compelled and punished, and the mony consecrated to † *Iuno's* Temple, or applied to publique uses. They account him in some countries unfortunate that dies without a wife, a most unhappy man as * *Boetius* inferres, and if at all happy, yet *infortunio felix*, unhappy in his supposed happiness. They commonly deplore his estate, and much lament him for it: O my sweet son, &c. See *Lucian de luctu*, *Sands fol.83 &c.*

* *Peregrin. Hieros.*
† *Plutarch. vita eius, adolescentiæ medio constitutus.*
* *Ancillas duas egregia forma & ætatis flore.*
u *Alex. ab. A. lex l.4.c.8.*
x *Tres filii patrem ab excubiis, quinq. ab omnibus officiis liberabant.*
y *Præcepto primo, cogatur nubere aut mulctetur & pecunia templo Iunonis dicetur & publica fiat.*
* *Consol.3. pros.7.*
† *Nic. Hill. Epic. philos.*

Yet notwithstanding many with us are of the opposite part, they are married themselves, and for others let them burne, fire and flame, they care not, so they be not troubled with them. Some are too curious, and some too covetous, they may marry when they will both for ability and meanes, but so nice, that except as *Theophilus* the Emperour was presented by his mother *Euprosune*, with all the rarest beauties of the Empire in the great Chamber of his Palace at once, and bid to give a golden apple to her he liked best. If they might so take and choose whom they list out of all the fair maids their nation affords, they could happily condescend to marry: otherwise, &c. why should a man marry saith another Epicurean rout, whats matrimony but a matter of money? why should free nature be entrenched on, confined or obliged, to this or that man or woman, with these manicles of body and goods? &c. There are those too, that dearly love, admire & follow women, all their lives long, *sponsi Penelopes*, never well but in their companies, wistly gazing on their beauties, observing close, hanging after them, dallying still with them, & yet dare not, will not marry. Many poor people, & of the meaner sort are too distrustful of Gods providence, *they will not, dare not for such worldly respects*, fear of want, woes, miseries, or that they shall light as [z] *Lemnius* saith, *on a scold, a slut,*

z *Qui se capistro matrimonii alligari non patiuntur Lemn. lib.4.13. de occult. nat. Abhorrent multi à matrimonio, ne morosam, querulam, acerbam, amaram uxorem perferre cogantur.*
† *Senec. Hippol.*
† *Cælebs enim vixerat nec ad uxorem ducendam unquam induci potuit.*

584 *or a bad wife.* And therefore † *Tristem Iuventam venere desertâ colunt,* they are resolved to live single, as † *Epaminodas* did,

† *Senec. Hippol.*

* *Nil ait esse prius, melius nil cœlibe vitâ,*

† *Cælebs enim vixerat nec ad uxorem ducendam unquam induci potuit.*

and ready with *Hippolitus* to abjure all women, * *Detestor omnes, horreo, fugio, execror, &c.* But, *Hippolite nescis quod fugis vitæ bonum,*

* *Senec. Hip.*

Hippolite nescis —— alas poor *Hippolitus* thou knowest not what thou saiest, 'tis otherwise *Hippolitus.* † Some make a doubt, *an uxor literato sit ducenda,* whether a Scholar should marry, if she be fair she will bring him back from his grammer to his horne-book, or else with kissing and dalliance she will hinder his study; if foule with scolding, he cannot well intend to both, as *Philippus Beroaldus* that great *Bononian* Doctor once writ, *impediri enim studia literarum, &c.* but he recanted at last, and in a solmn sort with true conceived words he did ask the world and all women forgiveness. But you shall have the story as he relates himself, in his Commentaries on the sixt of *Apuleius*: For a long time I lived a single life, *& ab uxore ducenda semper abhorrui, nec quicquam libero lecto censui jucundius,* I could not abide marriage, but as a rambler, *erraticus ac volaticus amator* (to use his own words) *per multiplices amores discurrebam,* I took a snatch where I could get it, nay more, I railed at marriage down right, and in a publike auditory when I did interpret that sixt *Satyre* of *Iuvenal,* out of *Plutarch,* and *Seneca,* I did heap up all the dicteries I could against women; but now recant with *Stesichorus, Palinodiam cano, nec pœnitet censeri in ordine maritorum,* I approve of marriage, I am glad I am a † married man, I am heartily glad I have a wife, so sweet a wife, so noble a wife, so young, so chast a wife, so loving a wife, and I do wish and desire all other men to marry; and especially Scholars, that as of old *Martia* did by *Hortensius, Terentia* by *Tullius, Calphurnia* to *Plinius, Pudentilla* to *Apuleius,* * hold the candle whilst their husbands did meditate and write, so theirs may do to them, and as my dear *Camilla* doth to me. Let other men be averse; raile then and scoffe at women, and say what they can to the contrary, *vir sine uxore malorum expers est, &c.* a single man is an happy man, &c. but this is a toy.

† *Habeo uxorem ex animi sententia Camillam Paleotti Iurisconsulti filiam.*

* *Legentibus & meditantibus Candelas & Candelabrum tenuerunt.*

* *Nec dulces amores sperne puer, neque tu choreas;*

* *Hor.*

these men are too distrustful and much to blame, to use such speeches,

[a] *Parcite paucorum diffundere crimen in omnes,*

[a] *Ovid.*

They must not condemne all for some. As there be many bad, there be some good wives; as some be vitious, some be vertuous: read what *Salomon* hath said in their praises, *Prov.* 13. and *Syracides cap.* 26. *&* 30. *blessed is the man that hath a vertuous wife, for the number of his days shall be double. A vertuous woman rejoyceth her husband, and she shall fulfil the yeares of his life in peace. A good wife is a good portion,* (*&* 36. 24.) *an help, a pillar of rest, columina quietis,*

* *Aphranius.*

* *Qui capit uxorem, fratrem capit atque sororem.* Et 30, *he that hath no wife wandereth to and fro mourning. Minuuntur atræ conjuge curæ,* women are the sole, only joy, and comfort of a mans life, borne *ad usum & lusum hominum,* † *Firmamenta familiæ,*

y *Lochens.*

[p] *Delitiæ humani generis, solatia vitæ,*

[q] *Bacons Essayes.*

Blanditiæ noctis, placidissima cura diei,

Vota virûm, juvenum spes, &c.

A wife is a young mans Mistress, a middle ages companion, an old mans nurse: Particeps lætorum & tristium, A prop, an help, &c.

† *Optima viri possessio est uxor benevola,*
Mitigans iram & avertens animam ejus a tristitiâ,
Mans best possession is a loving wife,
She tempers anger and diverts all strife.

† *Euripides.*

There is no joy, no comfort, no sweetness, no pleasure in the world like to that of a good wife,

Quàm cùm chara domi coniux, fidusque maritus
Vnanimes degunt —— saith our Latin *Homer*,

she is stil the same in sickness and in health, his eye, his hand, his bosome friend, his partner at all times, his other self, not to be separated by any calamity, but ready to share all sorrow, discontent, and as the *Indian* women do, live and die with him, nay more, to die presently for him. *Admetus* King of *Thessaly* when he lay upon his death bed, was told by *Apollos* Oracle, that if he could get any body to die for him, he should live longer yet, but when all refused, his parents, *etsi decrepiti*, friends and followers forsook him, *Alcestus* his wife, though young, most willingly undertook it, what more can be desired or expected? And although on the other side there be an infinite number of bad husbands (I should rail downright against some of them) able to discourage any women; yet there be some good ones again, and those most observant of marriage Rites. An honest Country fellow (as *Fulgosus* relates it) in the Kingdom of *Naples*, * at plough by the Sea side, saw his wife carried away by *Mauritanian* Pirats, he ran after in all haste, up to the chin first, and when he could wade no longer, swam, calling to the Governor of the ship to deliver his wife, or if he must not have her restored, to let him follow as a prisoner, for he was resolved to be a Gally-slave, his drudg, willing to endure any misery, so that he might but enjoy his dear wife. The *Moores* seeing the mans constancy, and relating the whole matter to their Governor at *Tunnis*, set them both free, and gave them an honest pension to maintain themselves during their lives. I could tell many stories to this effect; but put case it often prove otherwise, because marriage is troublesome, wholly therefore to avoid it, is no argument; [c] *He that will avoid trouble must avoid the world* (*Eusebius præpar. Evangel. 5. cap. 50.*) Some trouble there is in marriage I deny not, *Etsi grave sit matrimonium*, saith *Erasmus*, *edulcatur tamen multis, &c.* yet there be many things to [d] sweeten it, a pleasant wife, *placens uxor*, pretty children, *dulces nati*, *deliciæ filiorum hominum*, the chief delight of the sons of men; *Eccles. 2.8.* &c. And howsoever though it were all troubles, [e] *utilitatis publicæ causa devorandum, grave quid libenter subeundum*, it must willingly be undergon for publik goods sake,

* *Audite (populus) hæc, inquit Susarion,*
Malæ sunt mulieres, verum tamen O populares,
Hoc sine malo domum inhabitare non licet.
Hear me O my country men, saith *Susarion*,
Women are naught, yet no life without one.

† *Malum est mulier, sed necessarium malum.*

* *Cum juxta mare agrum coleret: Omnis enim miseriæ immemorem, conjugalis amor eum fecerat. Non sine ingenti admiratione, tanta hominis charitate motus rex liberos esse jussit, &c.*

c *Qui vult vitare molestias vitet mundum.*

d Τίδε βίος τίδε τερπνὸν ἄτερ χρυσέης ἀφροδίτης. *Quid vita est quæso quidve est sine Cypride dulce? Mimner.*

e *Erasmus.*

* *E Stobeo.*

† *Menander.*

they

586 they are necessary evils and for our own ends we must make use of them to have issue, * *Supplet Venus ac restituit humanum genus*, and to propagate the Church. For to what end is a man born? why lives he, but to increase the world? and how shall he do that well, if he do not marry? *Matrimonium humano generi immortalitatem tribuit*, saith *Nevisanus*, Matrimony makes us immortal, and according to † *Tacitus*, 'tis *firmissimum imperii munimentum*, the sole and chief prop of an empire.

* *Seneca* Hyp. *Lib.3.num.1.*

† *Hist. lib.4.*

g *Patingenius.* † *Brusonius.lib.7. cap.23.* h *Noli societatem habere, &c.*

g *Indignè vivit per quem non vivit & alter,* † which *Pelopidas* objected to *Epaminondas*, he was an unworthy member of a Common-wealth, that left not a childe after him to defend it, and as h *Trismegistus* to his son *Tatius*, *have no commerce with a single man:* Holding belike that a Batchelor could not live honestly as he should, and with *Georgius Wicelius*, a great Divine and holy man, who of late by twenty six arguments commends marriage as a thing most necessary for all kinde of persons, must laudable and fit to be embraced: and is perswaded withall, that no man can live and die religiously, and as he ought, without a wife, *persuasus neminem posse neque piè vivere, neque benè mori citra uxorem*, he is false, an enemy to the Common-wealth, injurious to himself, destructive to the world, an apostate to nature, a rebell against heaven and earth. Let our wilful, obstinate, and stale Bachelors ruminate of this, *If we could live without wives*, as *Marcellus Numidicus* said in i *Agellius*, *we would all want them, but because we cannot, let all marry, and consult rather to the publike good, then their own private pleasure or estate.* It were an happy thing, as wise † *Euripides* hath it, if we could buy children with gold and silver, and be so provided, *sine mulierum congressu*, without womens company, but that may not be,

i *Lib.1. cap. 6. Si, inquit, Quirites, sine uxore esse possemus, omnes careremus; Sed quoniam sic est, saluti potius publicæ quam voluptati consulendum.* † *Beatum foret si liberos auro & argento mercari, &c.*

* *Orbis jacebit squallido turpis situ,*
Vanum sine ullis classibus stabit mare,
Alesque cœlo deerit & sylvis fera

Earth, Ayr, Sea, Land eftsoon would come to nought,
The world it self should be to ruine brought.

necessity therefore compels us to marry.

* *Seneca. Hyp.*

But what do I trouble my self, to finde arguments to perswade to, or commend marriage? behold a brief abstract of all that which I have said, and much more, succinctly, pithily, pathetically, perspicuously, and elegantly delivered in twelve motions to mitigate the miseries of marriage, by * *Iacobus de Voragine*,

* *Gen.2. Adjutorium simile. &c.*

1 *Res est? habes quæ tueatur & augeat.*
2 *Non est? habes quæ quærat.*
3 *Secundæ res sunt? felicitas duplicatur.*
4 *Adversæ sunt? Consolatur, adsidet, onus participat ut tolerabile fiat.*
5 *Domi es? solitudinis tædium pellit.*
6 *Foras? Discedentem visu prosequitur, absentem desiderat, redeuntem læta excipit.*
7 *Nihil jucundum absque societate? Nulla societas matrimonio suavior.*
8 *Vinculum Conjugalis charitatis adamentinum.*
9 *Accrescit dulcis affinium turba, duplicatur numerus parentum, fratrum, sororum, nepotum.*

10.

10 *Pulchra sis prole parents.*
11 *Lex Mosis sterilitatem matrimonii execratur, quanto amplius Cœlibatum?*
12 *Si natura pœnam non effugit, ne voluntas quidem effugiet.*
1 Hast thou meanes? thou hast none to keep and increase it.
2 Hast none? thou hast one to helpe to get it.
3 Art in prosperity? thine happiness is doubled.
4 Art in adversity? shee'l comfort, assist, bear a part of thy burden to make it more tolerable.
5 Art at home? shee'le drive away melancholy.
6 Art abroad? shee lookes after thee going from home, wishes for thee in thine absence, and joyfully welcomes thy returne.
7 There's nothing delightsome without society, no society so sweet as Matrimony.
8 The band of Conjugal love is adamatine.
9 The sweet company of kinsmen increaseth, the number of parents is doubled, of brothers, sisters, nephews.
10 Thou art made a father by a faire and happy issue.
11 *Moses* Curseth the barrenness of Matrimony, how much more a single life?
12 If *Nature* escape not punishment, surely thy *Will* shall not avoid it.

All this is true, say you, and who knowes it not? but how easy a matter is it to answer these motives, and to make an *Anti-parodia* quite opposite unto it? To exercise my self I will Essay.

1 Hast thou meanes? thou hast one to spend it.
2 Hast none? thy beggery is increased.
3 Art in prosperity? thy happiness is ended.
4 Art in adversity? like *Iob's* wife shee'le aggravate thy misery, vexe thy soule, make thy burden intollerable.
5 Art at home? shee'le scold thee out of doores.
6 Art abroad? If thou be wise keep thee so, shee'le perhaps graft hornes in thine absence, scowle on thee coming home.
7 Nothing gives more content then solitarines, no solitarines like this of a single life.
8 The band of marriage is adamantine, no hope of loosing it, thou art undone.
9 Thy number increaseth, thou shalt be devoured by thy wives friends.
10 Thou art made a Cornuto by an unchast wife, and shalt bring up other folkes Children in stead of thine owne
11 *Paul* commends marriage, yet he preferres a single life.
12 Is marriage honorable? What an immortall crown belongs to virginity?

So *Siracides* himself, speaks as much as may be, for and against women, so doth almost every philosopher plead *pro* and *con*, every poet thus argues the case (though what cares *vulgus hominum* what they say?) so can I conceive peradventure, and so canst thou: when all is said,

588 yet since some be good, some bad, let's put it to the venture. I conclude therefore with *Seneca*,

——*cur Toro viduo jaces?*
Tristem juventam solve: nunc luxus rape,
Effunde habenas, optimos vitæ dies
Effluere prohibe.

Why dost thou lye alone, let thy youth and best daies to passe away? Marry whilst thou maist, *donec viventi canities abest morosa*, whilest thou art yet able, yet lusty,

†*Ovid.* † *Elige cui dicas, tu mihi sola places*,

make thy choice, and that freely forthwith, make no delay, but take thy

† *Euripides.* fortune as it falls. Tis true,

—— † *calamitosus est qui inciderit*
In malam uxorem, felix qui in bonam,

'Tis an hazard both waies I confess, to live single or to marry,

† *Nam & uxorem ducere, & non ducere malum est*,

† *E græco Valerius lib. 7. cap. 7.* it may be bad, it may be good, as it is a cross and calamity on the one side, so 'tis a sweet delight, an incomparable happiness, a blessed estate, a most unspeakable benefit, a sole content on the other; 'tis all in the proof. Be not then so wayward, so covetous, so distrustful, so curious and nice, but let's all marry, *mutuos fovente amplexus*; *Take me to thee, and thee to me*, to morrow is St *Valentines* day, let's keep it Holiday for *Cupids* sake, for that great God *Loves* sake, for *Hymens* sake, and celebrate * *Venus Vigil* with our Ancestors for company together, singing as they did,

**Pervigilium Veneris è vetere poeta.*

Cras amet qui nunquam amavit, quique amavit, cras amet.
Ver novum, ver iam canorum, ver natus orbis est,
Vere concordant amores, vere nubunt alites,
Et nemus comare solvit &c. ——
Cras amet, &c.——

k *Domus non potest consistere sine uxore. Nevisanus lib 2. num. 18.* Let him that is averse from marriage read more in *Barbarus de re uxor. lib. 1. cap*, 1. *Lemnius de institut. cap.* 4. *P. Godefridus de Amor. lib. 3. cap.* 1. k *Nevisanus lib. 3. Alex. ab Alexandro, lib. 4. cap. 8. Tunstall, Erasmus* tracts *in laudem matrimonii, &c.* and I doubt not but in the end he will rest satisfied, recant with *Beroaldus*, do penance for his former folly, singing some penitentiall ditties, desire to be reconciled to the Deity of this great God Love, go a pilgrimage to his Shrine, offer to his Image, sacrifice upon his altar, and be as willing at last to embrace marriage as the rest: There will not be found, I hope, l *No not in that severe family of Stoicks, who shall refuse to submit his grave beard, and supercilious lookes to the clipping of a wife*, or disagree from his fellowes in this point. *For what more willingly* (as † *Varro holds*) *can a proper man see then a fair wife, a sweet wife, a loving wife?* can the world afford a better sight, sweeter content, a fairer object, a more gratious aspect?

l *Nemo in severissima Stoicorum familia qui non barbam quoque & supercilium amplexibus uxoris submiserit, aut in ista parte à reliquis dissenserit. Hensius Primiero.*

† *Quid libentius homo masculus videre debet quam bellam uxorem?*

Since then this of marriage, is the last and best refuge, and cure of Heroical love, all doubts are cleared, and impediments removed; I say again, what remaines, that but according to both their desires, they be happily joyned, since it cannot otherwise be helped. God send us all good

good wives, every man his wish in this kinde, and me mine!

* And God that all this world hath ywrought,
Send him his Love that hath it so deere bought.

If all parties be pleased, aske their Banes, 'tis a match. **Fruitur Rhodanthe sponsa, sponso Dosicle, Rhodanthe* and *Dosicles* shall go together, *Clitiphon* and *Leucippe*, *Theagines* and *Chariclia*, *Poliarchus* hath his *Argenis*, *Lysander Calista*, (to make up the maske) [m] *Potiturque suâ puer Iphis Ianthi.*

* And Troilus in lust and in quiet,
Is with Creseid, his own heart sweet.

And although they have hardly past the pikes, through many difficulties and delayes brought the match about, yet let them take this of **Aristenetus* (that so marry) for their comfort: † *After many troubles and cares, the marriages of Lovers are more sweet and pleasant.* As we commonly conclude a Comœdy with an ° wedding, and shaking of hands, lets shut up our discourse, and end all with an † *Epithalamium.*

Feliciter nupt's, God give them joy together. [q] *Hymen O Hymenæe, Hymen ades O Hymenæe! Bonum factum*, 'Tis well done, *Haud equidem sine mente reor, sine numine Divum*, 'tis an happy conjunction, a fortunate match, an even couple,

Ambo animis, ambo præstantes viribus, ambo
Florentes annis, ——

they both excell in gifts of body and mind, are both equal in yeares, youth, vigor, alacrity, she is fair and lovely as *Lais* or *Helena*, he as another *Charinus* or *Alcibiades*,

——— [p] *ludite ut lubet & brevi*
Liberos date. ——

Then modestly go sport and play,
And let's have every year a boy.

[r] *Goe give a sweet smel as Incense, and bring forth flowers as the Lilly*: that we may say hereafter,

Scitus Mecastor natus est Pamphilo puer.

In the mean time I say,

[t] *Ite, agite O juvenes,* * *non murmura vestra columbæ,*
Brachia non hederæ, neque vincant oscula conchæ.

Gentle youths go sport your selves betimes,
Let not the Doves outpass your murmurings,
Or Ivy clasping armes, or oyster kissings.

And in the morne betime, as those [t] *Lacedæmoniam* Lasses saluted *Helena* and *Menelaus*, singing at their windowes, and wishing good successe, do we at yours:

Salve O sponsa, salve felix, det vobis Latona
Felicem Sobolem, Venus dea det æqualem amorem
Inter vos mutuò; Saturnus durabiles divitias,
Dormite in pectora mutuò amorem inspirantes,
Et desiderium! ——

Good morrow Master Bridegroom, and Mistris Bride,
Many fair lovely Bernes to you betide!
Let *Venus* to you mutual love procure,

† *Chaucer*
* *Concubitu Theod. Pod. mi. 9 l. Amor.*
m *Ovid.*
* *Epist. 4. l. 2. Jucundiores multo & suaviores longè post molestas turbas amantium nuptiæ.*
† *Olim meminisse juvabit*
° *Quid expectatis, intus sunt nuptiæ.* the musick, guests, and all the good cheere is within.
* The conclusion of *Chaucer's* Poem of *Troilus* and *Creseid.*
p *Catullus.*
q *Catullus.*
† *I Secundus sylvar. lib. Iam virgo thalamum subibit unde ne virgo redeat, marite cura*
s *Ecclus. 39. 14.*
t *Galeni Epithal.*
* *O noctem quater & quater beatam.*
t *Theocritus eidyl. 18.*

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Let *Saturne* give you riches to endure.
Long may you sleep in one anothers armes.
Inspiring sweet desire, and free from harmes.
Even all your lives long,

[g] *Contingat vobis turturum concordia,*
Corniculæ vivacitas ——

The love of Turtles hap to you,
And Ravens yeares still to renew.

[g] *Eras. Epithal. P. Ægidij. Nec saltem modo sed duo coarctissima pectora indissolubili mutuæ benevolentiæ nodo copulent, ut nihil unquam eos incedere possit iræ vel tædii. Illa perpetuò nihil audiat nisi, mea lux: Ille vicissim nihil nisi anime mi: Atque huic iucunditati ne senectus detrahat, imo potius aliquid adaugeat.*

Let the *Muses* sing (as he said;) the *Graces* dance, not at their weddings only but all their daies long; *so couple their hearts, that no irksomeness or anger ever befall them: Let him never call her other name then my joy, my light, or she call him otherwise then sweet-heart. To this happiness of theirs, let not old age any whit detract, but as their yeares, so let their mutual love and comfort increase.* And when they depart this life,

—— † *concordes quoniam vixere tot annos,*
Auferat hora duos eadem, nec coniugis usquam
Busta suæ videat, nec sit tumulandus ab illa.

Because they have so sweetly liv'd together,
Let not one dye a day before the other,
He bury her, she him, with even fate,
One houre their soules let jointly separate.

Fortunati ambo si quid mea carmina possunt,
Nulla dies unquam memori vos eximet ævo.

[h] *Kornmannus de linea amoris.*

Atq; hæc de amore dixisse sufficiat, *sub correctione,* [h] quod ait ille, *cujusque melius sentientis.* Plura qui volet de remediis amoris, legat *Iasonem Pratensem, Arnoldum, Montaltum, Savanarolum, Langium, Valescum, Crimisonum, Alexandrum Benedictum, Laurentium, Valleriolam,* è Poetis *Nasonem,* è nostratibus *Chaucerum, &c.* with whom I conclude,

† *Finis* 3. book of *Troilus & Creseid.*

† For my words here and every part,
I speak hem all under correction,
Of you that feeling have in loves art,
And put it all in your discretion,
To intreat or make diminution
Of my language, that I you beseech:
But now to purpose of my rather speech.

SECT.

SECT. 3.

MEMB. 1. SUBSECT. 1.

JEALOUSY.

Iealousie, its Æquivocations, Name, Definition, Extent, severall kindes; of Princes, Parents, Friends. In Beasts, Men: before marriage, as Corrivals; or after, as in this place.

VAlescus de Taranta cap.de Melanchol. Ælian Montaltus, Felix Platerus, Guianerius, put *Iealousie* for a cause of Melancholy, others for a Symptome; becaus melancholy persons amongst these passions and perturbations of the minde, are most obnoxious to it. But me thinks for the latitude it hath, and that prerogative above other ordinary symptomes, it ought to be treated of as a Species apart, being of so great and eminent note, so furious a passion, and almost of as great extent as Love it self, as [i] *Benedetto Varchi* holds, *No love without a mixture of Iealousie, qui non zelat, non amat.* For these causes I will dilate, and treat of it by it self, as a bastard-branch or kinde of Love Melancholy, which, as *Heroical* Love goeth commonly before marriage, doth usually follow, torture, and crucifie in like sort, deserves therefore to be rectified alike, requires as much care and industry, in setting out the severall causes of it, prognosticks and cures. Which I have more willingly done, that he that is or hath been jealous, may see his error as in a glass; he that is not, may learn to detest, avoid it himself, and dispossess others that are any wise affected with it.

i In his Oration of Jealousie, put out by *Fr. Sansavin.*

Iealousie is described and defined to be [k] *a certain suspition which the lover hath of the party he chiefly loveth, lest he or she should be enamoured of another:* or any eager desire to enjoy some beauty alone, to have it proper to himself only: a fear or doubt, lest any forrainer should participate or share with him in his love. Or (as [l] *Scaliger* adds) *a fear of losing her favour, whom he so earnestly affects. Cardan* cals it *a* [m] *Zeal for love, and a kinde of envy lest any man should beguile us.* [n] *Ludovicus Vives* defines it in the very same words, or little differing in sense.

k *Benedetto Varchi.*

l *Exercitat.* 317. *Cum metuimus ne amatæ rei exturbemur possessione.*

m *Zelus de forma est invidentiæ species ne quis forma quam amamus fruatur.*

There be many other *Iealousies*, but improperly so called all; as that of Parents, Tutors, Guardians over their children, friends whom they love, or such as are left to their wardship or protection.

Storax non rediit hac nocte à cœnâ Æschinus,
Neque servulorum quispiam qui adversum ierant?

As the old man in the Comœdy cried out in passion, and from a sollicitous fear and care he had of his adopted son; [o] *not of beauty, but lest they should miscarry, do amiss, or any way discredit, disgrace* (as *Vives* notes) *or endanger themselves and us.* [p] *Ægeus* was so sollicitous for his son *Theseus*, (when he went to fight with the *Minotaure*) of his

n 3.*de Anima.*

o R.*de Anima, Tangimur zelotypia de pupillis, liberis charisq; curæ nostræ concreditis, non de forma, sed ne male sit iis, aut ne nobis sibique parent ignominiam.*

p *Plutarch.*

 succes,

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succeſs, leſt he ſhould be foiled, [q] *Prona eſt timori ſemper in pejus fides.* We are ſtill apt to ſuſpect the worſt in ſuch doubtful caſes, as many wives in their husbands abſence, fond mothers in their childrens, leſt if abſent they ſhould be miſled or ſick, and are continually expecting news from them, how they do fare, and what is become of them, they cannot endure to have them long out of their ſight: Oh my ſweet ſon, O my dear childe, &c. *Paul* was jealous over the Church of *Corinth*, as he confeſſeth, 2 *Cor.* 11.12. *With a godly jealouſie, to preſent them a pure Virgin to Chriſt*; and he was affraid ſtill, leſt as the Serpent beguiled *Eva* through his ſubtilty, ſo their mindes ſhould be corrupt from the ſimplicity that is in *Chriſt*. God himſelf in ſome ſenſe is ſaid to be jealous, [r] *I am a jealous God, and will viſit:* ſo *Pſal.*79. 5. *Shall thy jealouſie burn like fire for ever?* But theſe are improperly called Jealouſies, and by a Metaphor, to ſhew the care and ſolicitude they have of them. Although ſome Jealouſies expreſs all the Symptomes of this which we treat of, fear, ſorrow, anguiſh, anxiety, ſuſpition, hatred, &c. the object only varied. That of ſome fathers is very eminent, to their ſons and heirs; for though they love them dearly being children, yet now comming toward mans eſtate they may not well abide them, the ſon and heire is commonly ſick of the father, and the father again may not well brook his eldeſt ſon, *inde ſimultates, plerumque contentiones & inimicitiæ*; But that of Princes is moſt notorious, as when they fear corrivals (if I may ſo call them) ſucceſſors, emulators, ſubjects, or ſuch as they have offended. [f] *Omniſq; poteſtas impatiens conſortis erit: They are ſtill ſuſpitious, leſt their authority ſhould be diminiſhed,* [t] as one obſerves; and as *Comineus* hath it, [u] *It cannot be expreſſed what ſlender cauſes they have of their grief and ſuſpition, a ſecret diſeaſe, that commonly lurks and breeds in Princes families.* Sometimes it is for their honour onely, as that of *Adrian* the Emperor, [x] *that killed all his emulators. Saul* envied *David*; *Domitian Agricola*, becauſe he did excell him, obſcure his honour as he thought, eclipſe his fame. *Iuno* turned *Prætus* daughters into Kine, for that they contended with her for beauty; *Cypariſſæ* King *Eteocles* children, were envied of the Goddeſſes for their excellent good parts, and dancing amongſt the reſt, ſaith [y] *Conſtantine, and for that cauſe flung down headlong from heaven, and buried in a pit, but the earth took pity of them, and brought out Cypreſs trees to preſerve their Memories.* [z] *Niobe, Arachne*, and *Marſias* can teſtifie as much. But it is moſt grievous when it is for a kingdome it ſelf, or matters of commodity, it produceth lamentable effects, eſpecially amongſt Tyrants, *in deſpotico Imperio*, and ſuch as are more feared than beloved of their ſubjects, that get and keep their ſoveraignty by force, and fear. [a] *Quod civibus tenere te invitis ſcias, &c.* as *Phalaris, Dionyſius, Periander* held theirs. For though fear, cowardiſe and jealouſie, in *Plutarchs* opinion, be the common cauſes of tyranny, as in *Nero, Caligula, Tiberius*, yet moſt take them to be ſymptomes. For [b] *what ſlave, what hangman* (as *Bodine* well expreſſeth this paſſion, *l.*2.*c.*5.*de rep.*) *can ſo cruelly torture a condemned perſon, as this fear and ſuſpition? Fear of death, infamy, torments, are thoſe furies and vultures that vex and diſquiet tyrants, and torture them day and night, with perpetuall terrors and affrights, envy,*

q *Senec. in Herc. fur.*

r *Exod.*20.
ſ *Lucan.*
t *Danæus Aphoriſ. polit. ſemper metuunt ne eorum authoritas minuatur.*
u *Belli Neapol. lib.* 5.
x *Dici non poteſt quam tenues & infirmas cauſas habent mœroris & ſuſpitionis, & hic eſt morbus occultus, qui in familiis principum regnat.*
x *Omnes æmulos interfecit. Lamprid.*
y *Conſtant. agricult. lib.*10.*c.*5. *Cypariſſæ Eteoclis filiæ, ſaltantes ad æmulationem dearum in puteum demolitæ ſunt, ſed terra miſerata, cupreſſos inde produxit.*
z *Ovid. Met.*
a *Seneca.*
b *Quis autem carnifex addictum ſupplicio crudelius afficiat, quam metus? Metus inquam mortis, infamiæ cruciatus, ſunt ille ultrices furiæ quæ tyrannos exagitant, &c. Multo acerbius ſauciant & pungunt, quam crudeles domini ſervos vinctos fuſtibus ac tormentis exulcerare poſſunt.*

envy, suspition, fear, desire of revenge, and a thousand such disagreeing perturbations, turn and affright the soul out of the hinges of health, and more grievously wound and pierce, than those cruel masters can exasperate and vex their Prentises or servants, with clubbes, whippes, chaines and tortures. Many terrible examples we have in this kinde, amongst the *Turks* especially, many jealous outrages; [c] *Selimus* killed *Cornutus* his youngest brother, five of his Nephews, *Mustapha Bassa*, and divers others. [d] *Bajazet* the second *Turk*, jealous of the valour and greatnes of *Acmet Bassa*, caused him to be slain. [e] *Solyman* the magnificent, murdered his own Son *Mustapha*; and 'tis an ordinary thing amongst them, to make away their brothers, or any competitors, at the first comming to the Crown: 'tis all the solemnity they use at their fathers funerals. What mad pranks in his jealous fury did *Herod* of old commit in *Iury*, when he massacred all the children of a year old? † *Valens* the Emperour in *Constantinople*, when as he left no man alive of quality in his kingdome that had his name begun with *Theo. Theodoti, Theognosti, Theodosii, Theoduli, &c.* They went all to their long home, because a wizard told him that name should succeed in his Empire. And what furious designs hath [f] *Io. Basilius*, that *Muscovian* tyrant, practised of late? It is a wonder to read that strange suspition, which *Suetonius* reports of *Claudius Cæsar*, and of *Domitian*, they were afraid of every man they saw: And which *Herodian* of *Antoninus* and *Geta*, those two jealous brothers, the one could not endure so much as the others servants, but made away him, his chiefest followers, and all that belonged to him, or were his well-wishers. [g] Maximinus *perceiving himself to be odious to most men, because he was come to that height of honour out of base beginnings, and suspecting his mean parentage would be objected to him, caused all the Senators that were nobly descended, to be slain in a jealous humour, turned all the servants of* Alexander *his predecessor out of doores, and slew many of them, because they lamented their masters death, suspecting them to be traitors, for the love they bare to him.* When *Alexander* in his fury had made *Clitus* his dear friend to be put to death, and saw now (saith [h] *Curtius*) an alienation in his subjects hearts, none durst talk with him, he began to be Jealous of himself, lest they should attempt as much on him, *and said they lived like so many wild beasts in a wilderness, one afraid of another.* Our modern stories afford us many notable examples. [i] *Henry* the third of *France*, jealous of *Henry* of *Lorain* Duke of *Guise*, *Anno* 1588. caused him to be murdered in his own chamber. [k] *Lewes* the eleventh was so suspitious, he durst not trust his children, every man about him he suspected for a traitor: Many strange tricks *Comineus* telleth of him. How jealous was our *Henry* the [l] fourth of King *Richard* the second, so long as he lived, after he was deposed? and of his own son *Henry*, in his later daies? which the Prince well perceiving, came to visit his father in his sickness, in a watchet velvet gown, full of oilet holes, and with needles sticking in them, (as an embleme of Jealousie) and so pacified his suspitious father, after some speeches and protestations, which he had used to that purpose. Perpetual imprisonment, as that of *Robert* [m] Duke of *Normandy*, in the daies of *Henry* the first, forbidding of marriage to some persons, with such like

c *Lonicerus To.* 1. *Turc. hist. c.* 24.
d *Jovius vita ejus.*
e *Knowles. Busbequius.*
Sand. fol. 52.
† *Nicephorus lib.* 11. *c.* 45. *Socrates lib.* 7. *cap.* 35. *Neque Valens alicui pepercit qui Theo cognomi. ne vocaretur.*
f *Alexand. Gaguin Muscov. hist. descrip. c.* 5.
g *D. Fletcher, timet omnes ne insidiæ essent, Herodot. l.* 7. *Maximinus invisum se sentiens, quod ex infimo loco in tantam fortunam venisset moribus ac genere barbarus, metuens ne natalium obscuritas objiceretur, omnes Alexandri prædecessoris ministros ex aula ejecit, pluribus interfectis quod mœsti essent ad mortem Alexandri, insidias inde metuens.*
h *Lib.* 8. *tanquam feræ solitudine vivebant, terrentes alios, timentes.*
i *Serres fol.* 56.
k *Neap. belli lib.* 5. *nulli prorsus homini fidebat, omnes insidiari sibi putabat.*
l *Camdens Remaines.*
m *Mat. Paris.*

like edicts and prohibitions, are ordinary in all states. In a word ([n] as he said) three things cause Jealousie, a mighty state, a rich treasure, a fair wife; or where there is a crackt title, much tyranny, and many exactions. In our state, as being freed from all these fears and miseries, we may be most secure and happy under the raign of our fortunate Prince.

n *R. T. notis in blason jealousie.*

[o] *His fortune hath indebted him to none,*
But to all his people universally;
And not to them but for their love alone,
Which they acccount as placed worthily.
He is so set, he hath no cause to be
Iealous, or dreadfull of disloyalty;
The pedistall whereon his greatness stands,
Is held of all our hearts, and all our hands.

o *Daniel* in his Panegyrick to the King.

But I rove, I confess. These æquivocations, Jealousies, and many such, which crucifie the souls of men, are not here properly meant, or in this distinction of ours included, but that alone which is for beauty, tending to love, and wherein they can brook no corrival, or endure any participation: and this Jealousie belongs as well to bruite beasts, as men. Some creatures, saith [p] *Vives*, Swans, Doves, Cocks, Bulls, &c. are jealous as well as men, and as much moved, for fear of communion.

p 3. *de anima cap. de zel. Animalia quædam zelotypia tanguntur, ut olores, columbæ, galli, tauri, &c. ob metum communionis.*

[q] *Grege pro toto bella juvenci,*
Si conjugio timuere suo,
Poscunt timidi prælia cervi,
Et mugitus dant concepti signa furoris.
In *Venus* cause what mighty battels make
Your raving Bulls, and stirs for their herds sake?
And Harts and Bucks that are so timorous,
Will fight and roare, if once they be but jealous.

q *Seneca.*

In Bulls, Horses, Goats, this is most apparently discerned, Buls especially, *alium in pascuis non admittit*, he will not admit another Bull to feed in the same pasture, saith † *Oppian*: which *Stephanus Bathorius*, late king of *Poland* used as an Impress, with that Motto, *Regnum non capit duos*. *R. T.* in his blason of Jealousie, telleth a story of a Swan about *Windsore*, that finding a strange Cock with his mate, did swim I know not how many miles after to kill him, and when he had so done, came back and killed his hen; a certain truth, he saith, done upon Thames, as many Water-men, and neighbour Gentlemen can tell. *Fidem suam liberet*; for my part, I do beleeve it may be true; for Swans have ever been branded with that Epithite of Jealousie.

† *Lib.* 11. *Cynoget.*

[t] The ielous Swanne against his death that singeth,
And eke the Owle that of death bode bringeth.

t *Chaucer* in his assembly of fowls.

[f] Some say as much of Elephants, that they are more jealous than any other creatures whatsoever; and those old *Ægyptians*, as[t] *Pierius* informeth us, expresse in their *Hieroglyphicks*, the passion of Jealousie by a Camel; [u] becaus that fearing the worst still about matters of Venery, he loves solitudes, that he may enjoy his pleasure alone, *& in quos-*

f *Alderov. and.*
t *Lib.* 12.
u *Sibi timens circa res venereas, solitudines amat quo solus sola fœmina fruatur.*

quoscunque obvios insurgit, Zelotypiæ stimulis agitatus, he will quarrel and fight with whosoever come next, man or beast, in his jealous fits. I have read as much of † Crocodiles; and if *Peter Martyrs* authority be authentique, *legat. Babylonicæ lib.* 3. you shall have a strange tale to that purpose confidently related. Another story of the jealousie of dogs, see in *Hieron. Fabricius Tract.* 3. *cap.* 5. *de loquelâ animalium.*

† *Crocodili zelotypi & uxorum amantissimi, &c.*

But this furious passion is most eminent in men, and is as well amongst Batchelors, as married men. If it appear amongst Batchelors, we commonly call them rivals or corrivals, a metaphor derived from a River, *rivales à †rivo*; for as a river, saith *Acron in Hor. art. Poet.* and *Donat. in Ter. Eunuch.* divides a common ground betwixt two men, and both participate of it, so is a woman indifferent betwixt two suiters, both likely to enjoy her; and thence comes this emulation, which breaks out many times into tempestuous stormes, and produceth lamentable effects, murder it self, with much cruelty, many single combats. They cannot endure the least injury done unto them before their mistress, and in her defence, will bite off one anothers noses; they are most impatient of any flout, disgrace, lest emulation or participation in that kind. † *Lacerat lacertum Largi mordax Memnius. Memnius* the *Romane* (as *Tully* tels the story *de oratore lib.* 2.) being corrival with *Largus* at *Terracina*, bit him by the arme, which fact of his was so famous, that it afterwards grew to a proverb in those parts. † *Phædria* could not abide his corrival *Thraso*; for when *Parmeno* demanded, *numquid aliud imperas?* whether he would command him any more service: *No more* (saith he) *but to speak in his behalf, and to drive away his corrival if he could. Constantine* in the eleventh book of his husbandry, *cap.* 11. hath a pleasant tale of the Pine tree; [x] she was once a fair maid, whom *Pineus* and *Boreas* two corrivals, dearly sought; but jealous *Boreas* broke her neck, &c. And in his 18 chapter he telleth another tale of [y] *Mars*, that in his jealousie slew *Adonius. Petronius* calleth this passion *amantium furiosam æmulationem*, a furious emulation; and their symptomes are well expressed by Sir *Ieffery Chaucer* in his first *Canterbury* tale. It will make the nearest and deerest friends fall out; they will endure all other things to bee common, goods, lands, monyes, participate of each pleasures, and take in good part any disgraces, injuries in another kinde; but as *Propertius* well describes it in an Elegy of his, in this they will suffer nothing, have no corrivals.

† *Qui dividit agrum communem; inde deducitur ad amantes.*

† *Erasmus chil. 1. Cent. 9. adag. 99.*

† *Ter. Eun. act. 1. sc. 1. Munus nostrum ornato verbis, & istum æmulum, quoad poteris, ab ea pellito.*

x *Pinus puella quondam fuit, &c.*

y *Mars zelotypus Adonidem interfecit.*

R.T.

Tu mihi vel ferro pectus, vel perde veneno,
A domina tantùm te mode tolle meâ:
Te socium vitæ, te corporis esse licebit,
Te dominum admitto rebus amice meis.
Lecto te solum, lecto te deprecor uno,
Rivalem possum non ego ferre Iovem.

Stab me with sword, or poison strong
Give me to work my bane;
So thou court not my lass, so thou
From mistress mine refrain.
Command my self, my body, purse,

As

As thine own goods take all,
And as my ever deareſt friend,
I ever uſe thee ſhall.
O ſpare my Love, to have alone
Her to my ſelf I crave,
Nay, *Iove* himſelf Ile not endure
My Rival for to have.

This Jealouſie which I am to treat of, is that which belongs to maried men, in reſpect of their own wives; to whoſe eſtate, as no ſweetneſs, pleaſure, happineſs can be compared in the world, if they live quietly and lovingly together; ſo if they diſagree or be jealous, thoſe bitter pils of ſorrow and grief, diſaſterous miſchieves, miſchances, tortures, gripings, diſcontents, are not to be ſeparated from them. A moſt violent paſſion it is where it taketh place, an unſpeakable torment, a helliſh torture, an infernal plague, as *Arioſto* cals it, *A fury, a continual fever, full of ſuſpition, fear, and ſorrow, a martyrdome, a mirth-marring monſter. The ſorrow and grief of heart of one woman jealous of another, is heavier than death*, Ecclus 28.6. as [z] *Peninnah* did *Hannah*, *vex her and upbraid her ſore.* 'Tis a main vexation, a moſt intolerable burden, a corroſive to all content, a frenzy, a madneſs it ſelf, as [a] *Beneditto Varchi* proves out of that ſelect Sonnet of *Giovanni de la Caſa*, that reverend Lord, as he ſtiles him.

z 1 *Sam.*1.6.

a *Blaſon of Jealouſie.*

SUBSECT. 2.

Cauſes of Iealouſie. Who are moſt apt. Idleneſs, Melancholy, Impotency, long abſence, beauty, wantonneſs, naught themſelves. Allurements from time, place, perſons, bad uſage, Cauſes.

ASTrologers make the ſtars a cauſe or ſign of this bitter paſſion, and out of every mans *Horoſcope* will give a probable conjecture whether he will be jealous or no, and at what time, by direction of the ſignificators to their ſeveral promiſſors: their Aphoriſms are to be read in *Albubator*, *Pontanus*, *Schoner*, *Iunctine*, *&c. Bodine cap.* 5. *meth. hiſt.* aſcribes a great cauſe to the country or clime, and diſcourſeth largely there of this ſubject, ſaying, that ſouthern men are more hot, laſcivious, and jealous, then ſuch as live in the North; they can hardly contain themſelves in thoſe hotter climes, but are moſt ſubject to prodigious luſts. *Leo Afer* telleth incredible things almoſt, of the luſt and jealouſie of his country men of *Africk*, and eſpecially ſuch as live about *Carthage*, and ſo doth every Geographer of them in [b] *Aſia*, *Turky*, *Spaniards*, *Italians*. *Germany*, hath not ſo many drunkards, *England* Tobacconiſts, *France* dancers, *Holland* mariners, as *Italy* alone hath jealous husbands. And in † *Italy* ſome account them of *Piacenza* more jealous than the reſt. In [c] *Germany*, *France*, *Brittain*, *Scandia*, *Poland*, *Muſcovy*, they are not ſo troubled with this ferall malady, although *Damianus à Goes*, which I do much wonder at, in his Topography of *Lapland*, and *Herbaſtein* of *Ruſsia*, againſt the

b *Mulierum conditio miſera: nullam honeſtam credunt niſi domo concluſa vivat.*

† *Fines Moriſon.*

c *Nomen zelotypiæ apud illos locum non habet. lib.* 3. *c.* 8.

the stream of all other Geographers, would fasten it upon those Northern inhabitants. *Altomarius Poggius*, and *Munster* in his description of *Baden*, reports that men and women of all sorts go commonly into the Bathes together, without all suspition, *the name of jealousie* (saith *Munster*) *is not so much as once heard of among them.* In *Friseland* the women kiss him they drink to, and are kissed again of those they pledge. The virgins in *Holland* go hand in hand with young men from home, glide on the Ice, such is their harmless liberty, and lodge together abroad without suspition, which rash *Sansovinus* an *Italian* makes a great sign of unchastity. In *France*, upon small acquaintance it is usual to court other mens wives, to come to their houses, and accompany them arm in arm in the streets, without imputation. In the most Northern Countries young men and maids familiarly dance together, men and their wives, † which, *Siena* only excepted, *Italians* may not abide. The [d] *Greeks* on the other side have their private bathes for men and women, where they must not come neer, not so much as see one another: and as [e] *Bodine* observes *lib. 5. de repub. the* Italians *could never endure this*, or a *Spaniard*, the very conceit of it would make him mad: and for that cause they lock up their women, and will not suffer them to be neer men, so much as in the [f] *Church*, but with a partition between. He telleth moreover, how that *when he was Embassadour in England, he heard* Mendoza *the Spanish Legate finding fault with it, as a filthy custome for men and women to sit promiscuously in Churches together: but Dr.* Dale *the Master of the requests told him again, that it was indeed a filthy custome in* Spain, *where they could not contain themselves from lascivious thoughts in their holy places, but not with us. Baronius* in his *Annals* out of *Eusebius* taxeth *Licinius* the Emperour for a decree of his made to this effect, *Iubens ne viri simul cum mulieribus in Ecclesiâ interessent*: for being prodigiously naught himself, *aliorum naturam ex suâ vitiosâ mente spectavit*, he so esteemed others. But we are far from any such strange conceits, and will permit our wives and daughters to go to the Tavern with a friend, as *Aubanus* saith, *modo absit lascivia*, and suspect nothing, to kiss coming and going, which as *Erasmus* writes in one of his Epistles, they cannot endure. *England* is a paradise for women, and hell for horses: *Italy* a paradise of horses, hell for women, as the diverbe goes. Some make a question whether this headstrong passion rage more in women then men, as *Montagne l.* 3. But sure it is more outragious in women, as all other melancholy is, by reason of the weakness of their sex. *Scaliger Poet. lib. cap.* 13. concludes against women. [g] *Besides their inconstancy, treachery, suspition, dissimulation, superstition, pride,* (for all women are by nature proud) *desire of soveraignty, if they be great women,* (he gives instance in *Iuno*) *bitterness and jealousie are the most remarkable affections.*

Sed neque fulvus aper media tam fulvus in ira est,
Fulmineo rapidos dum rotat ore canes.
Nec Leo, &c. ——
Tyger, Bore, Bear, Viper, Lioness,
A womans fury cannot express.

[h] Some say red-headed women, pale-coloured, black-eyed, and of a shril voice,

† *Fines Moris. part. 3. cap. 2.*
d *Busbequius. Sands.*
e *Præ amore & zelotypia sæpius insaniunt.*
f *Australes ne sacra quidem publica fieri patiuntur, nisi uterque sexus pariete medio dividatur: & quum in Angliam inquit, legationis causa profectus essem, audivi Mendozam legatum Hispaniarum dicentem turpe esse viros & fœminas in, &c.*
g *Ideæ: mulieres præterquam quod sunt infidæ, suspicaces, inconstantes, insidiosæ, simulatrices, superstitiosæ, & si potentes, intolerabiles, amore zelotypæ supra modum. Ovid. 2. de art.*
h *Bartello. R. T.*

598 voice, are most subject to jealousie.

High colour in a woman choler shews,
Naught are they, peevish, proud, malicious;
But worst of all red, shril, and jealous.

Comparisons are odious, I neither parallel them with others, nor debase them any more: men and women are both bad, and too subject to this pernicious infirmity. It is most part a symptome and cause of Melancholy, as *Plater* and *Valescus* teach us: melancholy men are apt to be jealous, and jealous apt to be melancholy.

R.T.

Pale jealousie, childe of insatiate love,
Of heart-sick thoughts which melancholy bred,
A hell-tormenting fear, no faith can move,
By discontent with deadly poison fed;
With headless youth and errour vainly led.
A mortall plague, a vertue-drowning flood,
A hellish fire not quenched but with blood.

If idleness concurr with melancholy, such persons are most apt to be jealous; 'tis [i] *Nevisanus* note, *An idle woman is presumed to be lascivious, and often jealous. Mulier cum sola cogitat, male cogitat*: And 'tis not unlikely, for they have no other business to trouble their heads with.

i *Lib 2.num.8. mulier otiosa facile præsumitur luxuriosa, & sæpe zelotypa.*

More particular causes be these which follow. Impotency first, when a man is not able of himself to perform those dues which he ought unto his wife: for though he be an honest liver, hurt no man, yet *Trebius* the Lawyer may make a question, *an suum cuiq; tribuat*, whether he give every one their own; and therefore when he takes notice of his wants, and perceives her to be more craving, clamorous, unsatiable and prone to lust than is fit; he begins presently to suspect, that wherein he is defective, she will satisfie her self, she will be pleased by some other means. *Cornelius Gallus* hath elegantly expressed this humor in an Epigram to his *Lychoris*.

Iamque alios juvenes alioque requirit amores,
Me vocat imbellem decrepitumque senem, &c.

For this cause is most evident in old men, that are cold and dry by nature, and married *succi plenis*, to young wanton wives, with old doting *Ianivere* in *Chaucer*, they begin to mistrust all is not well,

——she was young and he was old,
And therefore he feared to be a Cuckold.

And how should it otherwise be? Old age is a disease of it self, loathsome, full of suspition and fear; when it is at best, unable, unfit for such matters. [k] *Tam apta nuptiis quàm bruma messibus*, as welcome to a yong woman as snow in harvest, saith *Nevisanus*: *Et si capis juvenculam, faciet tibi cornua*: Marry a lusty maide and she will surely graft horns on thy head. [l] *All women are slippery, often unfaithfull to their husbands*, (as *Æneas Sylvius epist.38.* seconds him) *but to old men most treacherous*: they had rather *mortem amplexarier*, lye with a coarse than such a one: † *Oderunt illum pueri, contemnunt mulieres.* On the other side many men, saith *Hieronymus*, are suspitious of their wives, [m] if they be lightly given, but old folks above the rest. In so much that she did not

k *Lib 2.num.4.*
l *Quum omnibus infideles fœminæ, senibus infidelissimæ.*
† *Mimnermus.*
m *Vix aliqua non impudica, & quam non suspectam merito quis habeat.*

not complain without a cause in [n] *Apuleius* of an old bald, bedridden knave she had to her goodman. *Poor woman as I am, what shall I do? I have an old grim sire to my husband, as bald as a coot, as little and as unable as a child*, a bedfull of bones, *he keepes all the doors barred and locked upon me, wo is me, what shall I do?* He was jealous, and she made him a cuckold for keeping her up: Suspition without a cause, hard usage is able of it self to make a woman flie out, that was otherwise honest.

—— † *pleraſque bonas tractatio pravas*
Eſſe facit,—— bad usage aggravates the matter. *Nam quando mulieres cognoſcunt maritum hoc advertere, licentiùs peccant*, as [o] *Neviſanus* holds, when a woman thinks her husband watcheth her, she will sooner offend; [p] *Liberiùs peccant, & pudor omnis abeſt*, rough handling makes them worse: as the good wife of *Bathe* in *Chaucer* brags,

In his own greaſe I made him frie,
For anger and for very Jealouſie.

Of two extreames, this of hard usage is the worst. 'Tis a great fault (for some men are *uxorii*) to be too fond of their wives, to dote on them as [p] Senior *Deliro* on his *Fallace*, to be too effeminate, or as some do, to be sick for their wives, breed children for them, and like the [q] *Tiberini* lie in for them, as some birds hatch egges by turns, they do all womens offices: *Cælius Rhodiginus ant. lect. lib.6. cap.24.* makes mention of a fellow out of *Seneca*, [r] that was so besotted on his wife, he could not endure a moment out of her company, he wore her scarfe when he went abroad next his heart, and would never drink but in that cup she began first. We have many such fondlings that are their wives packhorses and slaves, (*nam grave malum uxor ſuperans virum ſuum*, as the Comical Poet hath it, there's no greater misery to a man than to let his wife domineer) to carry her muffe, dog, and fan, let her wear the breeches, lay out, spend and do what she will, go and come, whither, when she will, they give consent.

Here take my muffe, and do you bear good man;
Now give me pearl, and carry you my fan, &c.
—† *poſcit pallam, redimicula, inaures;*
Curre, quid hic ceſſas? vulgo vult illa videri,
Tu pete lecticas —— many brave and worthy men have trespassed in this kinde, *multos foràs claros, domeſtica hæc deſtruxit infamia*, and many noble Senators and souldiers (as * *Pliny* notes) have lost their honour, in being *uxorii*, so sottishly overruled by their wives; and therefore *Cato* in *Plutarch* made a bitter jest on his fellow Citizens, the *Romanes*, *we govern all the world abroad, and our wives at home rule us.* These offend in one extream; But too hard and too severe, are far more offensive on the other. As just a cause may be long absence of either party, when they must of necessity be much from home, as Lawyers, Physitians, Marriners, by their professions; or otherwise make frivolous, impertinent journeyes, tarry long abroad to no purpose, lie out, and are gadding still, upon small occasions, it must needs yeeld matter of suspition, when they use their wives unkindly in the mean time, and never tarry at home, it cannot use but ingender some such conceit.

n *Lib.5. de aur. aſino. At ego miſera patre meo ſeniorem maritum nacta ſum, dein cucurbita calviorem & quovis puero pumiliorem, cunctam domum ſeris & catenis obditam cuſtodiebam.* † *Chaloner.*
o *Lib.4. n.80.*
p *Ovid. 2. de art amandi.*
p Every man out of his humour.
q *Calcagninus Apol. Tiberini ab uxorum partu earum vices ſubeunt, ut aves per vices incubant, &c.*
r *Exiturus faſcia uxoris pectus alligabat, nec momento præſentia ejus carere poterat, potumque non hauriebat niſi præguſtatum labris ejus.* † *Chaloner.*
* *Panegyr. Trajano.*

600

q *Uxor si cessas amare te cogitat*
Aut tete amari, aut potare, aut animo obsequi,
Et tibi benè esse soli, quum sibi sit malè.
If thou be absent long, thy wife then thinks,
Th'art drunk, at ease, or with some pretty minks,
'Tis well with thee, or else beloved of some,
Whil'st she poor soul doth fare full ill at home.

q *Ter. Adelph. Act.1. sce.1.*

Hippocrates the Physitian had a smack of this disease; for when he was to go from home as far as *Abdera*, and some other remote cities of *Greece*, he writ to his friend *Dionysius* (if at least those [r] Epistles be his) [s] *to oversee his wife in his absence*, (as *Apollo* set a Raven to watch his *Coronis*) *although she lived in his house with her father and mother, whom he knew would have a care of her; yet that would not satisfie his jealousie, he would have his speciall friend* Dionysius *to dwell in his house with her all the time of his peregrination, and to observe her behaviour, how she carried her self in her husbands absence, and that she did not lust after other men.* [t] *For a woman had need to have an overseer to keep her honest; they are bad by nature, and lightly given all, and if they be not curbed in time, as an unproyned tree, they will be full of wild branches, and degenerate of a sudden.* Especially in their husbands absence: though one *Lucretia* where trusty, and one *Penelope*, yet *Clytemnestra* made *Agamemnon* cuckold; and no question there be too many of her conditions. If their husbands tarry too long abroad upon unnecessary business, well they may suspect: or if they run one way, their wives at home will flie out another, *Quid pro quo.* Or if present, and give them not that content which they ought, [u] *Primum ingratæ, mox invisæ noctes quæ per somnum transiguntur*, they cannot endure to lie alone, or to fast long. [x] *Peter Godefridus* in his second book of love, and sixt chapter, hath a story out of S. *Anthonies* life, of a Gentleman, who by that good mans advise, would not meddle with his wife in the passion week, but for his pains she set a pair of horns on his head. Such another he hath out of *Abstemius*, one perswaded a new married man, [y] *to forbear the three first nights, and he should all his life time after be fortunate in cattle*, but his impatient wife would not tarry so long: well he might speed in cattle, but not in children. Such a tale hath *Heinsius* of an impotent and slack scholler, a meer student, and a friend of his, that seeing by chance a fine damsel sing and dance, would needs marry her, the match was soon made, for he was young and rich, *genis gratus, corpore glabellus, arte multiscius, & fortunâ opulentus*, like that *Apollo* in * *Apuleius*. The first night, having liberally taken his liquor (as in that countrey they do) my fine scholler was so fusled, that he no sooner was laid in bed, but he fell fast asleep, never waked till morning, and then much abashed, *purpureis formosa rosis cum Aurora ruberet*, when the fair morn with purple hue gan shine, he made an excuse, I know not what, out of *Hippocrates Cous, &c.* and for that time it went currant; but when as afterward he did not play the man as he should do, she fell in league with a good fellow, and whil'st he

r *Fab. Calvo. Ravennate interprete.*

s *Dum rediero domum meam habitabis, & licet cum parentibus habitet hac mea peregrinatione; eam tamen & ejus mores observabis uti absentia viri sui probe degat, nec alios viros cogitet aut quærat.*

t *Fœmina semper custode eget qui se pudicam contineat; suapte enim natura nequitias insitas habet, quas nisi indies comprimat, ut arbores stolones emittunt, &c.*

u *Heinsius.*

x *Uxor cujusdam nobilis quum debitum maritale sacro passionis hebdomada non obtineret, alterum adiit.*

y *Ne tribus prioribus noctibus rem haberet cum ea, ut esset in pecoribus fortunatus, ab uxore moræ impatiente, &c.*

* *Totam noctem bene & pudicè nemini molestus dormiendo transegit; mane autem quum nullius conscius facinoris sibi esset, & inertiæ puderet, audisse se dicebat cum dolore calculi solere eam conflictari. Duo præcepta juris unâ nocte expressit, neminem læserat & honeste vixerat, sed an suum cuique reddidisset, quæri poterat. Mutius opinor & Trebatius hoc negassent. lib.1.*

sate up late at his study about those Criticismes, mending some hard places in *Festus* or *Pollux*, came cold to bed, and would tell her still what he had done, she did not much regard what he said, &c. [a] *She would have another matter mended much rather, which he did not perceive was corrupt:* thus he continued at his study late, she at her sport, *alibi enim festivas noctes agitabat*, hating all schollers for his sake, till at length he began to suspect, and turned a little yellow, as well he might; for it was his own fault; and if men be jealous in such cases ([b] as oft it falls out) the mends is in their own hands, they must thank themselves. Who will pitie them, saith *Neander*, or be much offended with such wives, *si deceptæ prius viros decipiant, & cornutos reddant*, if they deceive those that cozened them first? A Lawyers wife in * *Aristænetus*, because her husband was negligent in his business, *quando lecto danda opera*, threatned to cornute him: and did not stick to tell *Philinna* one of her gossips as much, and that aloud for him to hear: *If he follow other mens matters and leave his own, Ile have an Orator shall plead my cause*, I care not if he know it.

[a] *Alterius loci emendationem serio optabat, quem corruptum esse illenon invenit.*

[b] such another tale is in *Neander de Jocoseriis* his first tale.

* *Lib.2. Ep.3. Si pergit alienis negotiis operam dare sui negligens, erit alius mihi orator qui rem meam agat.*

A fourth eminent cause of jealousie, may be this, when he that is deformed, and as *Pindarus* of *Vulcan*, *sine gratiis natus*, hirsute, ragged, yet vertuously given, will marry some fair nice peece, or light huswife, begins to misdoubt (as well he may) she doth not affect him. [c] *Lis est cum formâ magna pudicitiæ*, Beautie and honesty have ever been at oddes. *Abraham* was jealous of his wife because she was fair: so was *Vulcan* of his *Venus*, when he made her creeking shooes, saith † *Philostratus*, *ne mœcharetur, sandalio scilicet deferente*, That he might hear by them when she stirred, which *Mars indignè ferre*, * was not well pleased with. Good cause had *Vulcan* to do as he did, for she was no honester then she should be. Your fine faces have commonly this fault, and it is hard to finde, saith *Francis Philelphus* in an epistle to *Saxola* his friend, a rich man honest, a proper woman not proud or unchast. *Can she be fair and honest too?*

[c] *Ovid. rara est concordia formæ atque pudicitiæ.*

† *Epist.*

* *Quod stridoret ejus calceamentum.*

> † *Sæpe etenim occuluit pictâ sese Hydra sub herbâ,*
> *Sub specie formæ, incauto se sæpè marito*
> *Nequam animus vendit,* ——

† *Hor. epist. 15.*

He that marries a wife that is snowt fair alone, let him look saith [d] *Barbarus* for no better successe than *Vulcan* had with *Venus*, or *Claudius* with *Messalina*. And 'tis impossible almost in such cases the wife should contain, or the good man not be jealous: for when he is so defective, weak, ill proportioned, unpleasing in those parts which women most affect, and she most absolutely fair and able on the other side, if she be not very vertuously given, how can she love him? and although she be not fair, yet if he admire her and think her so, in his conceit she is absolute, he holds it unpossible for any man living not to dote as he doth, to look on her and not lust, not to covet, and if he be in company with her, not to lay seige to her honestie: or else out of a deep apprehension of his infirmities, deformities, and other mens good parts, out of his own little worth and desert, he distrusts himself, (for what is jealousie but distrust?) he suspects she cannot affect him, or be not so kinde and loving as she should, she certainly loves some other man better then himself.

[d] *De re uxoria lib.1. cap.5.*

602 [c] *Neviſanus lib. 4. num. 72.* Will have barrenneſs to be a main cauſe of Jealouſie. If her husband cannot play the man, ſome other ſhall, they will leave no remedies unaſſayed, and thereupon the good man growes jealous, I could give an inſtance, but be it as it is.

c *Cum ſteriles ſunt, ex mutatione viri ſe putant concipere.*

I finde this reaſon given by ſome men, becauſe they have been formerly naught themſelves, they think they may be ſo ſerved by others, they turned up trumpe, before the Cards were ſhufled; they ſhall have therefore *legem talionis*, like for like.

f *Tibullus eleg. 6.*

[f] *Ipſe miſer docui, quo poſſet ludere pacto*
Cuſtodes, eheu nunc premor arte meâ!
Wretch as I was, I taught her bad to be,
And now mine own fly tricks are put upon me.

Mala mens, malus animus, as the ſaying is, ill diſpoſitions cauſe ill ſuſpitions.

g *Withers Sat.*

[g] *There is none jealous I durſt pawne my life,*
But he that hath defil'd anothers wife,
And for that he himſelf hath gone aſtray,
He ſtraightway thinks his wife will tread that way.

To theſe two above named cauſes, or incendiaries of this rage, I may very well annex thoſe circumſtances of time, place, perſons, by which it ebbes and flowes, the fewell of this furie, as [h] *Vives* truely obſerves; and ſuch like accidents or occaſions, proceeding from the parties themſelves, or others, which much aggravate and intend this ſuſpitious humour. For many men are ſo laſciviouſly given, either out of a depraved nature, or too much liberty, which they do aſſume unto themſelves, by reaſon of their greatneſs, in that they are noble men, (for *licentia peccandi, & multitudo peccantium* are great motives) though their own wives be never ſo fair, noble, vertuous, honeſt, wiſe, able and well given, they muſt have change.

h *3. de Anima. Creſcit ac decreſcit zelotypia cum perſonis, locis, temporibus, negotiis.*

i *Maxullus.*

[i] *Qui cum legitimi junguntur fœdere lecti,*
Virtute egregiis, facieq; domoq; puellis,
Scorta tamen, fœdaſq; lupas in fornice quærunt,
Et per adulterium nova carpere gaudia tentant.
Who being match'd to wives moſt vertuous,
Noble, and fair, fly out laſcivious.

Quod licet ingratum eſt, that which is ordinary, is unpleaſant. *Nero* (ſaith *Tacitus*) abhorred *Octavia* his own wife, a noble vertuous Lady, and loved *Acte* a baſe queane in reſpect. † *Cerinthus* rejected *Sulpitia*, a noble mans daughter, and courted a poor ſervant maid.

† *Tibullus Epig.*

——tanta eſt alienâ in meſſe voluptas,

for that [k] *ſtolne waters be more pleaſant*: or as *Vitellius* the Emperour was wont to ſay, *Jucundiores amores, qui cum periculo habentur*, like ſtolne Veniſon, ſtill the ſweeteſt is that love, which is moſt difficultly attained: they like better to hunt by ſtealth in another mans walk, then to have the faireſt courſe that may be at game of their own.

k *Prov 9.17.*

l *Propert. eleg. 2.*

[l] *Aſpice ut in cœlo modò ſol, modò luna miniſtret,*
Sic etiam nobis una pella parùm eſt.

As

As Sun and Moon in Heaven change their course,
So they change loves, though often to the worse.

Or that some fair object so forcibly moves them, they cannot contain themselves, be it heard or seen they will be at it. * *Nessus* the Centaure, was by agreement to carry *Hercules* and his wife over the river *Evenus*; no sooner had he set *Dianira* on the other side, but he would have offered violence unto her, leaving *Hercules* to swim over as he could: and though her husband was a spectator, yet would he not desist till *Hercules* with a poysoned arrow shot him to death. † *Neptune* saw by chance that *Thessalian Tyro*, *Eunippius* wife, he forthwith in the fury of his lust, counterfeited her husbands habit, and made him cuckold. *Tarquin* heard *Collatine* commend his wife, and was so far enraged, that in midst of the night to her he went. † *Theseus* stole *Ariadne*, *vi raput* that *Trazenian Anaxa*, *Antiope*, and now being old, *Helena* a girle not yet ready for an husband. Great men are most part thus affected all, as an horse they neigh, saith [m] *Jeremiah*, after their neighbours wives,

——*ut visa pullus adhinnit equa:* And if they be in company with other women, though in their own wives presence, they must be courting and dallying with them. *Juno* in *Lucian* complains of *Jupiter* that he was still kissing *Ganymede* before her face, which did not a little offend her: And besides he was a counterfeit *Amphitryo*, a bull, a swan, a golden shower, and plaid many such bad pranks, too long, too shamefull to relate.

Or that they care little for their own Ladies, and fear no Lawes, they dare freely keep whores at their wives noses. 'Tis too frequent with noble men to be dishoneſt; *Pietas, probitas, fides, privata bona sunt,* as [n] he said long since, piety, chastity, and such like vertues are for private men: not to be much looked after in great Courts: And which *Suetonius* of the good Princes of his time, they might be all engraven in one ring, we may truely hold of chast potentates of our age. For great personages will familiarly run out in this kind, and yield occasion of offence. [o] *Montaigne* in his essayes, gives instance in *Cæsar*, *Mahomet* the Turk, that sacked *Constantinople*, and *Ladislaus* King of *Naples*, that besieged *Florence*: great men, and great souldiers, are commonly great &c. *probatum est*, they are good doers. *Mars* and *Venus* are equally ballanced in their actions,

† *Militis in galea nidum fecêre columbæ,*
Apparet Marti quam sit amica Venus.
A dove within a head-piece made her nest,
'Twixt *Mars* and *Venus* see an *interest*.

Especially if they be bald, for bald men have ever been suspitious (read more in *Aristotle Sect.* 4. *prob.* 19.) as *Galba*, *Otho*, *Domitian*, and remarkable *Cæsar* amongst the rest. * *Urbani servate uxores, mœchum calvum adducimus*; besides, this bald *Cæsar*, saith *Curio* in *Sueton*, was *omnium mulierum vir*; he made love to *Eunoe* Queen of *Mauritania*, to *Cleopatra*, to *Posthumia* wife to *Sergius Sulpitius*, to *Lollia* wife to *Gabinius*, to *Tertulla* of *Crassus*, and to *Mutia Pompey's* wife, and I know not how many besides: And well he might, for if all be true that I have read,

* *Ovid lib. 9. Met. Pausanias Strabo, quum crevit imbribus hyemalibus. Dianeiram suscipit, Herculem nando sequi jubet.*

† *Lucian tom. 4.*

† *Plutarch.*

m *Cap. 5. 8.*

n *Seneca.*

o *Lib. 2. cap. 23.*

† *Petronius Catal.*

* *Sueton.*

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read, he had a licence to lye with whom he list. *Inter alios honores Cæsari decretos* (as *Sueton. cap.* 52. *de Julio,* and *Dion lib.* 44. relate) *jus illi datum, cum quibuscunque fœminis se jungendi.* Every private History will yield such variety of instances: Otherwise good, wise, discreet men, vertuous and valiant, but too faulty in this. *Priamus* had fifty sons, but seventeen alone lawfully begotten. [p] *Philippus bonus* left fourteen bastards. *Laurence Medices* a good Prince and a wise, but, saith [q] *Machiavel,* prodigiously lascivious. None so valiant as *Castruccius Castrucanus,* but as the said author hath it, [r] none so incontinent as he was. And 'tis not only predominant in *Grandies* this fault: but if you will take a great mans testimony, 'tis familiar with every base souldier in *France,* (and elsewhere I think) *This vice* (* saith mine Author) *is so common with us in* France, *that he is of no accompt, a meer coward, not worthy the name of a souldier, that is not a notorious whoremaster.* In *Italy* he is not a gentleman, that besides his wife hath not a Courtesan and a mistress. 'Tis no marvail then, if poor women in such cases be jealous, when they shall see themselves manifestly neglected, contemned, loathed, unkindly used: their disloyal husbands to entertain others in their rooms, and many times to court Ladies to their faces: other mens wives to wear their jewels: how shall a poor woman in such a case moderate her passion?

† *Quis tibi nunc Dido cernenti talia sensus?*

How on the other side shall a poor man contain himself from this feral malady, when he shall see so manifest signes of his wives inconstancy? when as like *Milo's* wife, she dotes upon every yong man she sees, or as * *Martials Sota,* —— *deserto sequitur Clitum marito.* Though her husband be proper and tall, fair and lovely to behold, able to give contentment to any one woman, yet she will taste of the forbidden fruit: *Iuvenal's Iberina* to an hair, she is as well pleased with one eye, as one man. If a yong gallant come by chance into her presence, a *Fastidious Brisk,* that can wear his cloaths well in fashion, with a lock, gingling spur, a feather, that can cringe, and withal complement, court a Gentlewoman, she raves upon him, *O what a lovely proper man he was,* another *Hector,* an *Alexander,* a goodly man, a demi-god, how sweetly he carried himself, with how comely a grace, *sic oculos, sic ille manus, sic ora ferebat,* how neatly he did wear his cloaths!

† *Quam se se ore ferens, quam forti pectore & armis,*

how bravely did he discourse, ride, sing and dance, &c. and then she begins to loath her husband, *repugnans osculatur,* to hate him and his filthy beard, his goatish complexion, as *Doris* said of *Polyphemus,* † *Totus qui saniem, totus ut hircus olet,* he is a rammy fulsome fellow, a goblin faced fellow, he smels, he stinks,

Et cæpas simul alliumque ructat —— *si quando ad thalamum, &c.* how like a dizard, a fool, an asse he looks, how like a clown he behaves himself! [t] she will not come neer him by her good will, but wholly rejects him, as *Venus* did her fuliginous *Vulcan,* at last,

Nec Deus hunc mensâ, Dea nec dignata cubili est.

So did *Lucretia* a Lady of *Senæ,* after she had but seen *Eurialus, in Eurialum*

[p] *Pontus Heuter vita ejus.*
[q] *Lib. 8. Flor. hist. Dux omnium optimus & sapientissimus, sed in re venerea prodigiosus.*
[r] *Vita Castruccii. Idem uxores maritis abalienavit.*
* *Sesellius lib. 2 de repub. Gallorum. Ita nunc apud infimos obtinuit hoc vitium, ut ut nullius fere pretii sit, & ignavus miles qui non in scortatione maxime excellat, & adulterio.*
† *Virg. Æn. 4.*
* *Epig 9. lib. 4.*
† *Virg 4 Æn.*
† *Secundus Syl.*
[t] *Æneas Sylvius*

Eurialum tota ferebatur, domum reversa, &c. she would not hold her eys off him in his presence,

——— * *tantum egregio decus enitet ore.*

and in his absence could think of none but him, *odit virum*, she loathed her husband forthwith, might not abide him.

† *Et conjugalis negligens tori, viro*
Præsente, acerbo nauseat fastidio.
All against the Laws of Matrimony,
She did abhor her husbands *Phisnomy*,

and sought all opportunity to see her sweet heart again. Now when the good man shall observe his wife so lightly given, *to be so free, and familiar with every gallant, her immodesty and wantonness* (as [t] *Camerarius* notes) it must needs yield matter of suspition to him, when she still pranks up her self beyond her means and fortunes, makes impertinent journeys, unnecessary visitations, staies out so long, with such and such companions, so frequently goes to plays, masks, feasts, and all publique meetings, shall use such immodest [u] gestures, free speeches, and withal shew some distast of her own husband; how can he chuse, though he were another *Socrates*, but be suspitious, and instantly jealous? * *Socraticas tandem faciet transcendere metas*; More especially when he shall take notice of their more secret and sly tricks, which to cornute their husbands they commonly use, (*dum ludis, ludos hæc te facit*) they pretend love, honour, chastity, and seem to respect them before all men living, Saints in shew, so cunningly can they dissemble, they will not so much as look upon another man, in his presence, † so chaste, so religious, and so devout, they cannot endure the name or sight of a quean, an harlot, out upon her: and in their outward carriage are most loving and officious, will kiss their husband, and hang about his neck, (dear husband, sweet husband) and with a composed countenance, salute him, especially when he comes home, or if he go from home, weep, sigh, lament, and take upon them to be sick and swoune, (like *Iocundo's* wife in [x] *Arioste*, when her husband was to depart) and yet arrant, &c. they care not for him,

Aye me, the thought (quoth she) makes me so fraid,
That scarce the breath abideth in my brest;
Peace my sweet love and wife, Jocundo *said,*
And weeps as fast, and comforts her his best, &c.
All this might not asswage the womans pain,
Needs must I die before you come again,
Nor how to keep my life I can devise,
The doleful days and nights I shall sustain,
From meat my mouth, from sleep will keep mine eys, &c.
That very night that went before the morrow,
That he had pointed surely to depart,
Jocundo's *wife was sick, and swoun'd for sorrow*
Amid his arms, so heavy was her heart.

And yet for all these counterfeit tears and protestations, *Iocundo* coming back in all haste for a Jewel he had forgot,

His

* *Virg. 4. Æn.*

† *S. Græco Simonides.*

t *Cent. 2. ca. 38. Oper. subcis.* *mulieris liberius & familiarius communicantis cum omnibus licentia & immodestia, sinistri sermonis & suspitionis materiam viro præbet.*

u *Voces liberæ, oculorum colloquia, contractationes parum verecundæ, motus immodici, &c. Heinsius.* * *Chaloner.*

† What is here said, is not prejudicial to honest women.

x *Lib. 28. sc. 13.*

His chaste and yoke fellow he found,
Yok't with a knave, all honestly neglected,
Th adulterer sleeping very sound,
Yet by his face was easily detected:
A beggars brat bred by him from his cradle,
And now was riding on his masters saddle.

Thus can they cunningly counterfeit, as [y] *Platina* describes their customes, *kiss their husbands whom they had rather see hanging on a Gallowes, and swear they love him dearer then their own lives, whose soul they would not ransome for their little dogs*;

——— similis si permutatio detur,
Morte viri cupiunt animam servare catellæ.

Many of them seem to be precise and holy forsooth, and will go to such a [z] *Church*, to hear such a good man by all means, an excellent man, when tis for no other intent (as he follows it) then *to see and to be seen, to observe what fashions are in use, to meet some Pander, Bawd, Monk, Frier, or to entise some good fellow.* For they perswade themselves, as [a] *Nevisanus* shews, *That it is neither sin nor shame to lye with a Lord or a parish Priest, if he be a proper man*: [b] *and though she kneele often, and pray devoutly, 'tis* (saith *Platina*) *not for her husbands welfare, or childrens good, or any friend, but for her sweet-hearts return, her Panders health.* If her husband would have her go, she fains her self sick, [c] *Et simulat subitò condoluisse caput*: her head akes, and she cannot stir: but if her Paramour ask as much, she is for him in all seasons, at all houres of the night. [d] In the Kingdome of *Malabar*, and about *Goa* in the East-Indies, the women are so subtile, that with a certain drink they give them to drive away cares as they say, [e] *they will make them sleep for twenty foure houres, or so intoxicate them, that they can remember naught of that they saw done, or heard, and by washing of their feet, restore them again, and so make their husbands cuckolds to their faces.* Some are ill disposed at all times, to all persons they like, others more wary to some few, at such and such seasons, as † *Augusta, Livia, non nisi plenâ navi vectorem tollebat.* But as he said,

[f] *No pen could write, no tongue attain to tell,*
By force of eloquence, or help of Art,
Of womens treacheries the hundreth part.

Both, to say truth, are often faulty; Men and women give just occasions in this humor of discontent, aggravate and yield matter of suspition: but most part of the chief causes proceed from other adventitious accidents and circumstances, though the parties be free, and both well given themselves. The undiscreet carriage of some lascivious gallant (*& è contra* of some light woman) by his often frequenting of an house, bold unseemly gestures, may make a breach, and by his over familiarity, if he be inclined to yellowness, coulour him quite out. If he be poor, basely born, saith *Beneditto Varchi*, and otherwise unhandsome, he suspects him the less; but if a proper man, such as was *Alcibiades* in *Greece*, and *Castruccius Castrucanus* in *Italy*, well descended, commendable for his

y *Dial amor. Pendet fallax & blandâ circa oscula mariti, quem in cruce, si fieri posset, deosculari velit; Illius vitam chariorem esse sua jurejurando affirmat: quem certe non redimeret animâ catelli si posset.*

z *Adeunt templum ut rem divinam audiant, ut ipsæ simulant, sed vel ut Monachum fratrem, vel adulterum lingua, oculus, ad libidinem provocent.*

a *Lib. 4 num. 81 Ipsæ sibi persuadent, quod adulterium cum Principe vel cum Præsule, non est pudor, nec peccatum.*

b *Deum rogat, non pro salute mariti, filii, cognati vota suscipit, sed pro reditu mœchi si abest, pro valetudine lenonis si ægrotet.*

c *Tibullus.*

d *Gortardus Arthus descrip. Indiæ Orient. Linchosten.*

e *Garcias ab Horto hist. lib. 2. cap. 24. Daturam herbam vocat & describit, Tam proclives sunt ad venerem mulieres ut viros inebrient per 24 horas, liquore quodam, ut nihil videant, recordentur, at dormiant, & post lotionem pedum, ad se restituunt, &c. Arioste.*

f *Lib. 28. st. 75.*

good

good parts, he taketh on the more, and watcheth his doings. † *Theodosius* the Emperour gave his wife *Eudoxia* a golden apple when he was a suiter to her, which she long after bestowed upon a young Gallant in the Court, of her especiall acquaintance. The Emperor espying this apple in his hand, suspected forthwith, more than was, his wives dishonesty, banished ~~him~~ the Court, and from that day following, forbare to accompany her any more. * A rich merchant had a fair wife; according to his custome he went to travell; in his absence a good fellow tempted his wife; she denied him; yet he dying a little after, gave her a legacy for the love he bore her. At his return her jealous husband because she had got more by land than he had done at Sea, turned her away upon supition. 607

† *Lipsius Polit.*

* *Seneca lib. 2. controv. 8.*

Now when those other circumstances of time and place, opportunity and importunity shall concurre, what will they not effect?

Fair opportunitie can win the coyest she that is,
So wisely he takes time, as hee'll be sure he will not miss:
Then he that loves her gamesome vean, and tempers toyes with art,
Brings love that swimmeth in her eyes to dive into her heart.

As at Playes, Masks, great feasts and banquets, one singles out his wife to dance, another courts her in his presence, a third tempts her, a fourth insinuates with a pleasing complement, a sweet smile, ingratiates himself with an amphibological speech, as that merry companion in the * Satyrist did to his *Glycerium*, *adsidens & interiorem palmam amabiliter concutiens*,

Quod meus hortus habet sumas impunè licebit,
Si dederis nobis quod tuus hortus habet, with many such. &c.

*Bodicher. Sat.

and then as he saith,

She may no while in chastity abide,
That is assaid on every side.

Chaucer.

For after a great feast, g *Vino sæpè suum nescit amica virum.* *Noah* (saith †*Hierome*) *shewed his nakednes in his drunkennes, which for six hundred yeers he had covered in soberness.* *Lot* lay with his daughters in his drink, as *Cyneras* with *Myrrha*,

——* *quid enim Venus ebria curat?*

The most continent may be overcom, or if otherwise they keep bad company, they that are modest of themselves, and dare not offend, *confirmed by* h *others, grow impudent, and confident, and get an ill habit.*

* *Alia quæstus gratiâ matrimonium corrumpit,*
Alia peccans multas vult morbi habere socias.

Or if they dwell in suspected places, as in an infamous Inne, neer some Stewes, neer Monkes, Friers, *Nevisanus* addes, where be many tempters and solliciters, idle persons that frequent their companies, it may give just cause of suspition. *Martial* of old enveighed against them that counterfeited a disease to go to the Bath; for so, many times,

——*relicto*
Conjuge Penelope venit, abit Helene.

Æneas Sylvius puts in a caveat against Princes Courts, because there be *tot formosi juvenes qui promittunt*, so many brave suiters to tempt,

g *Tibullus.*

† *Epist. 85. ad Oceanum. Ad unius horæ ebrietatem nudat femora, quæ per sexcentos annos sobrietate contexerat.*

h *Nihil audent primo, post ab aliis confirmatæ, audaces & confidentes sunt. Ubi semel verecundiæ limites transierint.*

* *Juv. Sat. 13.*

* *Euripides. l. 63.*

608 &c. † *If you leave her in such a place, you shall likely finde her in company you like not, either they come to her, or she is gone to them.* [i] *Kornmannus* makes a doubting jest in his lascivious Countrey, *Virginis illibata censeatur ne castitas ad quam frequenter accedant scholares ?* And *Baldus* the Lawyer scoffes on, *quum scholaris, inquit, loquitur cum puellâ, non præsumitur ei dicere, pater noster,* When a Scholler talkes with a maid, or another mans wife in private, it is presumed he saith not a *Pater noster.* Or if I shall see a Monke or a Frier climb up by a ladder at midnight into a Virgins or Widowes chamber window, I shall hardly think he then goes to administer the Sacraments, or to take her confession. These are the ordinary causes of jealousie, which are intended or remitted as the circumstances vary.

† *De miser. Curialium. Aut alium cum eâ invenies, aut isse alium reperies.*

i *Cap.18.de Virg.*

Memb. 2. Subsect. 1.

Symptomes of Jealousie, fear, sorrow, suspition, strange actions, gestures, outrages, locking up, oathes, trials, lawes, &c.

OF all passions, as I have already proved, Love is most violent, and of those bitter potions which this Love-Melancholy affords, this bastard Jealousie is the greatest, as appears by those prodigious Symptomes which it hath, and that it produceth. For besides *Fear* and *Sorrow*, which is common to all Melancholy, anxiety of minde, suspition, aggravation, restless thoughts, paleness, meagerness, neglect of business, and the like, these men are farther yet misaffected, and in an higher strain. 'Tis a more vehement passion, a more furious perturbation, a bitter pain, a fire, a pernicious curiosity, a gall corrupting the honey of our life, madness, vertigo, plague, hell, they are more than ordinarily disquieted, they lose *bonum pacis*, as [*] *Chrysostome* observes; and though they be rich, keep sumptuous tables, be nobly allied, yet *miserrimi omnium sunt*, they are most miserable, they are more than ordinarily discontent, more sad, *nihil tristius*, more than ordinarily suspitious. Jealousie, saith [k] *Vives, begets unquietness in the minde, night and day: he hunts after every word he hears, every whisper, and amplifies it to himself* (as all melancholy men do in other matters) *with a most injust calumny of others, he misinterprets every thing is said or done, most apt to mistake or misconster*, he pryes into every corner, follows close, observes to an hair. 'Tis proper to Jealousie so to do,

Pale hag, infernall fury, pleasures smart,
Envies observer, prying in every part.

Besides those strange gestures of staring, frowning, grinning, rolling of eyes, menacing, gastly looks, broken pace, interrupt, precipitate, half-turns. He will sometimes sigh, weep, sob for anger,

Nempe suos imbres etiam ista tonitrua fundunt,

swear and bely, slander any man, curse, threaten, braule, scold, fight; and sometimes again flatter, and speak fair, ask forgiveness, kisse and coll, condemn his rashness and folly, vow, protest and swear he will never do so again; and then eftsoons, impatient as he is, rave, roar, and

* *Hom. 38. in c. 17. Gen. Etsi magnis affluunt divitiis, &c.*

k *3. de Anima. Omnes voces, auras, omnes susurros captat zelotypus, & amplificat apud se cum iniquissima de singulis calumnia. Maxime suspitiosi, & ad pejora credendum proclives.*

and lay about him like a mad man, thump her sides, drag her about per- 609
chance, drive her out of doors, send her home, he will be divorced forthwith, she is a whore, &c. by and by with all submiss complement intreat her fair, and bring her in again, he loves her dearly, she is his sweet, most kinde and loving wife, he will not change, not leave her for a kingdom; so he continues off and on, as the toy takes him, the object moves him, but most part brauling, fretting, unquiet he is, accusing and suspecting not strangers only, but Brothers and Sisters, Father and Mother, neareſt and deareſt friends. He thinks with those Italians,

Chi non tocca parentado,
Tocca mai e rado.

And through fear, conceives unto himself things almost incredible and impossible to be effected. As an Hearn when she fishes, still prying on all sides; or as a Cat doth a Mouse, his eye is never off hers; he glotes on him, on her, accurately observing on whom she looks, who looks at her, what she saith, doth, at dinner, at supper, sitting, walking, at home, abroad, he is the same, still enquiring, mandring, gazing, listning, affrighted with every small object; why did she smile, why did she pity him, commend him? why did she drink twice to such a man? why did she offer to kiss, to dance? &c. a whore, a whore, an arrant whore. All this he confesseth in the Poet,

[1] *Omnia me terrent, timidus sum, ignosce timori,* 1 *Propertius.*
Et miser in tunica suspicor esse virum.
Me lædit si multa tibi dabit oscula mater,
Me soror, & cum qua dormit amica simul.
Each thing affrights me, I do fear,
Ah pardon me my fear,
I doubt a man is hid within
The cloathes that thou dost wear,

Is 't not a man in womans apparel? is not some body in that great chest, or behinde the door, or hangings, or in some of those barrels? May not a man steal in at the window with a ladder of ropes, or come down the chimney, have a false key, or get in when he is asleep? If a Mouse do but stir, or the winde blow, a casement clatter, that's the villaine, there he is; by his good will no man shall see her, salute her, speak with her, she shall not go forth of his sight, so much as to do her needs.
[m] *Non ita bovem Argus, &c. Argus* did not so keep his Cow, that watch- m *Æneas Silv.*
full dragon the golden fleece, or *Cerberus* the coming in of Hell, as he keepes his wife. If a dear friend or neer kinsman come as gueſt to his house, to visit him, he will never let him be out of his own sight and company, lest peradventure, &c. If the necessity of his business be such that he must go from home, he doth either lock her up, or commit her with a deal of injunctions and protestations to some trusty friends, him and her he sets and bribes to oversee: one servant is set in his absence to watch another, and all to observe his wife, and yet all this will not serve, though his business be very urgent, he will when he is half way, come back again in all post hast, rise from supper, or at midnight, and be gone, and sometimes leave his business undone, and as a

610 stranger court his own wife in some disguised habit. Though there be no danger at all, no cause of suspition, she live in such a place, where *Messalina* her self could not be dishoneſt if she would, yet he suspects her as much as if she were in a bawdy house, some Princes Court, or in a common Inne, where all comers might have free accesse. He cals her on a sudden all to naught, she is a strumpet, a light huswife, a bitch, an arrant whore. No perswasion, no protestation can divert this passion, nothing can ease him, secure or give him satisfaction. It is most strange to report what outragious acts by men and women have been committed in this kind, by women especially, that will run after their husbands into all places and companies, as [n] *Jovianus Pontanus* wife did by him, follow him whithersoever he went, it matters not, or upon what business, raving like *Juno* in the Tragœdy, miscalling, cursing, swearing, and mistrusting every one she sees. *Gomesius* in his third book of the life and deeds of *Francis Ximenius*, sometime Archbishop of *Toledo*, hath a strange story of that incredible jealousie of *Ioane* Queen of *Spain*, wife to King *Philip*, mother of *Ferdinand* and *Charles* the 5. Emperours; when her husband *Philip*, either for that he was tyred with his wives jealousie, or had some great business, went into the Low-countries; she was so impatient and melancholy upon his departure, that she would scarce eat her meat, or converse with any man; and though she were with child, the season of the yeer very bad, the winde against her, in all haste she would to sea after him. Neither *Isabella* her Queen mother, the Archbishop, or any other friend could perswade her to the contrary, but she would after him. When she was now come into the Low-countries, and kindly entertained by her husband, she could not contain her self, [o] *but in a rage ran upon a yellow hair'd wench*, with whom she suspected her husband to be nought, *cut off her hair, did beat her black and blew, and so dragged her about.* It is an ordinary thing for women in such cases to scrat the faces, slit the noses of such as they suspect; as *Henry* the seconds importune *Iuno* did by *Rosamond* at *Woodstock*: for she complains in a † moderne Poet, she scarse spake,

n *Ant. Dial.*

o *Rabie conceptâ cæsariem abraſit, puellæq; mirabiliter insultans faciem vibicibus fœdavit.*

† *Daniel.*

But flies with eager fury to my face,
Offering me most unwomanly disgrace.
Look how a Tigresse, &c.
So fell she on me in outragious wise,
As could Disdain and Iealousie devise.

Or if it be so they dare not or cannot execute any such tyrannical injustice, they will miscall, rail and revile, bear them deadly hate and malice, as [p] *Tacitus* observes, *The hatred of a jealous woman is inseparable against such as she suspects.*

p *Annal. lib. 12. Principis mulieris zelotypæ est in alias mulieres quas suspectas habet, odium inseparabile.*

* *Nulla vis flammæ, tumidique venti*
Tanta, nec teli metuenda torti,
Quanta cùm conjux viduata tædis
Ardet & odit.

* *Seneca in Medea.*

Windes, weapons, flames make not such hurly burly,
As raving women turn all topsie turvy.

So

So did *Agrippina* by *Lollia*, and *Calphurnia* in the dayes of *Claudius*. But women are sufficiently curbed in such cases, the rage of men is more emminent, and frequently put in practice. See but with what rigour those jealous husbands tyrannize over their poor wives. In *Greece*, *Spain*, *Italy*, *Turkie*, *Africk*, *Asia*, and generally over all those hot countries, * *Mulieres vestræ terra vestra, arate sicut vultis*; *Mahomet* in his *Alcoran* gives this power to men, your wives are as your land, till them, use them, intreat them fair or foul, as you will your selves.

* *Alcoran cap. Bovis, interprete Ricardo præd. c. 8. Confutationis.*

(† *Mecastor lege durâ vivunt mulieres,*) they lock them still in their houses, which are as so many prisons to them, will suffer no body to come at them, or their wives to be seen abroad,

† *Plautus.*

——— *nec campos liceat lustrare patentes.*

They must not so much as look out. And if they be great persons, they have Eunuchs to keep them, as the *Grand Seignior* among the *Turks*, the *Sophies* of *Persia*, those *Tartarian Mogors*, and Kings of *China*. *Infantes masculos castrant innumeros ut regi serviant*, saith [q] *Riccius*, *they geld innumerable infants* to this purpose; the King of [r] *China maintains* 10000 *Eunuchs in his family to keep his wives*. The *Xeriffes* of *Barbary* keep their Curtezans in such strict manner, that if any man come but in sight of them he dies for it; and if they chance to see a man, and do not instantly cry out, though from their windows, they must be put to death. The *Turks* have I know not how many black deformed Eunuchs (for the white serve for other ministeries) to this purpose sent commonly from *Ægypt*, deprived in their childhood of all their privities, and brought up in the *Seraglie* at *Constantinople* to keep their wives; which are so penned up they may not confer with any living man, or converse with younger women, have a Cucumber or Carret sent in to them for their diet, but sliced, for fear, &c. and so live and are left alone to their unchaste thoughts all the dayes of their lives. The vulgar sort of women, if at any time they come abroad, which is very seldome, to visit one another, or to go to their Bathes, are so covered, that no man can see them, as the matrons were in old *Rome*, *lecticâ aut sellâ tectâ vectæ*, so † *Dion* and *Seneca* record, *Velatæ totæ incedunt*, which [t] *Alexander ab Alexandro* relates of the *Parthians*, *lib.* 5. *cap.* 24. which with *Andreas Tiraquellus* his Commentator, I rather think should be understood of *Persians*. I have not yet said all, they do not onely lock them up, *sed & pudendis seras adhibent*: hear what *Bembus* relates *lib.* 6. of his *Venetian* History, of those inhabitants that dwell about *Quiloa* in *Africk*. *Lusitani*, *inquit*, *quorundam civitates adierunt*, *qui natis statim fœminis naturam consuunt*, *quoad urinæ exitus ne impediatur*, *easque quum adoleverint sic consutas in matrimonium collocant*, *ut sponsi prima cura sit conglutinatas puellæ oras ferro interscindere*. In some parts of *Greece* at this day, like those old *Jews*, they will not beleeve their wives are honest, *nisi pannum menstruatum prima nocte videant*: our Countryman [t] *Sands* in his peregrination, saith it is severely observed in *Zazynthus*, or *Zante*; and *Leo Afer* in his time at *Fez* in *Africke*, *non credunt virginem esse nisi videant sanguineam mappam*; *si non*, *ad parentes pudore rejicitur*.

q *Expedit. in Smas l. 3. c. 9.*

r *Decem Eunuchorum millia numerantur in regia familia, qui servant uxores ejus.*

† *Lib. 57. ep. 81.*

t *Semotas à viris servant in interioribus, ab eorum conspectu immunes.*

t *Lib. 1. fol. 7.*

612 *citur.* Those sheets are publikely shewed by their parents, and kept as a signe of incorrupt virginity. The *Jews* of old examined their maids *ex tenui membrana*, called *Hymen*, which *Laurentius* in his Anatomy, *Columbus lib. 12. cap. 16. Capivaccius lib. 4. cap. 11. de uteri affectibus, Vincent. Alsarus Genuensis quæst. med. cent. 4. Hieronymus Mercurialis consult. Ambros. Pareus, Julius Cæsar Claudinus Respons. 4.* as that also *de* [u] *ruptura venarum ut sanguis fluat*, copiously confute 'tis no sufficient triall, they contend. And yet others again defend it, *Gaspar Bartholinus Institut. Anat. lib. 1. cap. 31. Pinæus* of *Paris*, *Albertus Magnus de secret. mulier. cap. 9. & 10. &c.* and think they speak too much in favour of women. [x] *Ludovicus Boncialus, lib. 2. cap. 2. muliebr. naturalem illam uteri labiorum constrictionem, in qua virginitatem consistere volunt, astringentibus medicinis fieri posse vendicat, & si defleratæ sint, astutæ* [*] *mulieres* (*inquit*) *nos fallunt in his. Idem Alsarius Crucius Genuensis iisdem ferè verbis. Idem Avicenna lib. 3. Fen. 20. tract. 1. cap. 47.* † *Rhasis Continent. lib. 24. Rodericus à Castro de nat. mul. lib. 1. cap. 3.* An old baudy nurse in † *Aristænetus*, (like that Spanish *Cælestina*, † *quæ quinque mille virgines fecit mulieres, totidémque mulieres arte sua virgines*) when a fair maid of her acquaintance wept and made her moan to her, how she had been deflowred, and now ready to be married, was afraid it would be perceived, comfortably replyed, *Noli vereri filia, &c. Fear not daughter, I'le teach thee a trick to help it. Sed hæc extra callem.* To what end are all those Astrologicall questions, *an sit virgo, an sit casta, an sit mulier?* and such strange absurd trials in *Albertus Magnus, Bap. Porta, Mag. lib. 2. cap. 21.* in *Wecker. lib. 5. de secret.* by Stones, perfumes, to make them pisse, and confess I know not what in their sleep; some jealous brain was the first founder of them. And to what passion may we ascribe those severe laws against jealousie, *Num. 5. 14.* Adulterers *Deut. cap. 22. v. 22.* as amongst the *Hebrewes*, amongst the *Ægyptians* (reade [y] *Bohemus l. 1. c. 5. de mor. gen.* of the *Carthaginians*, *cap. 6.* of *Turks*, *lib. 2. cap. 11.*) amongst the *Athenians* of old, *Italians* at this day, wherein they are to be severely punished, cut in peeces, burned, *vivi-comburio*, buried alive, with severall expurgations, &c. are they not as so many symptomes of incredible jealousie? we may say the same of those Vestall virgins that fetched water in a Sive, as *Tatia* did in *Rome, anno ab urb. condita* 800. before the Senators; and [*] *Æmilia, virgo innocens*, that ran over hot irons, as *Emma*, *Edward* the *Confessors* mother did, the King himself being a spectator, with the like. We reade in *Nicephorus* that *Chunegunda* the wife of *Henricus Bavarus* Emperour, suspected of adultery, *insimulata adulterii per ignitos vomeres illæsa transiit*, trod upon red hot coulters, and had no harm: such another story we finde in *Regino lib. 2.* In *Aventinus* and *Sigonius* of *Charles* the third and his wife *Richarda, An. 887.* that was so purged with hot irons. *Pausanias* saith that he was once an eye-witness of such a miracle at *Diana's* temple, a maid without any harm at all walked upon burning coals. *Pius secund.* in his description of *Europe, c. 46.* relates as much, that it was commonly practised at *Diana's* Temple, for women to go barefoot over hot coals, to try their honesties; *Plinius, Solinus*, and many writers make mention of [z] *Feronias* Temple, and *Dionysius Halicarnasseus, lib. 3.* of *Memnons* statute, which were

u *Diruptiones hymenis sæpe fiunt à propriis digitis vel ab aliis instrumentis.*

x *Idem Rhasis Arab. cont.*

* *Ita clausæ pharmacis ut non possunt coitum exercere.*

† *Qui & Pharmacum præscribit docetque.*

† *Epist. 6. Mercero Inter.*

† *Barthius. Ludus illi teneratum pudicitiæ florem mentitis machinis pro integro vendere. Ego docebo te, qui mulier ante nuptias sponso te probes virginem.*

y *Qui mulierem violasset, virilia execabant, & mille virgas dabant.*

* *Dion. Halic.*

z *Viridi gaudens Feronia luco. Virg.*

were used to this purpose. *Tatius lib. 6.* of *Pan* his Cave, (much like old, St. *Wilfrides* needle in *Yorkshire*) wherein they did use to try maids, [a] whether they were honest: when *Leucippe* went in, *suavissimus exaudiri sonus cœpit. Austin. de. civ. Dei lib.* 10. *c.* 16. relates many such examples, all which *Lavater de spectr. part.* 1. *cap.* 19. contends to be done by the illusion of Devils; though *Thomas quæst. 6. de potentiâ, &c.* ascribe it to good Angels. Some, saith [b] *Austin*, compell their wives to swear they be honest, as if perjury were a lesser sin than adultery; [c] some consult Oracles, as *Phærus* that blinde King of *Ægypt*. Others reward, as those old *Romanes* used to do; If a woman were contented with one man, *Coronâ pudicitiæ donabatur*, she had a crown of chastity bestowed on her. When all this will not serve, saith *Alexander Gaguinus*, *cap.* 5 *descript. Muscoviæ*, the *Muscovites*, if they suspect their wives, will beat them till they confess, and if that will not avail, like those wilde *Irish*, be divorced at their pleasures, or else knock them on the heads, as the old † *Gaules* have done in former ages. Of this tyranny of Jealousie reade more in *Parthenius Erot. cap.* 10. *Camerarius cap.* 53. *hor. subcis. & cent.* 2. *cap.* 34. *Cælias Epistles, Tho. Chaloner de repub. Ang. lib.* 9. *Arioste lib.* 31 *staffe* 1. *Felix Platerus observat. lib.* 1. *&c.*

a *Ismene* was so tried by *Diana's* Well, in which maids did swimme, unchast were drowned, *Eustathius lib.* 8.
b *Contra mendac. ad confess.* 21. *cap.*
c *Phærus Ægypti rex captus oculis per decennium, oraculum consuluit de uxoris pudicitia. Herod. Euterp.*
† *Cæsar. lib.* 6. *de bello Gall. vitæ necisque in uxores habuerunt potestatem.*

Memb. 3.

Prognostickes of Jealousie, Despair, Madness, to make away themselves and others.

THose which are jealous, most part, if they be not otherwise relieved, [d] *proceed from suspition to hatred, from hatred to frenzie, madness, injurie, murder and despair.*

[e] *A plague by whose most damnable effect,*
Divers in deep despair to die have sought,
By which a man to madness neer is brought,
As well with causelesse as with just suspect.

In their madness many times, saith [f] *Vives*, they make away themselves and others. Which induceth *Cyprian* to call it *Fœcundam & multiplicem perniciem*, *fontem cladium & seminarium delictorum*, a fruitfull mischief, the seminary of offences, and fountain of murders. Tragical examples are too common in this kind, both new and old, in all ages, as of * *Cephalus* and *Procris*, [g] *Phærus* of *Ægypt*, *Tereus*, *Atreus*, and *Thyestes*. [h] *Alexander Phærus* was murdered of his wife, *ob pellicatûs suspitionem*, *Tully* saith. *Antoninus Verus* was so made away by *Lucilla*; *Demetrius* the son of *Antigonus*, and *Nicanor*, by their wives. *Hercules* poisoned by *Deianira*, [i] *Cæcinna* murdered by *Vespasian*, *Justina* a *Romane* Lady by her husband. [k] *Amestris*, *Xerxes* wife, because she found her husbands cloak in *Masista* his house, *cut off* Masista *his wives paps, and gave them to the dogs, flead her besides, and cut off her ears, lips, tongue, and slit the nose of* Artaynta *her daughter*. Our late writers are full of such outrages.

d *Animi dolores & zelotypia si diutius perseverent, dementes reddunt. Acak. comment. in par. art. Galeni.*
e *Arioste lib.* 31 *staff.* 6.
f 3. *de anima, c.* 3. *de zelotyp. transit in rabiem & odium, & sibi & aliis violentas sæpe manus injiciunt.*
* *Higinus cap.* 189. *Ovid. &c.*
g *Phærus Ægypti rex de cæcitate oraculum consulens, visum ei redditurum accepit, si oculos abluisset lotio mulieris quæ aliorum virorum esset expers; uxoris urinam expertus nihil profecit, & aliarum frustra, eas omnes (ea excepta per quam curatus fuit) unum in locum coactas concremavit. Herod. Euterp.*
h *Offic. lib.* 2.
i *Aurelius Victor.*
k *Herod. lib.* 9. *in Calliope. Masistæ uxorem excarnificat, mammillas præscindit, easque canibus abjicit, filiæ nares præscidit, labra, linguam, &c.*

[l] *Paulus*

614 [l] *Paulus Æmilius* in his Hiſtory of *France*, hath a Tragicall ſtory of *Chilpericus* the firſt his death, made away by *Ferdegunde* his Queene. In a jealous humour he came from hunting, and ſtole behinde his wife, as ſhe was dreſſing and combing her head in the ſun, gave her a familiar touch with his wand, which ſhe miſtaking for her lover ſaid, *Ah* Landre, *a good Knight ſhould ſtrike before, and not behinde:* but when ſhe ſaw her ſelf betrayed by his preſence, ſhe inſtantly took order to make him away. *Hierome Oſorius* in the eleventh book of the deeds of *Emanuel* King of *Portugal*, to this effect hath a tragical narration of one *Ferdinandus Chalderia*, that wounded *Gotherinus* a noble countryman of his at *Goa* in the Eaſt Indies, [m] *and cut off one of his legs, for that he looked as he thought too familiarly upon his wife, which was afterwards a cauſe of many quarrels, and much bloodſhed. Guianerius cap. 36. de ægritud. matr.* ſpeakes of a ſilly jealous fellow, that ſeeing his childe new born included in a kell, thought ſure a [n] *Franciſcan that uſed to come to his houſe, was the father of it, it was ſo like the Friers Coule, and thereupon threatned the Frier to kill him: Fulgoſus* of a woman in *Narbone* that cut off her husbands privities in the night, becauſe ſhe thought he plaid falſe with her. The ſtory of *Jonuſes Baſſa*, and fair *Manto* his wife, is well known to ſuch as have read the *Turkiſh Hiſtory*; and that of *Ioane* of *Spaine*, of which I treated in my former ſection. Her jealouſie, ſaith *Gomeſius*, was cauſe of both their deaths: King *Philip* died for grief a little after, as [p] *Martian* his Phyſitian gave it out, *and ſhe for her part after a melancholy diſcontented life, miſpent in lurking-holes, and corners, made an end of her miſeries. Fælix Pater* in the firſt book of his obſervations, hath many ſuch inſtances, of a Phyſitian of his acquaintance, [q] *that was firſt mad through jealouſie, and afterwards deſperate*: of a Merchant [r] *that killed his wife in the ſame humour, and after precipitated himſelf:* Of a Doctor of law that cut off his mans noſe: of a Painters wife in *Baſil Anno* 1600, that was mother of nine children, and had been 27 yeers married, yet afterwards jealous, and ſo impatient that ſhe became deſperate, and would neither eat nor drink in her own houſe, for fear her husband ſhould poiſon her. 'Tis a common ſigne this; for when once the humours are ſtirred, and the imagination miſaffected, it will vary it ſelf in divers forms; and many ſuch abſurd ſymptomes will accompany, even madneſs it ſelf. *Skenkius obſervat. lib. 4. cap. de Vter.* hath an example of a jealous woman that by this means had many fits of the Mother: and in his firſt book of ſome that through jealouſie ran mad: of a Baker that gelded himſelf to try his wives honeſty, &c. Such examples are too common.

l *Lib. 1. Dum formæ curandæ intenta capillum in ſole pectit, à marito per luſum leviter percuſſa furtim ſuperveniente virga, Riſu ſuborto, mi Landrice dixit, frontem vir fortis petet &c. Marito conſpecto attonita cum Landrich mox in ejus mortem conſpirat, & ſiatim inter venandum efficit.*

m *Qui Goæ uxorem habens, Gotherinum principem quendam virum quod uxori ſuæ oculos adjeciſſet, ingenti vulnere deformavit in facie, & tibiam abſcidit, unde mutuæ cædes.*

n *Eo quod infans natus involutus eſſet panniculo, credebat eum filium fratris Franciſci, &c.*

p *Zelotypia reginæ regis mortem acceleravit paulo poſt, ut Martianus medicus mihi retulit. Illa autem atra bile inde exagitata in latebras ſe ſubducens præ ægritudine animi reliquum tempus conſumpſit.*

q *A zelotypiâ redactus ad inſaniam & deſperationem.*

r *Uxorem interemit, inde deſperabundus ex alto ſe præcipitavit.*

Memb. 4. Subsect. 1.

Cure of Iealosie: buy avoiding occasions, not to be idle: of good counsell: to contemn it, not to watch or lock them up: to dissemble it, &c.

AS of all other melancholy, some doubt whether this malady may be cured or no, they think 'tis like the [f] Gout, or *Suitzers*, whom we commonly call *Wallownes*, those hired souldiers, if once they take possession of a Castle, they can never be got out.

Qui timet ut sua sit, ne quis sibi subtrahat illam,
Ille Machaonia vix ope salvus erit.

[t] *This is that cruel wound against whose smart,*
No liquors force prevailes, or any plaister,
No skill of stars, no depth of Magick art,
Devised by that great clerk Zoroaster,
A wound that so infects the soul and heart,
As all our sense and reason it doth master;
A wound whose pang and torment is so durable,
As it may rightly called be incurable.

[f] *Tollere nodo sam nescit medicina podagram.*

[t] *Arioste lib. 31. staff. c.*

Yet what I have formerly said of other Melancholy, I will say again, it may be cured or mitigated at least by some contrary passion, good counsel and perswasion, if it be withstood in the beginning, maturely resisted, *and as those ancients hold,* [u] *the nailes of it be pared before they grow too long.* No better means to resist or repell it then by avoiding idleness, to be stil seriously busied about some matters of importance, to drive out those vain fears, foolish fantasies and irksome suspitions out of his head, and then to be perswaded by his judicious friends, to give ear to their good counsel and advice, and wisely to consider, how much he discredits himself, his friends, dishonours his children, disgraceth his family, publisheth his shame, and as a trumpeter of his own misery, divulgeth, macerates, grieves himself and others; what an argument of weakness it is, how absurd a thing in its own nature, how ridiculous, how brutish a passion, how sottish, how odious; for as † *Hierome* well hath it, *Odium sui facit, & ipse novissimè sibi odio est,* others hate him, and at last he hates himself for it; how harebrain a disease, mad and furious. If he will but hear them speak, no doubt he may be cured. [x] *Ioan* Queen of *Spain*, of whom I have formerly spoken, under pretence of changing air, was sent to *Complutum*, or *Alcada de las Heneras*, where *Ximenius* the Archbishop of *Toledo* then lived, that by his good counsel (as for the present she was) she might be eased. [y] *For a disease of the soul, if concealed, tortures and overturnes it, and by no physick can sooner be removed then by a discreet mans comfortable speeches.* I will not here insert any consolatory sentences to this purpose, or forestall any mans invention, but leave it every one to dilate and amplifie as he shall think fit in his own judgment: let

[u] *Veteres mature suadent ungues amoris esse radendos, priusquam producant se nimis.*

† *In Iovianum.*

[x] *Gomesius lib. 3. de reb. gestis Ximenii.*

[y] *Vrit enim præcordia ægritudo animi compressa, & in angustias adducta mentem subvertit, nec alio medicamine facilius erigitur, quam cordati hominis sermone.*

616 let him advise with *Siracides cap.9.1. Be not jealous over the wife of thy bosome*; read that comfortable and pithy speech to this purpose of *Ximenius* in the author himself, as it is recorded by *Gomesius*; consult with *Chaloner lib.9.de repub.Anglor.* or *Cælia* in her Epistles, &c. Only this I will add, that if it be considered aright, which causeth this jealous passion, be it just or unjust, whether with or without cause, true or false, it ought not so hainously to be taken; 'tis no such real or capital matter, that it should make so deep a wound. 'Tis a blow that hurts not, an insensible smart, grounded many times upon false suspition alone, and so fostered by a sinister conceit. If she be not dishoneſt, he troubles and macerates himself without a cause; or put case which is the worst, he be a cuckold, it cannot be helped, the more he stirres in it, the more he aggravates his own misery. How much better were it in such a case to dissemble or contemn it? why should that be feared which cannot be redressed? *multæ tandem deposuerunt* (saith [z] *Vives*) *quum flecti maritos non posse vident*, many women when they see there is no remedy, have been pacified; and shall men be more jealous then women? 'Tis some comfort in such a case to have companions,

z 3.*De anima.*

Solamen miseris socios habuisse doloris;

Who can say he is free? Who can assure himself he is not one *de præterito*, or secure himself *de futuro*? If it were his case alone, it were hard; but being as it is almost a common calamity, 'tis not so grievously to be taken. If a man have a lock, which every mans key will open, as well as his own, why should he think to keep it private to himself? In some countries they make nothing of it, *ne nobiles quidem*, saith [a] *Leo Afer*, in many parts of *Africk* (if she be past fourteen) there's not a Noble man that marries a maid, or that hath a chast wife; 'tis so common; as the Moon gives horns once a moneth to the world, do they to their husbands at least. And 'tis most part true which that *Caledonian* Lady, [b] *Argetocoxus* a *Brittish* Prince his wife, told *Iulia Augusta*, when she took her up for dishonesty, *We Brittaines are naught at least with some few choice men of the better sort, but you Romanes lye with every base knave, you are a company of common whores. Severus* the Emperor in his time made laws for the restraint of this vice; and as [c] *Dion Nicæus* relates in his life, *tria millia mœchorum*, three thousand cuckold makers, or *naturæ monetam adulterantes*, as *Philo* cals them, false coyners, and clippers of natures money, were summoned into the Court at once. And yet,

a *Lib.3.*

b *Argetocoxi Caledoni Reguli uxor, Iuliæ Augustæ cum ipsam morderet quod inhoneste versaretur, respondet, nos cum optimis viris consuetudinem habemus; vos Romanas autem occulte passim homines constuprant.*

c *Leges de mœchis fecit, ex civibus plures in jus vocati.*

Non omnem molitor quæ fluit unda videt,

the Miller sees not all the water that goes by his mill: no doubt but as in our daies, these were of the commonalty, all the great ones were not so much as called in question for it. [d] *Martials* Epigram I suppose might have been generally applied in those licencious times, *Omnia solus habes, &c.* thy goods, lands, mony, wits are thine own, *Uxorem sed habes Candide cum populo*; but neighbour *Candidus* your wife is common: Husband and Cuckold in that age it seems were reciprocal termes; the Emperors themselves did wear *Actæons* badge; how many *Cæsars* might I reckon up together, and what a catalogue of cornuted Kings and Princes in every story? *Agamemnon, Menelaus, Philippus*, of *Greece*, *Ptolomeus* of *Ægypt*,

d *L.3.Epig.26.*

Lucullus

Lucullus, Cæsar, Pompeius, Cato, Augustus, Antonius, Antoninus, &c. that wore fair plumes of Bulls feathers in their crests. The bravest souldiers and most heroical spirits could not avoid it. They have been active and passive in this business, they have either given or taken horns. [e] King *Arthur* whom we call one of the nine worthies, for all his great valour was unworthily served by *Mordred* one of his Round-table knights: and *Guithera*, or *Helena Alba* his fair wife, as *Leland* interprets it, was an arrant honest woman. *Parcerem libenter* (saith mine † author) *Heroinarum læsæ majestati, si non historiæ veritas aurem vellicaret*, I could willingly wink at a fair Ladies faults, but that I am bound by the laws of history to tell the truth: against his will, God knows, did he write it, and so do I repeat it. I speak not of our times all this while, we have good, honest, vertuous men and women, whom fame, zeal, fear of God, religion and superstition containes: and yet for all that, we have too many knights of this order, so dubbed by their wives, many good women abused by dissolute husbands. In some places, and such persons you may as soon injoyn them to carry water in a Sive, as to keep themselves honest. What shall a man do now in such a case? What remedy is to be had? how shall he be eased? By suing a divorce? that is hard to be effected: *si non castè, tamen cautè*, they carry the matter so cunningly, that though it be as common as Simony, as clear and as manifest as the nose in a mans face, yet it cannot be evidently proved, or they likely taken in the fact: they will have a knave *Gallus* to watch, or with that *Roman* † *Sulpitia*, all made fast and sure,

Ne se Cadurcis destitutam fasciis,
Nudam Caleno concumbentem videat.

She will hardly be surprised by her husband, be he never so wary. Much better then to put it up: the more he strives in it, the more he shall divulge his own shame; make a vertue of necessity, and conceal it. Yea but the world takes notice of it, 'tis in every mans mouth: let them talke their pleasure, of whom speak they not in this sence? From the highest to the lowest they are thus censured all: there is no remedy then but patience. It may be 'tis his own fault, and he hath no reason to complain, 'tis *quid pro quo*, she is bad, he is worse: [f] *Bethink thy self, hast thou not done as much for some of thy neighbours? why dost thou require that of thy wife, which thou wilt not performe thy self?* Thou rangest like a *Town Bull*, [g] *why art thou so incensed if she tread awry?*

[h] *Be it that some woman break chast wedlocks laws,*
And leaves her husband and becomes unchast:
Yet commonly it is not without cause,
She sees her man in sin her goods to waste,
She feeles that he his love from her withdraws,
And hath on some perhaps less worthy plac't,
Who strikes with sword, the scabbard them may strike,
And sure love craveth love, like asketh like.

Ea semper studebit, saith [i] *Nevisanus*, *pares reddere vices*, she will quit it if she can. And therefore as well adviseth *Siracides*, *cap.9.1. teach her not an evill lesson against thy self*, which as *Iansenius*, *Lyranus*, on this

e *Asser Arthuri; parcerem libenter heroinarum læsæ majestati, si non historiæ veritas aurem vellicaret. Leland.*

† *Lelands assert. Arthuri.*

† *Epigram.*

f *Cogita an sic aliis tu unquam feceris; an hoc tibi nunc fieri dignum sit? severus aliis, indulgens tibi, cur ab uxore exigis quod non ipse præstas? Plutar.*

g *Vaga libidine cum ipse quovis rapiaris, cur si vel modicum aberret ipsa, insanias?*

h *Ariosto li. 28. staffe 80.*

i *Sylva nupt. l.4.num.72.*

618 text and *Carthusianus* interpret, is no otherwise to bee understood then that she do thee not a mischief. I do not excuse her in accusing thee; but if both be naught, mend they self first; for as the old saying is, A good husband makes a good wife.

Yea but thou replyest, 'Tis not the like reason betwixt man and woman, through her fault my children are bastards, I may not endure it; k *Sit amarulenta, sit imperiosa, prodiga, &c.* Let her scold, brawl, and spend, I care nor, *modò sit casta*, so she be honest, I could easily bear it; but this I cannot, I may not, I will not; my faith, my fame, mine eye must not be touched, as the diverbe is,

k Lemnius lib. 4. Cap. 13. de occult. nat. mir.

Non patitur tactum fama, fides, oculus.

I say the same of my wife, touch all, use all, take all but this. I acknowledge that of *Seneca* to be true, *Nullius boni jucunda possessio sine socio*, there is no sweet content in the possession of any good thing without a companion, this only accepted, I say, *This*. And why this? Even this which thou so much abhorrest, it may be for thy progenies good, l better be any mans son then thine, to be begot of base *Irus*, poor *Seius*, or mean *Mevius*, the town swineheards, a shepheards son: and well is he, that like *Hercules* he hath any two fathers; for thou thy self hast paradventure more diseases then an horse, more infirmities of body and minde, a cankerd soul, crabbed conditions, make the worst of it, as it is *vulnus insanabile, sic vulnus insensible*, as it is incurable, so it is insensible. But art thou sure it is so?

l *Optimum bene nasci.*

† *res agit ille tuas?* doth he so indeed? It may be thou art over suspitious, and without a cause as some are: if it be *octimestris partus*, born at eight months, or like him, and him they fondly suspect he got it; if she speak or laugh familiarly with such or such men, then presently she is naught with them; such is thy weakness: Whereas charity, or a well-disposed minde, would interpret all unto the best. S. *Francis* by chance seeing a Frier familiarly kissing another mans wife, was so far from misconceiving it, that he presently kneeled down and thanked God there was so much charity left: but they on the other side will ascribe nothing to naturall causes, indulge nothing to familiarity, mutual society, freindship: but out of a sinister suspition, presently lock them close, watch them, thinking by those means to prevent all such inconveniences, that's the way to help it; whereas by such tricks they do aggravate the mischief. 'Tis but in vain to watch that which will away.

† *Mart.*

m *Ovid. amor. lib. 3. eleg. 4.*

m *Nec custodiri si velit ulla potest;*
Nec mentem servare potes, licet omnia serves;
Omnibus excluſis, intus adulter erit.
None can be kept resisting for her part;
Though body be kept close, within her heart
Advoury lurks, t' exclude it ther's no art.

Argus with an hundred eyes cannot keep her, *& hunc unus sæpè fefellit amor*, as in n *Arioſto*.

n *Lib. 4. ſt. 72.*

If all our hearts were eyes, yet sure they said
We husbands of our wives should be betraied.

Hierome

Hierome holds, *Uxor impudica servari non potest, pudica non debet, infida custos castitatis est necessitas*, to what end is all your custody? A dishonew woman cannot be kept, an honest woman ought not to be kept, necessity is a keeper not to be trusted. *Difficile custoditur, quod plures amant*; That which many covet, can hardly be preserved, as °*Salisburiensis* thinks. I am of *Æneas Sylvius* minde, * *Those jealous Italians do very ill to lock up their wives; for women are of such a disposition, they will most covet that which is denyed most, and offend least when they have free liberty to trespass.* It is in vain to lock her up if she be dishonest; & *tyrannicum imperium*, as our great Mr. *Aristotle* cals it, too tyrannical a taske, most unfit: For when she perceives her husband observes her and suspects, *liberius peccat*, saith ᵖ *Nevisanus*. ᵠ *Toxica Zelotypo dedit uxor mœcha marito*, she is exasperated, seeks by all means to vindicate her self, and will therefore offend, because she is unjustly suspected. The best course then is to let them have their own wills, give them free liberty, without any keeping.

In vain our friends from this do us dehort,
For beauty will be where is most resort.

If she be honest as *Lucretia* to *Collatinus*, *Laodamia* to *Protesilaus*, *Penelope* to her *Ulysses*, she will so continue her honour, good name, credit,

Penelope conjux semper Ulyssis ero;

And as *Phocias* wife in † *Plutarch*, called her husband *her wealth, treasure, world, joy, delight, orbe and spheare*, she will hers. The vow she made unto her good man; love, vertue, religion, zeal, are better keepers then all those locks, Eunuches, prisons; she will not be moved:

ʳ *At mihi vel tellus optem prius ima dehiscat,*
Aut pater omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi, noctemq; profundam,
Ante pudor quam te violem, aut tua jura resolvam.
First I desire the earth to swallow mee,
Before I violate mine honesty,
Or thunder from above drive me to hell,
With those pale ghosts, and ugly nights to dwell.

She is resolv'd with *Dido* to be chast; though her husband be false, she will be true: and as *Octavia* writ to her *Anthony*;

† *These wals that here do keep me out of sight,*
Shall keep me all unspotted unto thee,
And testifie that I will do thee right,
Ile never stain thine house, though thou shame mee.

Turn her loose to all those *Tarquines* ann *Satyrs*, she will not be tempted. In the time of *Valence* the Emperour, saith † St. *Austin*, one *Archidamus* a Consul of *Antioch*, offered an hundred pound of gold to a fair young wife, and besides to set her husband free, who was then *sub gravissima custodiâ*, a dark prisoner, *pro unius noctis concubitu*: but the chast matron would not accept of it. ˢ When ode commended *Theana's* fine arme to his fellows, she took him up short, *Sir, 'tis not common*; she is wholly reserved to her husband. ᵗ *Bilia* had an old man to her spouse, and his breath stunk, so that no body could abide it

o *Policrat. lib 8. c. 11. De amor.*
* *Eurial. & Lucret. qui uxores occludunt, meo judicio minus utiliter faciunt; sunt enim eo ingenio mulieres ut id potissimum cupiant, quod maxime denegatur; si liberas habent habenas, minus delinquunt; frustra seram adhibes, si non sit sponte casta.*
p *Quando cognoscunt maritos hoc advertere.*
q *Ausonius.*
† *Opes suas, mundum suum, thesaurum suum, &c.*
r *Virg. Æn.*
† *Daniel.*
† 1 *de serm. d. in monte ros. 16.*
s *O quam formosus lacertus hic quidam inquit ad æquales conversus; at illa, publicus, inquit, non est.*
t *Bilia Dinutium virum fœtidum habuit & spiritum fœtidum habentem, quem quum quidam exprobrasset, &c.*

620 it abroad, *comming home one day, he reprehended his wife, because she did not tell him of it: she vowed unto him she had told him, but that she thought every mans breath had been as strong as his.* [u] *Tigranes* and *Armena* his Lady were invited to supper by King *Cyrus*: when they came home, *Tigranes* asked his wife, how she liked *Cyrus*, and what she did especially commend in him? *She swore she did not observe him; when he replyed again, what then she did observe, whom she looked on? She made answer, her husband that said he would dye for her sake.* Such are the properties and conditions of good women: and if she be well given, she will so carry her self; if otherwise she be naught, use all the means thou canst, she will be naught. *Non deest animus sed corruptor*, she hath so many lies, excuses, as an hare hath muses, tricks, Panders, Bawds, shifts to deceave, 'tis to no purpose to keep her up, or to reclaime her by hard usage. Faire means peradventure may do somewhat.

[x] *Obsequio vinces aptius ipse tuo.*

Men and women are both in a predicament in this behalfe, so sooner won, and better pacified. *Duci volunt, non cogi*: though she be as arrant a scold as *Xantippe*, as cruel as *Medea*, as clamorous as *Hecuba*, as lustfull as *Messalina*, by such means (if at all) she may be reformed. Many patient [y] *Grizels* by their obsequiousnes in this kind, have reclaimed their husbands from their wandring lusts. In *Nova Francia* and *Turky* (as *Leah, Rachel*, and *Sarah* did to *Abraham* and *Iacob*) they bring their faireſt damsels to their husbands beds; *Livia* seconded the lustful appetites of *Augustus*: *Stratonice* wife to King *Diotarus* did not only bring *Electra* a fair maid, to her goodmans bed, but brought up the children begot on her, as careful as if they had been her own. *Tertius Æmilius* wife, *Cornelia's* mother perceaving her husbands intemperance, *rem dissimulavit*, made much of the maid, and would take no notice of it. A new married man, when a pickthank friend of his, to curry favour, had shewed him his wife familiar in private with a young gallant, courting and dallying, &c. Tush said he, let him do his worst, I dare trust my wife, though I dare not trust him. The best remedy then is by fair means; if that will not take place, to dissemble it as I say, or turn it off with a jest: hear *Guexerra's* advise in this case, *vel joco excipies, vel silentio eludes*; for if you take exceptions at every thing your wife doth, *Solomons* wisdome, *Hercules* valour, *Homers* learning, *Socrates* patience, *Argus* vigilancy will not serve turne. Therefore *Minus malum*, [z] a less mischief *Nevisanus* holds, *dissimulare*, to be [a] *Cunarum emptor*, a buyer of cradles, as the proverb is, then to be too solicitous. [b] *A good fellow when his wife was brought to bed before her time, bought halfe a dozen of Cradles before hand for so many children, as if his wife should continue to bear children at every two months.* [c] *Pertinax* the Emperour, when one told him a Fidler was too familiar with his Empress, made no reckoning of it. And when that *Macedonian Philip* was upbraided with his wives dishonesty, *cum tot victor regnorum ac populorum esset, &c.* a Conqueror of Kingdomes could not tame his wife, (for she thrust him out at doores) he made a jest of it. *Sapientes portant cornua in pectore, stulti in fronte*, saith *Nevisanus*, wise men bear their hornes in their hearts, fooles on their foreheads. *Eumenes* King of *Pergamus*,

u *Numquid tibi, Armena, Tigranes videbatur esse pulcher? & illum, inquit, ædepol, &c. Xenoph. Cyropæd. l. 3.*

x *Ovid.*

y Read *Petrarchs* tale of patieet *Grizel* in *Chaucer.*

z *Sil. nup. lib. 4. num. 80.*

a *Erasmus.*

b *Quum accepisset uxorem peperisse secundo à nuptiis mense, cunas quinas vel senas coemit, ut si forte uxor singulis bimensibus pareret.*

c *Iulius Capitol. vita ejus. quum palam Citharœdus uxorem diligeret, minime curiosus fuit.*

Pergamus was at deadly feud with *Persius* of *Macedonia*, in so much that *Perseus* hearing of a journey he was to take to *Delphus*, * set a company of souldiers to intercept him in his passage; they did it accordingly, and as they supposed left him stoned to death. The news of this fact was brought instantly to *Pergamus*; *Attalus*, *Eumenes* brother proclaimed himself King forthwith, took possession of the crown, and married *Stratonice* the Queen. But by and by when contrary newes was brought, that King *Eumenes* was alive, and now coming to the citie, he laid by his crown, left his wife, as a private man went to meet him, and congratulate his return. *Eumenes* though he knew all particulars passed, yet dissembling the matter, kindly embraced his brother, and took his wife into his favour again, as if no such matter had been heard of or done. *Iocundo* in *Arioſto*, found his wife in bed with a knave, both asleep, went his wayes, and would not so much as wake them, much less reprove them for it. [d] An honest fellow finding in like sort his wife had plaid false at tables, and born a man too many, drew his dagger, and swore if he had not been his very friend, he would have kill'd him. Another hearing one had done that for him, which no man desires to be done by a deputy, followed in a rage with his sword drawn, and having overtaken him, laid adultery to his charge; the offender hotly pursued, confessed it was true; with which confession he was satisfied, and so left him, swearing that if he had denyed it, he would not have put it up. How much better is it to do thus, then to macerate himself, impatiently to rave and rage, to enter an Action (as *Arnoldus Tilius* did in the court of *Tholouse*, against *Martin Guerre* his fellow souldier, for that he counterfeited his habit, and was too familiar with his wife) so to divulge his own shame, and to remaine for ever a Cuckold on record? how much better be *Cornelius Tacitus*, than *Publius Cornutus*, to condemn in such cases, or take no notice of it? *Melius sic errare, quam Zelotypiæ curis*, saith *Erasmus*, *se conficere*, better be a wittall and put it up, then to trouble himself to no purpose. And though he will not *omnibus dormire*, be an asse, as he is an oxe, yet to wink at it as many do, is not amisse at some times, in some cases, to some parties, if it be for his commodity, or some great mans sake, his Land-Lord, Patron, Benefactor, (as *Calbas* the Roman saith † *Plutarch* did by *Mæcenas*, and *Phayllus* of *Argos* did by King *Philip*, when he promised him an office on that condition he might lie with his wife) and so to let it passe:

——† *pol me haud pœnitet,*
Scilicet boni dimidium dividere cum Iove,

it never troubles me, said *Amphitrio*, to be cornuted by *Iupiter*; let it not molest thee then; be friends with her;

Tu cum Alcmenâ uxore antiquam in gratiam
Redi—— let it I say make no breach of love betwixt you. Howsoever the best way is to contemn it, which [d] *Henry* the second King of *France* advised a courtier of his, jealous of his wife, and complaining of her unchastness, to reject it, and comfort himself; for he that suspects his wives incontinencie, and fears the Popes curse, shall never live a merry hour, or sleep a quiet night: no remedy but patience. When all is done according to that counsell of [e] *Nevisanus*

* *Disposuit armatos qui ipsum interficerent: hi protenus mandatum exequentes, &c. Ille & rex declaratur, & Stratonicem quæ fratri nupserat, uxorem ducit; sed postquam audivit fratrem vivere, &c. Attalum comiter accepit, pristinamque uxorem complexus, magno honore apud se habuit.*

d *S. Iohn Harringtons* notes in 28. book of *Arioſto.*

† *Amator. dial.*

† *Plautus scen. ult. Amphit.*

Idem.

d *T. Daniel conjurat. French.*

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e *Li.4.num.80.*

e *Nevisanus, si vitium uxoris corrigi non potest, ferendum est :* If it may not be helped, it must be endured. *Date veniam & sustinete taciti,* 'tis *Sophocles* advice, keep it to thy self, and which *Chrysostome* calls *palæstram philosophiæ, & domesticum Gymnasium,* a school of Philosophy, put it up. There is no other cure, but time to wear it out, *Iujuriarum remedium est oblivio,* as if they had drunk a draught of *Lethe* in *Trophonius* den : To conclude, age will bereave her of it, *dies dolorem minuit,* time and patience must end it.

f *R.T.*

f *The minds affections Patience will appease,*
It passions kills, and healeth each disease.

Subsect. 2.

By prevention before, or after marriage, Plato's communitie, marry a Curtesan, Philters, Stewes, to marry one equal in yeers, fortunes, of a good family, education, good place, to use them well, &c.

OF such medicines as conduce to the cure of this malady, I have sufficiently treated; there be some good remedies remaining, by way of prevention, precautions, or admonitions, which if rightly practised, may do much good. *Plato* in his commonwealth, to prevent this mischief belike, would have all things common, wives and children all as one : and which *Cæsar* in his commentaries observed of those old *Britaines*, that first inhabited this land, they had ten or twelve wives allotted to such a family, or promiscuously to be used by so many men; not one to one, as with us, or four five or six to one, as in *Turkie*. The g *Nicholaites*, a Sect that sprung, saith *Austin*, from *Nicholas* the Deacon, would have women indifferent; and the cause of this filthie sect, was *Nicholas* the Deacons jealousie, for which when he was condemned, to purge himself of his offence, he broched his heresie, that it was lawfull to lie with one anothers wives, and for any man to lie with his : like to those * Anabaptists in *Munster*, that would consort with other mens wives as the spirit moved them : or as h *Mahomet* the seducing prophet, would needs use women as he list himself, to beget prophets; 205 their *Alcoran* saith were in love with him, and * he as able as fortie men. Amongst the old *Carthaginians*, as i *Bohemus* relates out of *Sabellicus*, the king of the countrey lay with the bride the first night, and once in a yeer they went promiscuously altogether. *Munster Cosmog. lib. 3. cap. 497.* ascribes the beginning of this brutish custome (injustly) to one *Picardus* a Frenchman, that invented a new sect of *Adamites*, to go naked as *Adam* did, and to use promiscuous Venery at set times. When the Priest repeated that of *Genesis, Increase and multiply*, out * went the candles in the place where they met, *and without all respect of age, persons, conditions, catch that catch may, every man took her came next, &c.* some fasten this on those ancient *Bohemians* and *Russians :*

g *Lib. de heres. Quum de Zele culparetur, purgandi se causa permisisse fertur ut ea qui vellet uteretur; quod ejus factum in sectam turpissimam versum est, qua placet usus indifferens fœminarum.*

* *Sleiden, Com.*

h *Alchoran.*

* *Alcoran edit. à Bibliandro.*

i *De mor. gent. lib. 1. cap. 6. Nupturæ regi devirginandæ exhibentur.*

* *Lumina extinguebantur, nec personæ & ætatis habita reverentia, in quam quisque per tenebras incidit, mulierem cognoscit.*

Russians: † others on the inhabitants of *Mambrium*, in the *Lucerne* valley in *Pedemont*; and as I read it was practised in *Scotland* amongst Christians themselves, untill King *Malcomes* time, the King or the Lord of the town had their maidenheads. In some parts of [k] *India* in our age, and those [l] *Islanders*, [m] as amongst the *Babylonians* of old, they will prostitute their wives and daughters (which *Chalcocondila* a *Greek* modern writer, for want of better intelligence, puts upon us *Brittains*) to such travellers or sea-faring men as come amongst them by chance, to shew how far they were from this feral vice of jealousie, and how little they esteemed it. The Kings of *Calecut*, as † *Lod. Vertomannus* relates, will not touch their wives, till one of their *Biarmi* or high priests have lain first with them, to sanctifie their wombs. But those *Esai* and *Montanists*, two strange sects of old, were in another extream, they would not marry at all, or have any society with women, [n] *because of their intemperance they held them all to be naught*. *Nevisanus* the Lawyer, *lib.4. num. 33. syl. nupt.* would have him that is inclined to this malady, to prevent the worst, marry a quean, *Capiens meretricem, hoc habet saltem boni, quòd non decipitur, quia scit eam sic esse, quod non contingit aliis.* A fornicator in *Seneca* constuprated two wenches in a night; for satisfaction the one desired to hang him, the other to marry him. [o] *Hierome* king of *Syracuse* in *Sicily*, espoused himself to *Pitho*, keeper of the Stews; and *Ptolomy* took *Thais* a common whore to be his wife, had two sons, *Leontiscus* and *Lagus* by her, and one daughter *Irene*: 'tis therefore no such unlikely thing. [p] A Citizen of *Eugubine* gelded himself to try his wives honesty, and to be freed from jealousie: so did a Baker in [q] *Basil*, to the same intent. But of all other presidents in this kind, that of [r] *Combalus* is most memorable: who to prevent his masters suspition, for he was a beautiful yong man, and sent by *Seleucus* his Lord and King, with *Stratonice* the Queen to conduct her into *Syria*, fearing the worst, gelded himself before he went, and left his genitals behind him in a box sealed up. His mistris by the way fell in love with him, but he not yielding to her, was accused to *Seleucus* of incontinency, (as that *Bellerophon* was in like case, falsely traduced by *Sthenobia*, to King *Prætus*: her husband, *cum non posset ad coitum inducere*) and that by her, and was therefore at his coming home cast into prison: the day of hearing appointed, he was sufficiently cleared and acquitted by shewing his privities, which to the admiration of the beholders he had formerly cut off. The *Lydians* used to geld women whom they suspected, saith *Leonicus var. hist. lib.3. cap.59.* as well as men. To this purpose [s] Saint *Francis*, because he used to confess women in private, to prevent suspition, and prove himself a maid, stripped himself before the Bishop of *Assise* and others: and Frier *Leonard* for the same cause went through *Viterbium* in *Italy*, without any garments.

Our Pseudocatholikes, to help these inconveniences which proceed from Jealousie, to keep themselves and their wives honest, make severe Laws; against adultery present death; and withal fornication a venial

† *Leander Albertus. Flagitioso ritu cuncti in ædem convenientes post impuram concionem, extinctis luminibus in Venerem ruunt.*

k *Lod. Vertomanuus navig. lib.6. cap.8. & Marcus Polus lib.1. cap. 46. Uxores viatoribus ptostituunt.*

l *Dithmarus, Bleskenius, ut Agetas Aristoni, pulcherrimam uxorem habens prostituit.*

m *Herodot. in Erato. Mulieres Babyloni cæ cum hospite permiscentur ob argentum quod post Veneri sacrum. Bohemus lib.2. cap.*

† *Navigat. lib. 5. cap.4. prius thorum non init, quam à digniore sacerdote nova nupta defloratа sit.*

n *Bohemus lib. 2. cap 3. Ideo nubere nollent ob mulierum intemperantiam, nullam servare viro fidem putabant.*

o *Stephanus præfat. Herod. Alius è lupanari meretricem, Pitho dictam, in uxorem duxit; Ptolomæus Thaidem nobile scortum duxit & ex ea duos filios suscepit, &c.*

p *Poggius Florent.* q *Felix Plater.* r *Plutarch, Lucian, Salmutz Tit. 2. de porcellanis cum in Panciro l. de nov. repert. & Plutarchus.*

s *Stephanus è l. consor. Bonavent. c.6. vit. Francisci.*

624 venial sin, as a sink to convey that furious and swift stream of concupiscence, they appoint and permit stews, those punks and pleasant sinners, the more to secure their wives in all populous Cities, for they hold them as necessary as Churches; and howsoever unlawful, yet to avoid a greater mischief, to be tolerated in policy, as usury, for the hardness of mens hearts; and for this end they have whole Colledges of Curtesans in their Towns and Cities. Of * *Cato's* mind belike, that would have his servants (*cum ancillis congredi coitus causa, definito ære, ut graviora facinora evitarent, cæteris interim interdicens*) familiar with some such feminine creatures, to avoid worse mischiefs in his house, and made allowance for it. They hold it unpossible for idle persons, yong, rich, and lusty, so many servants, Monks, Friers, to live honest, too tyrannical a burden to compel them to be chaste, and most unfit to suffer poor men, yonger brothers and souldiers at all to marry, as those diseased persons, votaries, priests, servants. Therefore as well to keep and ease the one as the other, they tolerate and wink at these kind of Brothel houses and Stews. Many probable arguments they have to prove the lawfulness, the necessity, and a toleration of them, as of usury; and without question in policy they are not to be contradicted: but altogether in Religion. Others prescribe philters, spels, charms to keep men and women honest. *Mulier ut alienum virum non admittat præter suum: Accipe fel hirci, & adipem, & exsicca, calescat in oleo, &c. & non alium præter te amabit. In Alexi, Porta, &c. plura invenies, & multò his absurdiora, uti & in Rhasi, ne mulier virum admittat, & maritum solum diligat, &c.* But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices.

* *Plutarch. vit. ejus.*

‡ *Becher. lib. 7. Secret.*

The best means to avoid these and like inconveniences, are, to take away the causes and occasions. To this purpose [a] *Varro* writ *Satyram Menippeam*, but it is lost. [b] *Patritius* prescribes foure rules to be observed in chusing of a wife (which who so will may read) *Fonseca* the Spaniard in his 45. *c. Amphitheat. Amoris*, sets down six special cautions for men, foure for women; *Sam. Neander* out of *Shonbernerus*, five for men, five for women; *Anthony Guivarra* many good lessons; [c] *Cleobulus* two alone, others otherwise; as first to make a good choice in marriage, to invite *Christ* to their wedding, and which * Saint *Ambrose* adviseth, *Deum conjugii præsidem habere*, and to pray to him for her, (*A Domino enim datur uxor prudens, Prov.* 19.) not to be too rash and precipitate in his election, to run upon the first he meets, or dote on every stout fair piece he sees, but to chuse her as much by his ears as eys, to be well advised whom he takes, of what age, &c. and cautelous in his proceeding. An old man should not marry a yong woman, or a yong woman an old man,

a *Citatur à Gellio.*

b *Lib.4.Tit. 4. de instit. reipub. de officio mariti.*

c *Ne cum eâ blandè nimis agas, ne objurges præsentibus extraneis.*

* *Epist. 70.*

† *Quàm malè inæquales veniunt ad aratra juvenci!*

† *Ovid.*

such matches must needs minister a perpetual cause of suspicion, and be distastful to each other.

‡ *Noctua ut in tumulis, super atque cadavera bubo,*
Talis apud Sophoclem nostra puella sedet.

‡ *Alciat. emb. 116.*

Night-crows on tombs, Owl sits on carcass dead,

So

So lies a wench with *Sophocles* in bed.

For *Sophocles*, as [u] *Atheneus* describes him, was a very old man, as cold as *January*, a bedfellow of bones, and doted yet upon *Archippe* a yong Curtesan, then which nothing can be more odious. * *Senex maritus uxori juveni ingratus est*, an old man is a most unwelcome guest to a yong wench, unable, unfit:

† *Amplexus suos fugiunt puellæ,*
Omnis horret amor, Venusque Hymenque.

And as in like case a good fellow that had but a peck of corn weekly to grind, yet would needs build a new mill for it, found his error eftsoons, for either he must let his mill lye waste, pull it quite down, or let others grind at it. So these men, &c.

Seneca therefore disallows all such unseasonable matches, *habent enim maledicti locum crebræ nuptiæ.* And as † *Tully* farther inveighs, *'tis unfit for any, but ugly and filthy in old age. Turpe senilis amor*, one of the three things * God hateth. *Plutarch* in his book *contra Coleten*, rails downright at such kind of marriages, which are attempted by old men, *qui jam corpore impotenti, & à voluptatibus deserti, peccant animo*, and makes a question whether in some cases it be tolerable at least for such a man to marry,

——— *qui Venerem affectat sine viribus,*

that is now past those venerous exercises, *as a gelded man lies with a virgin and sighs, Ecclus* 30.20. and now complains with him in *Petronius, funerata est hæc pars jam, quæ fuit olim Achillea*, he is quite done,

* *Vixit puellæ nuper idoneus,*
Et militavit non sine gloriâ.

But the question is whether he may delight himself as those *Priapeian* Popes, which in their decrepit age lay commonly between two wenches every night, *contactu formosarum, & contrectatione, num adhuc gaudeat*; and as many doting Syres still do to their own shame, their chidrens undoing, and their families confusion: he abhors it, *tanquam ab agresti & furioso domino fugiendum*, It must be avoided as a Bedlam master, and not obeyed.

Alecto———
Ipsa faces præfert nubentibus, & malus Hymen
Triste ululat, ——— the divel himself makes such matches. [x] *Levinus Lemnius* reckons up three things which generally disturb the peace of marriage: the first is when they marry intempestive or unseasonably, *as many mortal men marry precipitately and inconsiderately, when they are effæte and old: The second when they marry unequally for fortunes and birth: the third, when a sick impotent person weds one that is sound, novæ nuptæ spes frustratur:* Many dislikes instantly follow. Many doting dizards, it may not be denyed, as *Plutarch* confesseth, [y] *recreate themselves with such obsolete, unseasonable and filthy remedies* (so he calls them) *with a remembrance of their former pleasures, against nature they stir up their dead flesh:* but an old lecher is abominable; *mulier tertiò nubens,* [z] *Nevisanus* holds, *præsumitur lubrica & inconstans*, a woman that marries the third time may be presumed to be no honester then she should. Of them both, thus *Ambrose* concludes in

u *Deipnosoph. l. 3. cap. 12.*
* *Euripides.*
† *Pontanus biarum lib. 1.*
† *Offic. lib. Luxuria cum omni ætati turpis, tum senectuti fœdissima.*
* *Eccluſ. 25. 2.* An old man that dotes, &c.
* *Hor. lib. 3. ode 26.*
x *Cap. 54. instit. ad optimam vitam; maxima mortalium pars præcipitanter & inconsideratè nubit, idque ea ætate quæ minus apta est, quum senex adolescentulæ, sanus morbidæ, dives pauperi, &c.*
y *Absoleto, intempestivo, turpi remedio fatentur se uti; recordatione pristinarum voluptatum se recreant. & adversante natura, pollinctam carnem & enectam excitant.*
z *Lib. 2. nu. 25.*

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his comment upon *Luke*, [a] *they that are coupled together, not to get children, but to satisfie their lust, are not husbands, but fornicators*, with whom St. *Austin* consents: matrimony without hope of children, *non matrimonium, sed concubium dici debet*, is not a wedding but a jumbling or coupling together. In a word (except they wed for mutual society, help and comfort one of another, in which respects though † *Tiberius* deny it, without question old folks may well marry) for sometimes a man hath most need of a wife, according to *Puccius*, when he hath no need of a wife; otherwise it is most odious, when an old *Acheronticke* dizard, that hath one foot in his grave, *à silicernium*, shall flicker after a lusty yong wench that is blithe and bonny,

a *Qui vero non procreandæ prolis, sed explendæ libidinis causa sibi invicem copulantur, non tam conjuges quam fornicarii habentur.*

† *Lex Papia. Sueton. Claud. c. 23.*

——[c] *salaciorque*
Verno passere, & albulis columbis. What can be more detestable?
[b] *Tu cano capite amas senex nequissime*
Jam plenus ætatis, animâque fœtidâ,
Senex hircosus tu osculare mulierem?
Utine adiens vomitum potiùs excuties.
Thou old goat, hoary lecher, naughty man,
With stinking breath, art thou in love?
Must thou be slavering? she spews to see
Thy filthy face, it doth so move.

c *Pontanus bi-arum lib. 1.*

b *Plautus mercator.*

Yet as some will, it is much more tolerable for an old man to marry a yong woman (our *Ladies* match they call it) for *cras erit mulier*, as he said in *Tully*. *Cato* the *Roman*, *Critobulus* in † *Xenophon*, * *Tyraquellus* of late, *Julius Scaliger, &c.* and many famous presidents we have in that kind; but not *è contra*: 'tis not held fit for an ancient woman to match with a yong man. For as *Varro* will, *Anus dum ludit morti delitias facit*, 'tis *Charons* match between * *Cascus* and *Casca*, and the devil himself is surely well pleased with it. And therefore as the Poet inveighs, thou old *Vetustina* bed-ridden quean, that art now skin and bones,

† *Symposio.*

* *Vide Thuani historiam.*

* *Calabect. vet. poetarum.*

Cui tres capilli, quatuorque sunt dentes,
Pectus cicadæ, crusculumque formicæ,
Rugosiorem quæ geris stolâ frontem,
Et araenarum cassibus pares mammas.
That hast three hairs, foure teeth, a brest
Like grashopper, an emmets crest,
A skin more rugged then thy coat,
And duggs like spiders web to boot.

c *Martial. lib. 3. 62. Epig.*

Must thou marry a youth again? And yet *ducentas ire nuptum post mortes amant*: howsoever it is, as *Apuleius* gives out of his *Meroe*, *congressus annosus, pestilens, abhorrendus*, a pestilent match, abominable, and not to be endured. In such case how can they otherwise choose but be jealous, how should they agree one with another? This inequality is not in years only, but in birth, fortunes, conditions, and all good qualities,

Lib. 1. Milef.

* *Si qua voles aptè nubere, nube pari,* 'Tis my counsel,

* *Ovid.*

saith *Anthony Guiverra*, to chose such a one. *Civis Civem ducat, Nobilis Nobilem*, let a citizen match with a citizen, a gentleman with a gentlewoman;

woman; he that observes not this precept (saith he) *non generum sed malum Genium, non nurum sed Furiam, non vitæ Comitem, sed litis fomitem domi habebit*, in stead of a fair wife shall have a fury, for a fit son in law a meer feind, &c. examples are too frequent.

Another main caution fit to be observed, is this, that though they be equal in years, birth, fortunes, and other conditions, yet they do not omit vertue and good education, which *Musonius* and *Antipater* so much inculcate in *Stobeus*;

> *Dos est magna parentum*
> *Virtus, & metuens alterius viri*
> *Certo fœdere castitas.*

If as *Plutarch* adviseth, one must eat *modium salis*, a bushell of salt with him, before he chuse his friend, what care should be had in chusing a wife, his second self, how sollicitous should he be to know her qualities and behaviour? and when he is assured of them, not to prefer birth, fortune, beauty, before bringing up, and good conditions. [c] *Coquage* god of Cuckolds, as one merrily said, accompanies the goddess jealousie, both follow the fairest, by *Jupiters* appointment, and they sacrifice to them together: beauty and honesty seldom agree; straight personages have often crooked manners; fair faces, foul vices; good complexions, ill conditions. *Suspitionis plena res est, & insidiarum*, beauty (saith [f] *Chrysostome*) is full of treachery and suspition: he that hath a fair wife, cannot have a worse mischief; and yet most covet it, as if nothing else in marriage but that and wealth were to be respected. [g] *Francis Sforza* Duke of *Millain*, was so curious in this behalf, that he would not marry the Duke of *Mantua's* daughter, except he might see her naked first: Which *Lycurgus* appointed in his lawes, and *Morus* in his *Vtopian* Commonwealth approves. [h] In *Italy*, as a travellour observes, if a man have three or four daughters, or more, and they prove fair, they are married eftsoones: if deformed, they change their lovely names of *Lucia, Cynthia, Camæna*, call them *Dorothie, Vrsula, Briget*, and so put them into Monasteries, as if none were fit for marriage, but such as are eminentlie fair: but these are erroneous tenents: a modest virgin well conditioned, to such a fair snout peece, is much to be preferred. If thou wilt avoid them, take away all causes of suspition and jealousie, marry a course peece, fetch her from *Cassandra's* [i] Temple, which was wont in *Italy* to be a Sanctuary of all deformed maids, and so thou shall be sure that no man will make thee cuckold, but for spight. A citizen of *Bizance* in *Thrace*, had a filthy dowdy, deformed slut to his wife, and finding her in bed with another man, cryed out as one amazed; *O miser! quæ te necessitas huc adegit?* O thou wrerch what necessity brought thee hither? as well he might; for who can affect such a one? But this is warily to be understood, most offend in another extream, they prefer wealth before beauty, and so she be rich, they care not how she look; but these are all out as faulty as the rest. *Attendenda uxoris forma*, as [k] *Salisburiensis* adviseth, *ne si alteram aspexeris, mox eam sordere putes*, as the Knight in *Chaucer* that was married to an old woman,

e *Rablais hist. Pantagruel. l. 3. cap. 33.*
f *Hom. 80. Qui pulchram habet uxorem, nihil pejus habere potest.*
g *Arnisæus.*
h *Itinerar. Ital. Coloniæ edit. 1620. Nomine trium Ger. fol. 304. displicuit quod dominæ filiabus immutent nomen inditum in Baptismo, & pro Catharina, Margareta, &c ne quid desit ad luxuriam, appellant ipsas nominibus Cynthiæ, Camænæ, &c.*
i *Leonicus de var. lib. 3. c. 43. Asylus virginum deformium Cassandræ templum. Plutarch.*
k *Polycrat. l. 8. cap. 11.*

And

And all day after hid him as an Owl,
So woe was his wife looked so foul.

Have a care of thy wifes complexion, leſt whilſt thou ſeeſt another, thou loatheſt her, ſhe prove jealous, thou naught,

Si tibi deformis conjux, ſi ſerva venuſta,
Ne utaris ſervâ, ——

I can perhaps give inſtance. *Moleſtum eſt poſſidere, quod nemo habere dignetur*, a miſery to poſſeſs that which no man likes: on the other ſide, *Difficile cuſtoditur quod plures amant.* And as the bragging ſouldier vaunted in the Comedy, *nimia eſt miſeria pulchrum eſſe hominem nimis.* *Scipio* did never ſo hardly beſiege *Carthage*, as theſe yong gallants will beſet thine houſe, one with wit or perſon, another with wealth, &c. If ſhe be fair, ſaith *Guazzo*, ſhe will be ſuſpected howſoever. Both extreams are naught, *Pulchra citò adamatur, fœda facile concupiſcit*, the one is ſoon beloved, the other loves: one is hardly kept, becauſe proud and arrogant, the other not worth keeping; what is to be done in this caſe? *Ennius* in *Menelippe* adviſeth thee as a a friend to take *ſtatam formam, ſi vis habere incolumem pudicitiam*, one of a middle ſize, neither too fair, nor too foul,

* *Marullus.* * *Nec formoſa magis quam mihi caſta placet*, with old *Cato*, though fit, let her beauty be, *neque lectiſſima, neque illiberalis*, between both. This I approve; but of the other two I reſolve with *Salisburienſis*, *cæteris paribus*, both rich alike, endowed alike, *maiori miſeriâ deformis habetur quam formoſa ſervatur*, I had rather marry a fair one, and put it to the hazard, than be troubled with a blowze; but do thou as thou wilt, I ſpeak only of my ſelf.

Howſoever, *quod iterum moneo*, I would adviſe thee thus much, be ſhe fair or foul, to chooſe a wife out of a good kindred, parentage, well brought up, in an honeſt place.

† *Chaloner lib. 9. de repub. Ang.* † *Primum animo tibi proponas quo ſanguine creta,*
Quâ formâ, quâ ætate, quibuſque ante omnia virgo
Moribus, in junctos veniat nova nupta penates.

He that marries a wife out of a ſuſpected Inne or Alehouſe, buyes a horſe in Smithfield, and hires a ſervant in *Pauls*, as the diverbe is, ſhall likely have a jade to his horſe, a knave for his man, an arrant honeſt woman to his wife. *Filia præſumitur eſſe matri ſimilis*, ſaith [l] *Neviſanus?* *Such* [m] *a mother, ſuch a daughter; mali corvi malum ovum*, Cat to her kind.

l *Lib.2.num. 159.*
m *Si genetrix caſte, caſte quoque filia vivit; Si meretrix mater, filia talis erit.*

† *Scilicet expectas ut tradat mater honeſtos*
Atque alios mores quàm quos habet? ——

† *Juven. Sat. 6.* If the mother be diſhoneſt, in all likelihood the daughter will *matrizare*, take after her in all good qualities,

Creden' Paſiphae non tauripotente futuram
Tauripetam? ——

If the dam trot, the foal will not amble. My laſt caution is, that a woman do not beſtow her ſelf upon a fool, or an apparant melancholy perſon; jealouſie is a ſymptome of that diſeaſe, and fools have no moderation. *Juſtina* a *Romane* Lady was much perſecuted, and after made away by her jealous husband, ſhe cauſed and enjoyned this Epitaph, as a caveat to others, to be engraven on her tomb:

n *Diſcite*

[n] *Discite ab exemplo Iustinæ, discite patres,*
Ne nubat fatuo filia vestra viro, &c.
Learn parents all, and by *Iustina's* case,
Your children to no dizards for to place.

n *Camerarius cent. 2. cap. 54. oper. subcis.*

After marriage, I can give no better admonitions than to use their wives well, and which a friend of mine told me that was a married man, I will tell you as good cheap, saith *Nicostratus* in † *Stobeus*, to avoid future strife, and for quietness sake, *when you are in bed, take heed of your wives flattering speeches over night, and curtain sermons in the morning.* Let them do their endeavour likewise to maintain them to their means, which † *Patricius* ingeminates, and let them have liberty with discretion, as time and place requires: many women turn queans by compulsion, as ° *Nevisanus* observes, because their husbands are so hard, and keep them so short in diet and apparell, *paupertas cogit eas meretricari*, poverty and hunger, want of means, makes them dishonest, or bad usage; their churlish behaviour forceth them to fly out, or bad examples, they do it to cry quittance. In the other extreme some are too liberal, as the proverb is, *Turdus malum sibi cacat*, they make a rod for their own tails, as *Candaules* did to *Gyges* in * *Herodotus*, commend his wifes beauty himself, and besides would needs have him see her naked. Whilst they give their wives too much liberty to gad abroad, and bountifull allowance, they are accessary to their own miseries; *animæ uxorum pessimè olent*, as *Plautus* jybes, they have deformed souls, and by their painting and colours procure *odium mariti*, their husbands hate, especially,

——† *cùm miserè viscantur labra mariti.*

Besides, their wives (as [q] *Basil* notes) *Impudentèr se exponunt masculorum aspectibus, jactantes tunicas, & coram tripudiantes*, impudently thrust themselves into other mens companies, and by their undecent wanton carriage, provoke and tempt the spectators. Vertuous women should keep house; and 'twas well performed and ordered by the *Greeks*,

——*mulier ne qua in publicum*
Spectandam se sine arbitro præbeat viro:

which made *Phidias* belike at *Elis* paint *Venus* treading on a Tortoise, a symbole of womens silence and house-keeping. For a woman abroad and alone, is like a Deer broke out of a Parke, *quam mille venatores insequuntur*, whom every hunter followes; and besides in such places she cannot so well vindicate her self, but as that virgin *Dinah* (*Gen.* 34. 2.) *going for to see the daughters of the land*, lost her virginity, she may be defiled and overtaken on a sudden; *Imbelles damæ quid nisi præda sumus?*

† *Ser.* 72. *Quod amicus quidam uxorem habens mihi dixit, dicam vobis, In cubili cavendæ adulationes vesperi, mane clamores.*

† *Lib.* 4 *tit.* 4. *de institut. Reipub. cap de officio mariti & uxoris.*

° *Lib.* 4. *Syl. nup. num.* 81. *Non curant de uxoribus, nec volunt iis subvenire de victu, vestitu, &c.*

* *In Clio. Speciem uxoris supra modum extollens, fecit ut illam nudam coram aspiceret.*

† *Juven. Sat.* 6. He cannot kisse his wife for paint.

q *Orat. contra ebr.*

And therefore I know not what Philosopher he was, that would have women come but thrice abroad all their time, † *to be baptized, married, and buried*; but he was too strait laced. Let them have their liberty in good sort, and go in good sort, *modò non annos viginti ætatis suæ domi relinquant*, as a good fellow said, so that they look not twenty years yonger abroad then they do at home, they be not spruce, neat, Angels abroad, beasts, dowdies, sluts at home; but seek by all means to please and give content to their husbands; to be quiet above all things, obedient,

† *Ad baptismum, matrimonium & tumulum.*

630 ent, silent and patient; if they be incensed, angry, chide a little, their wives must not * cample again, but take it in good part. An honest woman, I cannot now tell where she dwelt, but by report an honest woman she was, hearing one of her gossips by chance complain of her husbands impatience, told her an excellent remedy for it, and gave her withall a glasse of water, which when he brauled she should hold still in her mouth, and that *toties quoties*, as often as he chid; she did so two or three times with good success, and at length seeing her neighbour, gave her great thanks for it, and would needs know the ingredients, † she told her in brief what it was, *Fair water*, and no more: for it was not the water, but her silence which performed the cure. Let every froward woman imitate this example, and be quiet within doors, and (as ¶ *M. Aurelius* prescribes) a necessary caution it is to be observed of all good matrons that love their credits, to come little abroad, but follow their work at home, look to their household affairs and private business, *œconomiæ incumbentes*, be sober, thrifty, wary, circumspect, modest, and compose themselves to live to their husbands means, as a good huswife should do,

* *Non vociferaturilla si maritus obganniat.*

† *Fraudem aperiens ostendit ei non aquam sed silentium iracundiæ moderari.*

¶ *Horol. princi. lib. 2. cap. 8. Diligenter cavendum fœminis illustribus ne frequenter exeant.*

† *Chaloner.*

> † *Quæ studiis gavisa coli, partita labores*
> *Fallet opus cantu, formæ assimulata coronæ*
> *Cura puellaris, circum fusosque rotasque*
> *Cum volvet, &c.*

Howsoever 'tis good to keep them private, not in prison;

* *Menander.*

> * *Quisquis custodit uxorem vectibus & seris,*
> *Etsi sibi sapiens, stultus est, & nihil sapit.*

Reade more of this subject *Horol. princ. lib. 2. per totum. Arnisæus polit. Cyprian, Tertullian, Bossus de mulier. apparat. Godefridus de Amor. lib. 2. cap. 4. Levinus Lemnius cap. 54. de institut. Christ. Barbarus de re uxor. lib. 2. cap. 2. Franciscus Patritius de institut. Reipub. lib. 4. Tit. 4. & 5. de officio mariti & uxoris, Christ. Fonseca Amphitheat. Amor. cap. 45. Sam. Neander. &c.*

These cautions concern him; and if by those or his own discretion otherwise he cannot moderate himself, his friends must not be wanting by their wisdom, if it be possible, to give the party grieved satisfaction, to prevent and remove the occasions, objects, if it may be to secure him. If it be one alone, or many, to consider whom he suspects or at what times, in what places he is most incensed, in what companies. ‡ *Nevisanus* makes a question whether a young Physitian ought to be admitted in case of sickness, into a new married mans house, to administer a julip, a syrup, or some such physick. The *Persians* of old would not suffer a young Physitian to come amongst women. § *Apollonides Cous* made *Artaxerxes* cuckold, and was after buried alive for it. A gaoler in *Aristænetus* had a fine young gentleman to his prisoner; † in commiseration of his youth and person he let him loose, to enjoy the liberty of the prison, but he unkindly made him a *Cornuto*. *Menelaus* gave good welcome to *Paris* a stranger, his whole house and family were at his command, but he ungently stole away his best beloved wife. The like measure was offered to *Agis* king of *Lacedæmon*, by * *Alcibiades* an exile,

‡ *Lib. 5. num. 11*

§ *Ctesias in Persicis finxit vulvæ morbum esse nec curari posse nisi cum viro concumberet, hac arte voti compos. &c.*

† *Exsolvit vinculis solutumq; demisit, at ille inhumanus stupravit conjugem.*

* *Plutarch. vita ejus.*

ile, for his good entertainment, he was too familiar with *Timæa* his wife, begetting a child of her, called *Leotichides*; and bragging moreover when he came home to *Athens*, that he had a son should be king of the *Lacedemonians*. If such objects were removed, no doubt but the parties might easily be satisfied, or that they could use them gently, and intreat them well, not to revile them, scoffe at, hate them, as in such cases commonly they do, 'tis an humane infirmity, a miserable vexation, and they should not add grief to grief, nor aggravate their misery, but seek to please, and by all means give them content, by good counsel, removing such offensive objects, or by mediation of some discreet friends. In old *Rome* there was a Temple erected by the matrons to that [t] *Viriplaca Dea*, another to *Venus verticorda, quæ maritos uxoribus reddebat benevolos*, whither (if any difference hapned betwixt man and wife) they did instantly resort: there they did offer sacrifice, a white Hart, *Plutarch* records, *sine felle*, without the gall, (Some say the like of *Iuno's* temple) and make their prayers for conjugall peace: before some [u] indifferent arbitrators and friends, the matter was heard betwixt man and wife, and commonly composed. In our times we want no sacred Churches, or good men to end such controversies, if use were made of them. Some say that precious stone called * *Beryllus*, others a *Diamond*, hath excellent vertue, *contra hostium injurias, & conjugatos invicem conciliare*, to reconcile men and wives, to maintain unity and love; you may try this when you will, and as you see cause. If none of all these means and cautions will take place, I know not what remedy to prescribe, or whither such persons may go for ease, except they can get into the same * *Turkie* paradise, *Where they shall have as many fair wives as they will themselves, with clear eyes, and such as look on none but their own husbands*, no fear, no danger of being cuckolds; or else I would have them observe that strict rule of † *Alphonsus*, to marry a deaf and dumb man to a blind woman. If this will not help, let them to prevent the worst, consult with an * Astrologer, and see whether the significators in her *Horoscope* agree with his, that they be not *in signis & partibus odiose intuentibus aut imperantibus, sed mutuo & amicè antisciis & obedientibus*, otherwise, (as they hold) there will be intolerable enmities between them: or else get him *Sigillum veneris*, a Characteristical Seal stamped in the day and hour of *Venus*, when she is fortunate, with such and such set words and charmes, which *Villanovanus* and *Leo Suavius* prescribe, *ex sigillis magicis Salomonis, Hermetis, Raguelis, &c.* with many such, which *Alexis*, *Albertus*, and some of our natural magicians put upon us: *ut mulier cum aliquo adulterare non possit, incide de Capillis ejus, &c.* and he shall surely be gracious in all womens eyes, and never suspect or disagree with his own wife, so long as he wears it. If this course be not approved, and other remedies may not be had, they must in the last place sue for a divorce: but that is somewhat difficult to effect, and not all out so fit. For as *Felisacus* in his Tract *de justa uxore* urgeth, If that law of *Constantine* the great, or that of *Theodosius* and *Valentinian*, concerning divorce, were in use in our times, *innumeras propemodum viduas haberemus, et cœlibes viros*, we should have

[t] *Rosinus lib. 2. 19. Valerius lib. 2. cap. 1.*

[u] *Alexander ab Alexandro l. 4. cap. 8. gen. dier.*

* *Fr. Rueus de gemmis l. 2. cap. 8. & 15.*

[x] *Strozius Cicogna lib. 2. cap. 15 Spirit. et in can. habent ibidem uxores quot volunt cum oculis clarissimis, quos nunquam in aliquem præter maritum fixuri sunt, &c.*

Bredenbacchius, Idem & Lobemus &c.

† *Vxor cæca ducat maritum surdum, &c.*

* *See Valent. Nabod. differ. Com. in Alcabitium, ubi plura.*

† *Cap. 46. Apol. quod mulieres sine concupiscentia aspicere non possit &c.*

632 almoſt no married couples left. Try therefore thoſe former remedies: or as *Tertullian* reports of *Democritus*, that put out his eyes, becauſe he could not look upon a woman without luſt, and was much troubled to ſee that which he might not enjoy; let him make himſelf blind, and ſo he ſhall avoid that care and moleſtation of watching his wife. One other ſoveraign remedy I could repeat, an eſpecial Antidote againſt Iealouſie, an excellent cure, but I am not now diſpoſed to tell it, not that like a covetous Emperick I conceal it for any gain, but ſome other reaſons, I am not willing to publiſh it; if you be very deſireous to know it, when I meet you next, I will peradventure tell you what it is in your ear. This is the beſt councel I can give; which he that hath need of, as occaſion ſerves may apply unto himſelf. In the mean time,

——— *dii talem terris avertite peſtem,*

as the proverb is, from Hereſie, Iealouſie, and Frenſie, good Lord deliver us.

SECT. 4.

MEMB. 4. SUBSECT. 1.

Religious Melancholy.

Its object God; what his beauty is; How it allureth. The parts and parties affected.

THat there is ſuch a diſtinct Species of love Melancholy, no man hath ever yet doubted; but whether this ſubdiviſion of [y] *Religious Melancholy* be warrantable, it may be controverted.

* *Pergite Pierides, medio nec calle vagantem*
Linquite me, quà nulla pedum veſtigia ducunt,
Nulla rotæ currus teſtantur ſigna priores.

I have no pattern to follow as in ſome of the reſt, no man to imitate. No Phyſitian hath as yet diſtinctly written of it as of the other; all acknowledge it a moſt notable Symptome, ſome a cauſe, but few a ſpecies or kinde. [z] *Aretæus, Alexander, Rhaſis, Avicenna,* and moſt of our late writers, as *Gordonius, Fuchſius, Plater, Bruel, Montaltus, &c.* repeat it as a Symptome. [a] *Some ſeem to bee inſpired of the holy Ghoſt, ſome take upon them to bee Prophets, ſome are addicted to new opinions, ſome foretell ſtrange things, de ſtatu mundi & Antichriſti,* ſaith *Gordonius.* Some will prophecy of the end of the world to a day almoſt, and the fall of the Antichriſt, as they have been addicted or brought up; for ſo melancholy works with them, as [b] *Laurentius* holds. If they have been preciſely given, all their meditations tend that way, and in conclu-

y Called Religious becauſe it is ſtill converſant about Religion and ſuch divine objects.

* *Grotius.*

z *Lib.1.cap.16. nonnulli opinionibus addicti ſunt, & futura ſe prædicere arbitrantur.*

a *Aliis videtur quod ſint prophetæ & inſpirati à Spiritu ſancto, & incipiunt prophetare, & multa futura prædicunt.*

b *Cap.6.de Melanch.*

clusion produce strange effects, the humour imprints symptomes according to their several inclinations and conditions, which makes [c] *Guianerius* and [d] *Felix Plater.* put too much devotion, blinde zeal, fear of eternal punishment, and that last judgement for a cause of those enthusiasticks and desperate persons: but some do not obscurely make a distinct species of it, dividing Love Melancholy into that whose object is women; and into the other whose object is God. *Plato* in *Convivio*, makes mention of two distinct furies; and amongst our Neotericks, *Hercules de Saxonia lib. 1. pract. med cap. 16. cap. de Melanch.* doth expressly treat of it in a distinct Species. [e] *Love Melancholy* (saith he) *is twofold; the first is that* (*to which peradventure some will not vouchsafe this name or species of Melancholy*) *affection of those which put God for their object, and are altogether about prayer, fasting, &c. the other about women. Peter Forestus* in his observations delivereth as much in the same words: and *Felix Platerus de mentis alienat. cap. 3. frequentissima est ejus species, in quâ curandâ sæpissimè multùm fui impeditus*; 'tis a frequent disease; and they have a ground of what they say, forth of *Areteus* and *Plato.* [f] *Areteus* an old author in his third book *cap. 6.* doth so divide Love Melancholy, and derives this second from the first, which comes by inspiration or otherwise. [g] *Plato* in his *Phædrus* hath these words, *Apollo's Priests in Delphos, and at Dodana, in their fury do many pretty feats, and benefit the Greeks, but never in their right wits.* He makes them all mad, as well he might; and he that shall but consider that superstition of old, those prodigious effects of it (as in its place I will shew the several furies of our *Fatidici dii, Pythonissas, Sibyls, Enthusiasts, Pseudoprophets, Hereticks* and *Schismaticks* in these our latter ages) shall instantly confess, that all the world again cannot afford so much matter of madness, so many stupend symptomes, as superstition, heresie, schisme hath brought out: that this Species alone may be paralel'd to all the former, hath a greater latitude, and more miraculous effects; that it more besots and infatuates men, than any other above named whatsoever, doth more harme, work more disquietness to mankinde, and hath more crucified the souls of mortal men (such hath been the divels craft) than wars, plagues, sicknesses, dearth, famine and all the rest.

Give me but a little leave, and I will set before your eyes in breif a stupend, vast, infinite Ocean of incredible madness and folly: a sea full of shelves and rocks, sands, gulfes, Euripes and contrary tides, full of fearfull monsters, uncouth shapes, roaring waves, tempests, and Siren calmes, Halcyonian seas, unspeakable misery, such Comœdies and Tragœdies, such absurd and ridiculous, ferall and lamentable fits, that I know not whether they are more to be pitied or derided, or may bee beleived, but that we daily see the same still practised in our dayes, fresh examples, *nova novitia*, fresh objects of misery and madness in this kind that are still represented unto us, abroad, at home, in the midst of us, in our bosomes.

But before I can come to treat of these several errours and obliquities, their causes, symptomes, affections, &c. I must say something necessarily

c *Cap. 5. Tract. multi ob timorem Dei sunt melancholici, & timorem gehennæ.* They are still troubled for their sins.

d *Plater. c. 13.*

e *Melancholia Erotica vel quæ cum amore est, duplex est: prima quæ ab aliis forsan non meretur nomen melancholiæ, est affectio eorum quæ pro objecto proponunt Deum & ideo nihil aliud curant aut cogitant quam Deum, jejunia, vigilias: altera ob mulieres.*

f *Alia reperitur furoris species à prima vel à secunda, deorum rogantium, vel afflatu numinum fur or hic venit.*

g *Qui in Delphis futura prædicunt vates, & in Dodona sacerdotes furentes quidem multa jocunda Græcis deferunt, sani vero exigua aut nulla.*

634 sarily of the object of this love, God himself, what this love is, how it allureth, whence it proceeds, and (which is the cause of all our miseries) how we mistake, wander and swerve from it.

Amongst all those divine attributes that God doth vindicate to himself, eternity, omnipotency, immutability, wisdome, majesty, justice, mercy, &c. his [h] beauty is not the least, *One thing saith* David, *have I desired of the Lord, and that I will still desire, to behold the beauty of the Lord, Psal.* 27. 4. *And out of Sion which is the perfection of beauty hath God shined, Psal.* 50. 2. All other creatures are fair, I confess, and many other objects do much enamour us, a fair house, a fair horse, a comely person. [i] *I am amazed, saith* Austin, *when I look up to heaven and behold the beauty of the stars, the beauty of Angels, principalities, powers, who can express it? who can sufficiently commend, or set out this beauty which appears in us? so fair a body, so fair a face, eyes, nose, cheeks, chin, brows, all fair and lovely to behold; besides the beauty of the soul which cannot be discerned. If we so labour and be so much affected with the comelinesse of creatures, how should we be ravished with that admirable lustre of God himself?* If ordinary beauty have such a prerogative and power, and what is amiable and fair, to draw the eyes and ears, hearts and affections of all spectatours unto it, to move, win, entice, allure: how shall this divine forme ravish our souls, which is the fountain and quintessence of all beauty? *Cœlum pulchrum, sed pulchrior cœli fabricator*; if heaven be so fair, the sun so fair, how much fairer shall he be, that made them fair? *For by the greatnesse and beauty of the creatures, proportionally the maker of them is seen. Wisd.* 13. 5. If there be such pleasure in beholding a beautifull person alone, and as a plausible sermon, he so much affect us, what shall this beauty of God himself, that is infinitely fairer then all creatures, men, angels, &c. † *Omnis pulchritudo florum, hominum, angelorum, & rerum omnium pulcherrimarum ad Dei pulchritudinem collata, nox est & tenebræ*, all other beauties are night it self, meer darkness to this our inexplicable, imcomprehensible, unspeakable, eternal, infinite, admirable and divine beauty. This lustre, *pulchritudo omnium pulcherrima.* This beauty and [k] *splendor of the divine Majesty*, is it that draws all creatures to it, to seek it, love, admire, and adore it; and those Heathens, Pagans, Philosophers, out of those reliques they have yet left of Gods Image, are so far forth incensed, as not only to acknowledge a God; but, though after their own inventions, to stand in admiration of his bounty, goodness, to adore and seek him; the magnificence and structure of the world it self, and beauty of all his creatures, his goodness, providence, protection, inforceth them to love him, seek him, fear him, though a wrong way to adore him: but for us that are Christians, regenerate, that are his adopted sons, illuminated by his word, having the eyes of our hearts and understandings opened; how fairly doth he offer and expose himself? *Ambit nos Deus* (*Austin* saith) *donis & formâ suâ*, he wooes up by his beauty, gifts, promises, to come unto him; [l] *the whole Scripture is a message, an exhortation, a love letter to this purpose*, to incite us, and invite us, [m] *Gods Epistle*, as *Gregory* calls it, *to his creatures.* He sets out his Son and his Church in that *Epithalamium* or mystical song of *Solomon*, to enamour us the more, comparing his head *to fine gold, his locks curled and black as a Raven,*

h *Deus bonus, justus, pulcher, juxta Platonem.*

i *Miror & stupeo cum cœlum aspicio & pulchritudinem syderum, angelorum, &c. & quis digne laudet quod in nobis viget, corpus tam pulchrum, frontem pulchram, naves, genas, oculos, intellectum, omnia pulchra; si sic in creaturis laboramus, quid in ipso deo?*

† *Drexelius Nicet. lib. 2. cap. 11.*

k *Fulgor divinæ majestatis, Aug.*

l *In Psal. 64. misit ad nos Epistolas & totam scripturam, quibus nobis faceret a mandi desiderium.*

m *Epist 48. l. 4. quid est tota scriptura nisi Epistola omnipotentis dei ad creaturam suam?*

a Raven, Cant. 4. 5. his eyes like doves on rivers of waters, washed with milk, his lippes as lillies, droping down pure juyce, his hands as rings of gold set with chrysolite: and his Church to a vineyard, a garden inclosed, a fountain of living waters, an orchard of Pomegranates, with sweet sents of saffron, spike, calamus and cinamon, and all the trees of incense, as the chief spices, the faireſt amongst women, no spot in her, [n] *his sister, his Spouse, undefiled, the onely daughter of her mother, dear unto her, fair as the Moon, pure as the Sun, looking out as the morning*; That by these figures, that glass, these spiritual eyes of contemplation, we might perceive some resemblance of his beauty, the love betwixt his Church and him. And so in the 45. Psalm this beauty, of his Church is compared to a *Queen in a vesture of gold of Ophir, embrodered raiment of needle worke, that the King might take pleasure in her beauty.* To incense us further yet, [o] *Iohn* in his *Apocalypse*, makes a description of that heavenly *Ierusalem*, the beauty of it, and in it the maker of it; *Likening it to a city of pure gold, like unto cleer glass, shining and garnished with all manner of precious stones, having no need of Sun or Moon: for the Lambe is the light of it, the glory of God doth illuminate it: to give us to understand the infinite glory, beauty and happtness of it.* Not that it is no fairer then these creatures to which it is compared, but that this vision of his, this lustre of his divine majesty cannot otherwise be expressed to our apprehensions, *no tongue can tell, no heart can conceive it*, as *Paul* saith. *Moses* himself, *Exod.* 33. 18. when he desired to see God in his glory, was answered that he might not endure it, no man could see his face and live. *Sensible forte destruit sensum*, a strong object overcometh the sight, according to that axiome in Philosophy: *fulgorem solis ferre non potes, multo magis creatoris*: if thou canst not endure the Sun beams, how canst thou endure that fulgor and brightness of him that made the Sun? The Sun it self and all that we can imagine, are but shadowes of it, 'tis *visio præcellens*, as [p] *Austin* calls it, the quintessence of beauty this, *which far exceeds the beauty of Heavens, Sun and Moon, Stars, Angels, gold and silver, woods, fair fields, and whatsoever is pleasant to behold.* All those other beauties fail, vary, are subject to corruption, to loathing; [r] *But this is an immortall vision, a divine beauty, an immortall love, an indefatigable love and beauty*, with sight of which we shall never be tired, nor wearied, but still the more we see the more we shall covet him. [s] *For as one saith, where this vision is, there is absolute beauty; and where is that beauty, from the same fountain comes all pleasure and happiness; neither can beauty, pleasure, happiness, be separated from his vision or sight, or his vision from beauty, pleasure, happiness.* In this life we have but a glimpse of this beauty and happiness: we shall hereafter, as *Iohn* saith, see him as he is: thine eyes, as *Isay* promiseth, 33. 17. *shall behold the King in his glory*, then shall we be perfectly inamoured, have a full fruition of it, desire, [t] behold and love him alone as the most amiable and faireſt object, or *summum bonum*, or cheifest good.

This likewise should we now have done, had not our will been corrupted; and as we are enjoyned to love God with all our heart, and

n *Cap* 6. 8.

o *Cap* 27 11.

p *In Psal.* 85. *omnes pulchritudines terrenas auri, argenti, nemorum & camporum, pulchritudinem Solis & Lunæ, stellarum, omnia pulchra superans.*

r *Immortalis hæc visio, immortalis amor, indefessus amor & visio.*

s *Osorius; ubicunque visio & pulchritudo divini aspectus, ibi voluptas ex eodem fonte omnisque beatitudo, nec ab ejus aspectu voluptas, nec ab illa voluptate aspectus separari potest.* t *Leon Hæbreus. Dubitatur an humana felicitas Deo cognoscendo an amando terminetur.*

all

636 all our soul: for to that end were we born, to love this object, as [u] *Melancthon* discourseth, and to enjoy it. *And him our will would have loved and sought alone as our* summum bonum, *or principall good, and all other good things for Gods sake: and nature as she proceeded from it, would have sought this fountain; but in this infirmity of humane nature this order is disturbed, our love is corrupt*: and a man is like that monster in [x] *Plato* composed of a *Scylla*, a lyon, and a man; we are carried away headlong with the torrent of our affections: the world, and that infinite variety of pleasing objects in it, do so allure and enamour us, that we cannot so much as look towards God, seek him, or think on him as we should: we cannot saith *Austin*, *Rempub. cœlestem cogitare*, we cannot contain our selves from them, their sweetness is so pleasing to us. Marriage, saith [y] *Gualter*, detains many; *a thing in it self laudable, good and necessary, but many deceived and carried away with the blind love of it, have quite laid aside the love of God, and desire of his glory. Meat and drink hath overcome as many, whilest they rather strive to please, satisfie their guts and belly, then to serve God and nature.* Some are so busied about merchandise to get money, they loose their own souls, whiles covetously carried, and with an unsatiable desire of gain, they forget God; as much we may say of honour, leagues, friendships, health, wealth, and all other profits or pleasures in this life whatsoever. [z] *In this world there be so many beautiful objects, splendors and brightness of gold, majesty of glory, assistance of friends, fair promises, smooth words, victories, triumphs, and such an infinite company of pleasing beauties to allure us, and draw us from God, that we cannot look after him.* And this is it which Christ himself, those Prophets and Apostles so much thundred against, 1 *John* 17. 15. dehort us from; *Love not the world, nor the things that are in the world: if any man love the world, the love of the father is not in him,* 16. *For all that is in the World, as lust of the flesh, the lust of the eyes, and pride of life, is not of the Father, but of the world: and the world passeth away and the lust thereof; but he that fulfilleth the will of God abideth for ever. No man,* saith our Saviour, *can serve two masters, but he must love the one and hate the other, &c. bonos vel malos mores, boni vel mali faciunt amores,* *Austin* well infers: and this is that which all the fathers inculcate. He cannot ([a] *Austin* admonisheth) bee Gods friend, that is delighted with the pleasures of the world: *make clean thine heart, purifie thine heart, if thou wilt see this beauty, prepare thy self for it. It is the eye of contemplation by which we must behold it, the wing of meditation which lifts us up and rears our souls with the motion of our hearts, and sweetness of contemplation*: so saith *Gregory* cited by [b] *Bonaventure*. And as [c] *Philo Iudæus* seconds him, *He that loves God, will soare aloft and take him wings; and leaving the earth flye up to Heaven, wander with Sun and Moon, Stars, and that heavenly troop, God himself being his guide.* If we desire to see him, we must lay aside all vain objects, which detain us and dazel our eyes, and as [d] *Ficinus* adviseth us, *get us solar eyes, spectacles as they that look on the Sun: to see this divine beauty, lay aside all material objects, all sense, and then thou shalt see him*

u *Lib de anima. Ad hoc objectum amandum & fruendum nati sumus; & hunc expetisset, unicum hunc amasset humana voluntas, ut summum bonum, & cæteras res omnes eo ordine.*

x *9. de Repub.*

y *Hom. 9. in epist. Iohannis cap. 2. Multos conjugium decepit, res alioqui salutaris & necessaria, eo quod cæco ejus amore decepti, divini amoris & gloriæ studium in universum abjecerunt; plurimos cibus & potus perdit.*

z *In mundo splendor opum, gloriæ majestas, amicitiarum præsidia, verborum blanditiæ, voluptatum omnis generis illecebræ, victoriæ, triumphi, & infinita alia ab amore dei nos abstrahunt, &c.*

a *In Psal. 32. Dei amicus esse non potest qui mundi studiis delectatur; ut hanc formam videas, munda cor, serena cor, &c.*

b *Contemplationis pluma nos sublevat, atque inde erigimur intentione cordis, dulcedine contemplationis, distinct. 6. de 7. Itineribus.*

c *Lib. de victimis: amans Deum, sublimia petit, sumptis alis & in cœlum rectè volat, relicta terra, cupidus aberrandi cum sole, luna, stellarumque sacra militia, ipso Deo duce.*

d *In com. Plat. cap. 7. ut Solem videas oculis, fieri debes solaris: ut divinam aspicias pulchritudinem, demitte materiam, demitte sensum, & Deum qualis sit videbis.*

as

as he is. Thou covetous wrech, as [e] *Austin* expostulates, *Why dost thou stand gaping on this dross, muck-hils, filthy excrements? behold a far fairer object, God himself wooes thee; behold him, enjoy him, he is sick for love. Cant.* 5. He invites thee to his sight, to come into his *fair Garden*, to eat and drink with him, to be merry with him, to enjoy his presence for ever. † Wisdome cryes out in the streets, besides the gates, in the top of high places, before the city, at the entry of the door, and bids them give ear to her instruction, which is better then gold or precious stones; no pleasures can be compared to it: leave all then and follow her, *vos exhortor ô amici & obsecro.* In [f] *Ficinus* words, I exhort and beseech you, *that you would embrace and follow this divine love with all your hearts and abilities, by all offices and endeavours make this so loving God propitious unto you.* For whom alone saith [g] *Plotinus, we must forsake the Kingdomes and Empires of the whole earth, Sea, Land, and Aire, if we desire to be ingrafted into him, leave all and follow him.*

Now forasmuch as this love of God, is an *habit infused* of God, as [h] *Thomas* holds, 1. 2. *quæst.* 23. *by which a man is inclined to love God above all, and his neighbour as himself,* We must pray to God that he will open our eyes, make clear our hearts, that we may be capable of his glorious rayes, and performe those duties that he requires of us, *Deut.* 6. and *Ios.* 23. *To love God above all, and our neighbour as our self,* to keep his commandments. *In this we know,* saith *Iohn, c.*5. 2. *we love the children of God, when we love God and keep his commandments. This is the love of God that we keep his commandments; he that loveth not, knoweth not God, for God is love, cap.* 4. 8. *and he that dwelleth in love, dwelleth in God, and God in him*; for love presupposeth knowledge, faith, hope, and unites us to God himself, as [i] *Leon Hebreus* delivereth unto us, and is accompanied with the fear of God, humility, meekness, patience, all those vertues, and charity it self. For if we love God, we shall love our neighbour, and performe the duties which are required at our hands, to which we are exhorted, 1 *Cor.*15.4,5. *Ephes.*4. *Colos.*3. *Rom.*12. We shall not be envious or puffed up, or boast, disdain, think evil, or be provoked to anger, but suffer all things; *Endeavour to keep the unity of the spirit in the bond of peace.* Forbear one another, forgive one another, cloath the naked, visit the sick, and perform all those works of mercy, which [k] *Clemens Alexandrinus* cals *amoris & amicitiæ impletionem & extentionem*, the extent and complement of Love; and that not for fear or worldly respects, but *ordine ad Deum*, for the love of God himself. This we shall do if we be truly enamoured; but we come short in both, we neither love God nor our neighbour as we should. Our love in spiritual things is too [l] *defective, in worldly things too excessive, there is a jarre in both.* We love the world too much; God too little; our neighbour not at all, or for own ends.

Vulgus amicitias utilitate probat.

The cheif thing we respect is our commodity: and what we do, is for fear of worldly punishment, for vain-glory, praise of men, fashion, and such by-respects, not for Gods sake. We neither know God aright, nor

e *Avare, quid inhias his, &c. pulchrior est qui te ambit ipsum visurus, ipsum habiturus.*

† *Prov.*8.

f *Cap.*18. *Rom. Amorem hunc divinum totis viribus amplexamini; Deum vobis omni officiorum genere propitium facite.*

g *Cap.*7. *de pulchritudine. regna et imperia totius terræ & maris & cœli oportet abjicere si ad ipsum conversus velis inseri.*

h *Habitus à Deo infusus, per quem inclinatur homo ad diligendum Deum super omnia.*

i *Dial.*1. *Omnia convertit amor in ipsius pulchri naturam.*

k *Stromatum lib.*2.

l *Greenham.*

638 nor seek, love, or worship him as we should. And for these defects, we involve our selves into a multitude of errours, we swerve from this true love and worship of God: which is a cause unto us of unspeakable miseries; running into both extrems, we become fools, madmen, without sense, as now in the next place I will shew you.

The parties affected are innumerable almost, and scattered over the face of the earth, far and neer, and so have been in all precedent ages, from the beginning of the world to these times, of all sorts and conditions. For methods sake I will reduce them to a twofold division, according to those two extreams of *Excess* and *Defect*, Impiety and Superstition, Idolatry and Atheisme. Not that there is any excess of divine worship or love of God; that cannot be, we cannot love God too much, or do our duty as we ought, as Papists hold, or have any perfection in this life, much less supererogate; when we have all done, we are *unprofitable servants*. But because we do *aliud agere*, zealous without knowledge, and too solicitous about that which is not necessary, busying our selves about impertinent, needless, idle, and vain ceremonies, *populo ut placerent*, as the *Iews* did about sacrifices, oblations, offerings, incense, new Moons, feasts, &c. but as *Isay* taxeth them 1. 12. *Who required this at your hands?* We have too great opinion of our own worth, that we can satisfie the Law; and do more then is required at our hands, by performing those Evangelical Counsels, and such works of supererogation, merit for others, which *Bellarmine*, *Gregory de Valentia*, all their Jesuites and champions defend, that if God should deal in rigour with them, some of their *Franciscans* and *Dominicans* are so pure, that nothing could be objected to them. Some of us again are too dear, as we think, more divine and sanctified then others, of a better mettle, greater gifts, and with that proud *Pharisee*, contemn others in respect of our selves, we are better Christians, better learned, choice spirits, inspired, know more, have special revelation, perceive Gods secrets, and thereupon presume, say and do many times which is not befitting to be said or done. Of this number are all superstitious Idolaters, Ethnicks, Mahometans, Jews, Heretiques, [m] Enthusiasts, Divinators, Prophets, Sectaries, and Scismatiques. *Zanchius* reduceth such Infidels to four chief sects; but I will insist and follow mine own intended method: all which with many other curious persons, Monks, Heremits, &c. may be ranged in this extream, and fight under this superstitious banner, with those rude Idiots, and infinite swarms of people that are seduced by them. In the other extream or in defect, march those impious Epicures, Libertines, Atheists, Hypocrites, Infidels, worldly, secure, impenitent, unthankful, and carnal-minded men, that attribute all to natural causes, that will acknowledge no supream power; that have cauterized consciences, or live in a reprobate sense: or such desperate persons as are too distrustful of his mercies. Of these there be many subdivisions, divers degrees of madness and folly, some more then other, as shall be shewed in the Symptomes: And yet all miserably out, perplexed, doting, and besides themselves for religions sake. For as [n] *Zanchy* well distinguished, and all the world knows, Religion is twofold, true or false; False is that vain superstition

m *De primo præcepto.*

n *De relig. l. 2. Thes. 1.*

superstition of Idolaters, such as were of old, *Greeks*, *Romans*, present *Mahometans*, &c. *Timorem deorum inanem*, [n] *Tully* could terme it; or as *Zanchy* defines it, *Vbi falsi dii, aut falso cultu colitur Deus*, when false gods, or that God is falsely worshipped. And 'tis a miserable plague, a torture of the Soul, a meer madness, *Religiosa insania*, [p] *Meteran* cals it, or *insanus error*, as [q] *Seneca*, a frantick error; or as *Austin*, *Insanus animi morbus*, a furious disease of the Soul; *insania omnium insanissima*, a quintessence of madness; † for he that is superstitious, can never be quiet. 'Tis proper to man alone, *uni superbia, avaritia, superstitio*, saith *Plin. lib. 7. cap. 1. atq; etiam post sævit de futuro*, which wrings his soul for the present, and to come: the greatest miserie belongs to mankinde, a perpetual servitude, a slavery, [r] *Ex timore timor*, an heavie yoak, the seal of damnation, an intolerable burthen. They that are superstitious, are still fearing, suspecting, vexing themselves with auguries, prodigies, false tales, dreams, idle, vain works, unprofitable labours, as [s] *Boterus* observes, *curâ mentis ancipite versantur*: Enemies to God and to themselves. In a word, as *Seneca* concludes, *Religio Deum colit, superstitio destruit*, superstition destroyes, but true Religion honours God. True Religion, *ubi verus Deus verè colitur*, where the true God is truely worshipped, is the way to Heaven, the mother of all vertues, Love, Fear, Devotion, Obedience, Knowledge, &c. It rears the dejected Soul of man, and amidst so many cares, miseries, persecutions, which this world affords, it is a sole ease, an unspeakable comfort, a sweet reposal, *Jugum suave, & leve*, a light yoke, an anchor, and an Haven. It addes courage, boldness, and begets generous spirits: although tyrants rage, persecute, and that bloudy *Lictor* or Serjeant be ready to martyr them, *aut lita, aut morere*, (as in those persecutions of the primitive Church, it was put in practise, as you may read in *Eusebius* and others) though enemies be now ready to invade, and all in an uproare, [t] *Si fractus illabatur orbis, impavidos ferient ruinæ*, though heaven should fall on his head, he would not be dismaid. But as a good Christian prince once made answer to a menacing *Turke, facilè scelerata hominum arma contemnit, qui dei præsidio tutus est*: Or as [u] *Phalaris* writ to *Alexander* in a wrong cause, he nor any other enemie could terrifie him, for that he trusted in God. *Si Deus nobiscum, quis contra nos?* In all calamities, persecutions whatsoever, as *David* did, 2 *Sam.* 2. 22. he will sing with him, *The Lord is my rock, my fortresse, my strength, my refuge, the towre and horn of my salvation, &c. In all troubles and adversities, Psal.* 46. 1. *God is my hope and help, still ready to be found, I will not therefore fear, &c.* 'tis a fear expelling fear; he hath peace of conscience, and is full of hope, which is (saith [x] *Austin*) *vita vitæ mortalis*, the life of this our mortal life, hope of immortality, the sole comfort of our misery: otherwise as *Paul* saith, we of all others *were most wretched*, but this makes us happy, counterpoising our hearts in all miserie; superstition torments, and is from the Divell, the author of lies; but this is from God himself, as *Lucian* that *Antiochian* Priest made his divine confession in [y] *Eusebius, Author nobis de Deo Deus est*, God is the author of our Religion himself, his word is our rule, a lanthorn to us, dictated by the holy Ghost, he playes upon our hearts as so many

n 2 *De nat. deorum.*

p *Hist. Belgic. lib. 8.*

q *Superstitio error insanus est. epist. 223.*

† *Nam qui superstitione imbutus est, quietus esse nunquam potest.*

r *Greg.*

s *Polit. lib. 1. cap. 13.*

t *Hor.*

u *Epist. Phalar.*

x *In Psal. 3.*

y *Lib. 9. cap. 6.*

640 many harp-strings, and we are his Temples, he dwelleth in us, and we in him.

The part affected of superstition, is the brain, heart, will, understanding, soul it self, and all the faculties of it, *totum compositum*, all is mad, and dotes: Now for the extent, as I say, the world it self is the subject of it, (to omit that grand sin of Atheisme) all times have been misaffected, past, present, *there is not one that doth good, no not one from the Prophet to the Priest, &c.* A lamentable thing it is to consider, how many myriads of men this idolatrie and superstition (for that comprehends all) hath infatuated in all ages, besotted by this blind zeal, which is Religions Ape, Religions bastard, Religions shadow, false glass. For where God hath a Temple, the Divell will have a chappel: where God hath sacrifices, the Divell will have his oblations; where God hath ceremonies, the Divell will have his traditions; where there is any religion, the Divell will plant superstition; and 'tis a pitifull sight to behold and read, what tortures, miseries it hath procured, what slaughter of soules it hath made, how it rageth amongst those old *Persians, Syrians, Ægyptians, Greeks, Romans, Tuscans, Gaules, Germanes, Britaines, &c. Britannia jam hodiè celebrat tam attonitè*, saith [z] *Pliny, tantis ceremoniis* (speaking of superstition) *ut dedisse Persis videri possit.* The *Britaines* are so stupendly superstitious in their ceremonies, that they go beyond those *Persians*. He that shall but read in *Pausanias* alone, those gods, temples, altars, Idols, statues, so curiously made with such infinite cost and charge, amongst those old *Greeks*, such multitudes of them and frequent varieties, as † *Gerbelius* truely observes, may stand amazed, and never enough wonder at it; and thank God withall, that by the light of the Gospel, we are so happily freed from that slavish Idolatrie in these our dayes. But heretofore almost in all countries, in all places, superstition hath blinded the hearts of men: in all ages what a small portion hath the true Church ever been!

z Lib. 3. cap.

† Lib. 6. descrip. Græc. nulla est via qua non innumeris idolis est referta. Tantum tunc temporis in miserrimos mortales potentiæ & crudelis Tyrannidis Satan exercuit.

Divisum imperium cum Jove Dæmon habet.

The Patriarchs and their families, the Israelites a handfull in respect, *Christ* and his Apostles, and not all of them neither. Into what straights hath it been compinged, a little flock! how hath superstition on the other side dilated her self, errour, ignorance, barbarisme, folly, madness, deceived, triumphed, and insulted over the most wise, discreet and understanding men, Philosophers, Dynastes, Monarches, all were involved and over-shadowed in this mist, in more than *Cymmerian* darkness. * *Adeo ignara superstitio mentes hominum depravat, & nonnunquam sapientum animos transversos agit.* At this present, *quota pars!* How small a part is truely religious! How little in respect! Divide the World into six parts, and one or not so much is Christians; Idolaters and *Mahometans* possesse almost *Asia, Africk, America, Magellanica.* The Kings of *China*, great *Cham, Siam*, and *Bornaye, Pegu, Decan, Narsinga, Japan, &c.* are Gentiles, Idolaters, and many other pettie Princes in *Asia, Monomotopa, Congo*, and I know not how many *Negro* Princes in *Africk*, all *Terra Australis incognita* most of *America Pagans*, differing all in their severall superstitions; and yet all Idolaters. The *Ma-*

* Alex. ab Alex. lib. 6 cap. 26.

hometans

hometans extend themselves over the great *Turks* dominions in *Europe*, *Afrik*, *Asia*, to the *Xeriffes* in *Barbary*, and his territories in *Fez*, *Sus*, *Morocco*, &c. The *Tartar*, the great *Mogor*, the *Sophy* of *Persia*, with most of their dominions and subjects, are at this day *Mahometans*. See how the Divell rageth: Those at oddes, or differing among themselves, some for [a] *Alli*, some for *Enbocar*, for *Acmar*, and *Ozimen*, those four Doctors, *Mahomets* successors, and are subdivided into 72 inferior sects, as [b] *Leo Afer* reports. The Jews as a company of vagabonds are scattered over all parts; whose story, present estate, progresse from time to time, is fully set down by * Mr. *Thomas Jackson* Doctor of Divinity, in his Comment on the *Creed*. A fift part of the world, and hardly that, now professeth CHRIST, but so inlarded and interlaced with several superstitions, that there is scarce a sound part to be found, or any agreement amongst them. *Presbyter Iohn* in *Africk*, Lord of those *Abyssines*, or *Æthiopians*, is by his profession a *Christian*, but so different from us, with such new absurdities and ceremonies, such liberty, such a mixture of Idolatry and Paganisme, [c] that they keep little more then a bare title of Christianitie. They suffer Polygamy, Circumcision, stupend fastings, divorce as they will themselves, &c. and as the Papists call on the *Virgin Mary*, so do they on *Thomas Didymus* before *Christ*. [d] The *Greek* or Eastern Church is rent from this of the West, and as they have four chief Patriarchs, so have they four subdivisions, besides those *Nestorians*, *Iacobines*, *Syrians*, *Armenians*, *Georgians*, &c. scattered over *Asia minor*, *Syria*, *Ægypt*, &c. *Greece*, *Valachia*, *Circassia*, *Bulgary*, *Bosnia*, *Albania*, *Illyricum*, *Slavonia*, *Croatia*, *Thrace*, *Servia*, *Rascia*, and a sprinkling amongst the *Tartars*. The *Russians*, *Muscovites*, and most of that great Dukes subjects, are part of the *Greek* Church, and still Christians: but as [e] one saith, *temporis successu multas illi addiderunt superstitiones*, In processe of time they have added so many superstitions, they be rather semi-Christians, then otherwise. That which remaines, is the Western Church with us in *Europe*, but so ecclipsed with severall schismes, heresies and superstitions, that one knows not where to finde it. The Papists have *Italy*, *Spaine*, *Savoy*, part of *Germany*, *France*, *Poland* and a sprinkling in the rest of *Europe*. In *America* they hold all that which *Spaniards* inhabit, *Hispania nova*, *Castella Aurea*, *Peru*, &c. In the East *Indies*, the *Philippinæ*, some small holds about *Goa*, *Malacha*, *Zelan*, *Ormus* &c. which the *Portugall* got not long since, and those land-leaping Jesuites have assayed in *China*, *Iapan*, as appears by their yearly letters; in *Africk* they have *Melinda*, *Quiloa*, *Mombaze*, &c. and some few towns, they drive out one superstition with another. *Poland* is a receptacle of all religions, where *Samosetans*, *Socinians*, *Photinians* (now protected in *Transilvania* and *Poland*) *Arrians*, *Anabaptists* are to be found, as well as in some *German* Cities. *Scandia* is Christian, but as [f] *Damianus A-Goes* the *Portugall* Knight complains, so mixt with Magick, Pagan Rites and ceremonies, they may be as well counted Idolaters: what *Tacitus* formerly said of a like nation, is verified in them, † *A people subject to superstition, contrary to Religion*. And some of them as about *Lapland* and the *Pilapians*, the Divels possession to this day, *Misera hæc gens* (saith mine * Author) *Satanæ hactenus possessio, — & quod*

a *Purchas Pilgrim. lib. 1. c. 3.*
b *Lib. 3.*
* *2 Part. sec 3. lib. 1. cap. & deinceps.*
c *Titelmannus. Maginus. Bredenbachius. Fr. Aluaresius Itin. de Abyssinis Herbis solum vescuntur votarii, aquis mento tenus dormiunt. &c.*
d *Bredenbachius Iod à Meggen.*
e See *Passevinus Herbastein, Magin. D. Fletcher, Iovius, Hacluit, Purchas, &c.* of their errors.
f *Deplorat. Gentis Lapp.*
† *Gens superstitioni obnoxia, religionibus adversa.*
* *Boissardus de Magia. Intra septimum aut nonum à baptismo diem moriuntur. Hinc fit, &c.*

642 *quod maxime mirandum & dolendum*, and which is to be admired and pittied, if any of them be baptized, which the Kings of *Sweden* much labour, they die within 7 or 9 dayes after, and for that cause they will hardly be brought to Christianity, but worship still the Divel, who daily appears to them. In their idolatrous courses, *Gaudentibus diis patriis, quos religiose colunt, &c.* Yet are they very superstitious, like our wild Irish: Though they of the better note, the Kings of *Denmark* and *Sweden* themselves, that govern them, be *Lutherans*; The remnant are *Calvinists*, *Lutherans*, in *Germany* equally mixt: And yet the Emperor himself, Dukes of *Loraine*, *Bavaria*, and the Princes Electors, are most part professed Papists. And though some part of *France* and *Ireland*, Great *Britaine*, half the Cantos in *Switzerland*, and the Low countries be *Calvinists*, more defecate then the rest, yet at oddes amongst themselves, not free from superstition. And which * *Brochard* the Monk in his description of the holy Land, after he had censured the Greek Church, and shewed their errours, concluded at last, *Faxit Deus ne Latinis multa irrepserint stultitiæ*, I say God grant there be no fopperies in our Church. As a damme of water stopt in one place breaks out into another, so doth superstition. I say nothing of *Anabaptists*, *Socinians*, *Brownists*, *Barrowists*, *Familists*, &c. There is superstition in our prayers, often in our hearing of Sermons, bitter contentions, invectives, persecutions, strange conceits, besides diversitie of opinions, schismes, factions, &c. But as the *Lord* (Job 42. *cap.* 7. 5.) said to *Eliphaz* the *Temanite*, and his two friends, *his wrath was kindled against them, for they had not spoken of him things that were right:* we may justly of these Schismatiques, and Heretiques, how wise soever in their own conceits, *non rectè loquuntur de Deo*, they speak not, they think not, they write not well of God, and as they ought. And therefore, *Quid quæso mi Dorpi*, as *Erasmus* concludes to *Dorpius*, *hisce Theologis faciamus, aut quid preceris, nisi forte fidelem medicum, qui cerebro medeatur?* What shall we wish them, but *sanam mentem*, and a good Physitian? But more of their differences, paradoxes, opinions, mad pranks, in the Symptomes: I now hasten to the causes.

* *cap. de Incolis terræ sanctæ*

Subsect. 2.

Causes of Religious melancholy. From the Divell by miracles, apparitions, oracles. His instruments or factors, polititians, Priests, Impostors, Hereticks, blind guides. In them simplicity, fear, blinde zeal, ignorance, solitarines, curiosity, pride, vainglory, presumption, &c. his engins, fasting, solitarines, hope, fear, &c.

WE are taught in holy Scripture, that the *Divel rangeth abroad like a roaring Lyon, still seeking whom he may devour:* and as in severall shapes, so by several engines and devices he goeth about to seduce us; sometimes he transforms himself into an Angel of light; and is so cunning, that he is able, if it were possible,

to

to deceive the very Elect. He will be worshipped as [g] God himself, and is so adored by the Heathen, and esteemed. And in imitation of that divine power, as [h] *Eusebius* observes, [i] to abuse or emulate Gods glory, as *Dandinus* adds, he will have all homage, sacrifices, oblations, and whatsoever else belongs to the worship of God, to be done likewise unto him, *similis erit altissimo*, and by this means infatuates the world, deludes, entraps, and destroys many a thousand souls. Sometimes by dreams, visions (as God to *Moses* by familiar conference) the divel in several shapes talks with them: in the [k] *Indies* it is common, and in *China* nothing so familiar as apparitions, inspirations, oracles, by terrifying them with false prodigies, counterfeit miracles, sending storms, tempests, diseases, plagues, (as of old in *Athens* there was *Apollo*, *Alexicacus*, *Apollo* λοιμι& *pestifer & malorum depulsor*) raising wars, seditions by Spectrums, troubling their Consciences, driving them to despair, terrors of mind, intolerable pains; by promises, rewards, benefits, and fair means, he raiseth such an opinion of his Deity and greatness, that they dare not do otherwise then adore him, do as he will have them, they dare not offend him. And to compel them more to stand in awe of him, [l] *he sends and cures diseases, disquiets their spirits* (as *Cyprian* saith) *torments and terrifies their souls, to make them adore him: and all his study, all his endeavour is to divert them from true Religion, to superstition: and because he is damned himself, and in an errour, he would have all the world participate of his errours, and be damned with him.* The *primum mobile* therefore, and first mover of all superstition, is the Devil, that great enemy of mankind, the principal agent, who in a thousand several shapes, after divers fashions, with several engines, illusions, and by several names hath deceived the inhabitants of the earth, in several places and countries, still rejoycing at their fals. *All the world over before Christs time, he freely domineered, and held the souls of men in most slavish subjection,* saith [m] *Eusebius*, *in divers forms, ceremonies, and sacrifices, till Christs coming,* as if those divels of the Ayre had shared the earth amongst them, which the Platonists held for Gods, († *Ludus deorum sumus*) and were our governours and keepers. In several places, they had several rites, orders, names, of which read *Wierus de præstigiis dæmonum lib.* 1. *cap.* 5. [n] *Strozius*, *Cicogna*, and others; *Adonided* amongst the *Syrians*; *Adramelech* amongst the *Capernaites*, *Asiniæ* amongst the *Emathites*; *Astartes* with the *Sydonians*, *Asteroth* with the *Palestines*; *Dagon* with the *Philistines*; *Tartary* with the *Hanæi*; *Melchonis* amongst the *Ammonites*: *Beli* the *Babylonian*, *Beelzebub* and *Baal* with the *Samaritans* and *Moabites*, *Apis*, *Isis* and *Osyris* amongst the *Ægyptians*: *Apollo Pythius* at *Delphos*, *Colophon*, *Ancyra*, *Cuma*, *Erythra*: *Jupiter* in *Crete*, *Venus* at *Cyprus*, *Juno* at *Carthage*, *Æsculapius* at *Epidaurus*, *Diana* at *Ephesus*, *Pallas* at *Athens*, *&c.* And even in these our days, both in the East and West *Indies*, in *Tartary*, *China*, *Iapan*, &c. what strange Idols, in what prodi-

g *Plato in Crit. Dæmones custodes sunt hominum & eorum domini, ut nos animalium; nec hominibus, sed & regionibus imperant, vaticiniis, auguriis, nos regunt. Idem fere Max. Tyrius ser.* 1. *&* 26, 27. *medios vult dæmones inter Deos & homines deorum ministros, præsides hominum, a cælo ad homines descendentes.*

h *De præparat. Evangel.*

i *Vel in abusum Dei vel in æmulationem. Dandinus com. in lib.* 2. *Arist. de An. Text.* 29.

k *Dæmones consulunt, & familiares habent dæmones pleriq; sacerdotes. Riccius lib.* 1. *cap.* 10. *expedit. Sinar.*

l *Vitam turbant, somnos inquietant, irrepentes etiam in corpora mentes terrent, valetudinem frangunt, morbos lacessunt, ut ad cultum sui cogant, nec aliud his studium, quam ut a vera religione, ad superstitionem vertant; cum sint ipsi pœnales, quærunt sibi adpœnas comites, ut habeant erroris participes.*

m *Lib.* 4. *præparat. Evangel. c.*

Tantamque victoriam amentia hominum consequuti sunt, ut si colligere in unum velis, universum orbem istis sceleslibus spiritibus subjectum fuisse invenies: Usque ad Salvatoris adventum hominum cæde pernitiosissimos dæmones placabant, &c. † *Plato.* n *Strozius, Cicogna omnif. mag. lib.* 3. *cap.* 7. *Ezek.* 8. 4. *Reg.* 11. 4. *Reg.* 3. *&* 17, 14. *Jer.* 49. *Num.* 13 3. *Reg* 13.

gious

644 gious forms, with what adsurd ceremonies are they adored? What strange Sacraments, like ours of Baptism and the Lords Supper, what goodly Temples, Priests, sacrifices they had in *America* when the *Spaniards* first landed there, let *Acosta* the Jesuite relate *lib.5. cap.1,2,3,4,* &c. and how the Divel imitated the Ark, and the children of *Israels* coming out of *Egypt*: with many such. For as *Lipsius* well discourseth out of the † doctrine of the *Stoicks*, *maximè cupiunt adorationem hominum*, now and of old, they still and most especially desire to be adored by men. See but what *Vertomannus*, *l.5. c.2. Marcus Polus*, *Lerius*, *Benzo*, *P. Martyr* in his *Ocean Decades*, *Acosta*, and *Mat. Riccius expedit. Christ. in Sinus lib.1.* relate. ° *Eusebius* wonders how that wise city of *Athens*, and flourishing kingdoms of *Greece* should be so besotted; and we in our times, how those witty *China's*, so perspicacious in all other things should be so gulled, so tortured with superstition, so blind as to worship stocks and stones. But it is no marvel, when we see all out as great effects amongst Christians themselves: how are those *Anabaptists*, *Arrians*, and Papists above the rest, miserably infatuated! *Mars*, *Iupiter*, *Apollo*, and *Æsculapius*, have resigned their interest, names and offices to Saint *George*,

† (*Maxime bellorum rector, quem nostra juventus*
Pro Mavorte colit.)

St. *Christopher*, and a company of fictitious Saints, *Venus* to the Lady of *Lauretta*. And as those old *Romans* had several distinct gods, for divers offices, persons, places, so have they Saints, as [p] *Lavater* well observes out of *Lactantius*, *mutato nomine tantum*, 'tis the same spirit or Divel that deludes them still. The manner how, as I say, is by rewards, promises, terrors, affrights, punishments: In a word, faire and foule means, *Hope* and *Fear*. How often hath *Iupiter*, *Apollo*, *Bacchus* and the rest, sent plagues in [q] *Greece* and *Italy*, becaus their sacrifices were neglected?

† *Dii multa neglecti dedêrunt*
Hesperiæ mala luctuosæ.

to terrifie them, to rouze them up, and the like: see but *Livy*, *Dyonysius Halicarnassæus*, *Thucydides*, *Pausanias*, *Philostratus*, † *Polybius*, before the battel of *Cannas*, *prodigiis, signis, ostentis, templa cuncta, privatæ etiam ædes scatebant*. *Oeneus* raigned in *Ætolia*, and becaus he did not sacrifice to *Diana* with his other Gods (see more in *Libanius* his *Diana*) she sent a wild Bore, *insolitæ magnitudinis, qui terras & homines miserè depascebatur*, to spoil both men and country, which was afterwards killed by *Meleager*. So *Plutarch* in the life of *Lucullus* relates, how *Mithridates* King of *Pontus*, at the seige of *Cizicum*, with all his Navy was overthrown by *Proserpina*, for neglecting of her holy day. She appeared in a vision to *Aristagoras* in the night, *Cras inquit tybicinem Libicum cum tybicine pontico committam*, and the day following this Ænigma was understood; for with a great South wind which came from *Lybia*, she quite overwhelmed *Mithridates* army. What prodigies and miracles, dreams, visions, predictions, apparitions, oracles, have been of old at *Delphos*, *Dodona*, *Trophonius* Denne, at *Thebes*, and *Lebaudia*, of *Iupiter Ammon* in *Ægypt*, *Amphiareus* in *Attica*, *&c.* what strange cures performed by *Apollo*

o *Lib.4. cap.8. præpar.*

†*Bapt. Mant.4. Fast. de Sancto Georgio.*

p *Part.1.cap.1. & lib.2.cap.9.*

q *Polyd. Virg. lib.1. de prodig.*

† *Hor. l.3. od.6.*

† *Lib.3. hist.*

pollo and *Æsculapius*? *Juno's* Image, and that of [r] *Fortune* spake, [s] *Castor* and *Pollux* fought in person for the *Romans* against *Hannibals* army, as *Pallas*, *Mars*, *Iuno*, *Venus*, for *Greeks* and *Trojans*, &c. Amongst our pseudocatholiques, nothing so familiar as such miracles; how many cures done by our Lady of *Lauretta*, at *Sichem*! of old at our S. *Thomas* Shrine, &c. [t] S. *Sabine* was seen to fight for *Arnulphus* Duke of *Spoleto*, [u] S. *George* fought in person for *John* the bastard of *Portugal*, against the *Castilians*; S. *Iames* for the *Spaniards* in *America*. In the battel of *Bonnoxburn*, where *Edward* the second, our English King was foyled by the *Scots*, S. *Philanus* arm was seen to fight (if [x] *Hector Boethius* doth not impose) that was before shut up in a silver capcase: Another time in the same Author, S. *Magnus* fought for them. Now for visions, revelations, miracles, not only out of the Legend, out of purgatory, but every day comes news from the *Indies*, and at home, read the Jesuits letters, *Ribadineira*, *Thurselinus*, *Acosta*, *Lippomanus*, *Xaverius*, *Ignatius* lives, &c. and tell me what difference?

His ordinary instruments or factors which he useth, as God himself did good Kings, Lawful Magistrates, patriarchs, prophets, to the establishing of his Church, [y] are Polititians, Statesmen, Priests, Heretiques, blind guides, Impostors, pseudoprophets, to propagate his superstition. And first to begin with Polititians, it hath ever been a principal axiom with them, to maintain religion, or superstition, which they determine of, alter and vary upon all occasions, as to them seems best, they make Religion meer policie, a cloak, a humane invention; *nihil æquè valet ad regendos vulgi animos ac superstitio*, as [z] *Tacitus* and [a] *Tully* hold. *Austin l.* 4. *de civitat. Dei c.* 9. censures *Scævola* saying and acknowledging, *expedire civitates religione falli*, that it was a fit thing cities should be deceived by religion, according to the diverb, *Si mundus vult decipi, decipiatur*, if the world will be gulled, let it be gulled, 'tis good howsoever to keep it in subjection. 'Tis that [b] *Aristotle* and † *Plato* inculcate in their Politiques, *Religion neglected, brings plagues to the city, opens a gap to all naughtiness.* 'Tis that which all our late Polititians ingeminate. *Cromerus l.* 2. *pol. hist. Boterus, l.* 3. *de incrementis urbium, Clapmarius l.* 2. *c.* 9. *de Arcanis rerump. Arneseus cap.* 4. *lib.* 2. *polit.* Captain *Machiavel* will have a prince, by all means to counterfeit religion, to be superstitious in shew at least, to seem to be devout, frequent holy exercises, honour divines, love the Church, affect priests, as *Numa*, *Lycurgus*, and such law-makers were, and did, *non ut his fidem habeant, sed ut subditos religionis metu facilius in officio contineant*, to keep people in obedience. † *Nam naturaliter* (as *Cardan* writes) *lex Christiana lex est pietatis, justitiæ, fidei, simplicitatis*, &c. But this error of his, *Innocentius Ientiletus* a French Lawyer, *Theorem.* 9. *comment.* 1. *de Relig.* and *Thomas Bozius* in his book *de ruinis gentium & Regnorum* have copiously confuted. Many Polititians, I dare not deny, maintain Religion as a true means, and sincerely speak of it without hypocrisie, are truely zealous and religious themselves. Justice and Religion are the two chief props and supporters of a well governed commonwealth: but most of them are but *Machiavellians*, counterfeits only for politicall ends; for *Solus*

r *Oratâ lege me dicastis mulieres Dion Halicarn.*
s *Tully de nat. deorum lib.* 2. *Æqua Venus Teucris Pallas iniqua fuit.*
t *Jo. Molanus lib.* 3. *cap.* 59.
u *Pet. Oliver. de Johanne primo Portugalliæ Rege strenue pugnans, & diversæ partis ictus clypeo excipiens.*
x *L.* 14. *Loculos sponte aperuisse & pro iis pugnasse.*
y Religion, as they hold, is policie, invented alone to keep men in awe.
z 1. *Annal.*
a *Omnes religione moventur.* 5. *in Verrem.*
b *Zeleuchus, præfat. legis. qui urbem aut regionem inhabitant, persuasos esse oportet esse Deos.*
† 10. *de legibus. Religio neglecta maximam pestem in civitatem infert, omnium scelerum fenestram aperit.*
† *Cardanus Com. in Ptolomeum quadripart.*

646 *Solus Rex* (which *Campanella cap.* 18. *Atheismi Triumphati* observes) as amongst our modern *Turks*, *Reipub. Finis*, as knowing [c] *magnus ejus in animos imperium*; and that as [d] *Sabellicus* delivers, *A man without religion, is like an horse without a bridle.* No way better to curb then superstition, to terrifie mens consciences, and to keep them in awe: they make new laws, statutes, invent new religions, ceremonies, as so many stalking horses, to their own ends. † *Hæc enim* (*religio*) *si falsa sit, dummodo vera credatur, animorum ferociam domat, libidines coercet, subditos principi obsequentes efficit.* *Therefore* (saith [e] *Polybius* of *Lycurgus*,) *did he maintain ceremonies, not that he was superstitious himself, but that he perceived mortal men more apt to embrace Paradoxes, then ought else, and durst attempt no evil things for fear of the gods.* This was *Zamolcus* stratagem amongst the *Thracians*, *Numa's* plot, when he said he had conference with the Nymph *Ægeria*, and that of *Sertorius* with an Hart; To get more credit to their Decrees, by deriving them from the gods; or else they did all by divine instinct, which *Nicholas Damascen* well observes of *Lycurgus*, *Solon*, and *Minos*, they had their laws dictated, *monte sacro*, by *Iupiter* himself. So *Mahomet* referred his new laws to the * Angel *Gabriel* by whose direction he gave out they were made. *Caligula* in *Dion* fained himself to be familiar with *Castor* and *Pollux*, and many such, which kept those *Romans* under (who, as *Machiavel* proves, *lib. 1. disput. cap.* 11. *&* 12. were *Religione maximè moti*, most superstitious:) and did curb the people more by this means, then by force of arms, or severity of humane laws. *Sola plebecula eam agnoscebat* (saith *Vaninus dial. 1. lib. 4. de admirandis naturæ arcanis*) speaking of Religion, *quæ facilè decipitur, magnates vero & Philosophi nequaquam*, your Grandies and Philosophers had no such conceit, *sed ad imperii conformationem & amplificationem, quam sine prætextu religionis tueri non poterant*; and many thousands in all ages have ever held as much, Philosophers especially, *animadvertebant hi semper hæc esse fabellas, attamen ob metum publicæ potestatis silere cogebantur*, they were still silent for fear of Laws, &c. To this end that *Syrian Phyresides*, *Pythagoras* his master, broached in the East amongst the Heathens, first the immortality of the Soul, as *Trismegistus* did in Ægypt, with a many of fained Gods. Those *French* and *Britain* Druides in the West first taught, saith † *Cæsar, non interire animas, but after death to go from one to another, that so they might encourage them to vertue.* 'Twas for a politique end, and to this purpose the old Poets fained those *Elysian* fields, their *Æacus*, *Minos*, and *Rhadamantus*, their infernal judges, and those *Stygian* lakes, fiery *Phlegetons*, *Pluto's* kingdome, and variety of torments after death. Those that had done well, went to the *Elysian* fields, but evil doers to *Cocytus*, and to that burning lake of † hell with fire and brimstone for ever to be tormented. 'Tis this which † *Plato* labors for in his *Phædon*, *& 9. de rep.* The *Turks* in their *Alcoran*, when they set down rewards, and several punishments for every particular vertue and vice, [g] when they perswade men, that they that die in battle, shall go directly to heaven, but wicked livers to eternal torment, and all of all sorts (much like our Papistical Purgatory) for a set time shall be tortured in their graves, as

appears

[c] *Lipsius l. 1. c. 3*
[d] *Homo sine religione, sicut equus sine fræno*
† *Vaninus dial. 52 de oraculis.*
[e] *Lib. 10. Ideo Lycurgus, &c. non quod ipse superstitiosus, sed quod videret mortales paradoxa facilius amplecti, nec res graves audere sine periculo deorum.*
* *Cleonardus epist. 1. Novas leges suas ad Angelum Gabrielem referebat, quo monitore mentiebatur omnia se gerere.*
† *Lib. 16. belli Gallici. Ut metu mortis neglecto, ad virtutem incitarent.*
[f] *De hîs lege Lucianum de luctu Tom. 1. Homer. Odyss. 11 Virg. Æn. 6.*
† *Barathro sulfure & flammâ stagnante æternum demergebantur.*
† *Et 3. de repub. omnis institutio adolescentum eo referenda ut de deo bene sentiant ob commune bonum.*
[g] *Boterus.*

appears by that tract which *John Baptista Alfaqui* that *Mauritanian* Priest, now turn'd Christian, hath written in his confutation of the *Alcaron*. After a mans death two black Angels, *Nunquir* and *Nequir* (so they call them) come to him to his grave and punish him for his precedent sins; if he lived well, they torture him the less; if ill, *perindesinentes cruciatus ad diem judicii*, they incessantly punish him to the day of judgement. *Nemo viventium qui ad horum mentionem non totus horret & contremiscit*, the thought of this crucifies them all their lives long, and makes them spend their days in fasting and prayer, *ne mala hæc contingant, &c.* A *Tartar* Prince, saith *Marcus Polus*, *lib. 1. cap. 28.* called *Senex de montibus*, the better to establish his government amongst his subjects, and to keep them in awe, found a convenient place in a pleasant valley, environed with hils, in [h] *which he made a delitious Park full of odoriferous flowers and fruits, and a Palace of all worldly contents*, that could possibly be devised, Musick, Pictures, variety of meats, &c. and chose out a certain yong man, whom with a [i] *soporiferous potion* he so benummed, that he perceived nothing: *and so fast asleep as he was, caused him to be conveyed into this fair garden.* Where after he had lived a while in all such pleasures a sensual man could desire, [k] *He cast him into a sleep again, and brought him forth, that when he awaked he might tell others he had been in Paradise.* The like he did for Hell, and by this means brought his people to subjection. Because Heaven and Hell are mentioned in the Scriptures, and to be beleeved necessary by Christians: so cunningly can the Divel and his ministers in imitation of true Religion, counterfeit and forge the like, to circumvent and delude his superstitious followers. Many such tricks and impostures are acted by Polititians, in *China* especially, but with what effect I will discourse in the Symptomes.

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h *citra aquam, viridarium plantavit maximum & pulcherrimum, floribus odoriferis & suavibus plenum, &c*

i *Potum quendam dedit quo inescatus, & gravi sopore oppressus, in viridarium interim ducebatur &c.*

k *Atque iterum memoratum potum bibendum exhibuit, & sic extra Paradisum reduxit, ut cum evigilaret, sopore soluto, &c.*

Next to Polititians, if I may distinguish them, are some of our priests, (who make Religion Policy) if not far beyond them, for they domineer over Princes and Statesmen themselves. *Carnificinam exercent*, one saith they tyrannize over mens consciences more then any other tormentors whatsoever, partly for their commodity and gain; *Religionum enim omnium abusus* (as † *Postellus* holds) *quæstus scilicet sacrificum in causa est:* for soveraignty, credit, to maintain their state and reputation, out of *Ambition* and *Avarice*, which are their chief supporters: What have they not made the common people believe? Impossibilities in nature, incredible things; what devices, traditions, ceremonies, have they not invented in all ages to keep men in obedience, to inrich themselves? *Quibus quæstui sunt capti superstitione animi*, as [l] *Livy* saith. Those *Ægyptian* priests of old got all the soveraignty into their hands, and knowing, as [m] *Curtius* insinuates, *nulla res efficacius multitudinem regit quam superstitio; melius vatibus quam ducibus parent, vanâ religione capti, etiam impotentes fœminæ*; the common people will sooner obey Priests then Captains, and nothing so forcible as superstition, or better then blind zeal to rule a multitude; have so terrified and gulled them, that it is incredible to relate. All nations almost have been besotted in this kind; amongst our *Brittains* and old *Gauls* the *Druides*;

† *Lib. 1. de orb. Concord. cap. 7.*

l *Lib. 4.*

m *Lib. 4.*

648 *Magi* in *Persia*; Philosophers in *Greece*; *Chaldeans* amongst the *Orientali*; *Brachmanni* in *India*; *Gymnosophists* in *Æthiopia*; the *Turditanes* in *Spain*; *Augures* in *Rome*, have insulted; *Apollo's* Priests in *Greece*, *Phœbades* and *Pythonissæ*, by their oracles and phantasms; *Amphiarius* and his companions; now *Mahometan* and *Pagan* Priests, what can they not effect? How do they not infatuate the world? *Adeo ubique* (as † *Scaliger* writes of the *Mahometan* Priests) *tum gentium tum locorum, gens ista sacrorum ministra, vulgi secat spes, ad ea quæ ipsi fingunt somnia*, so cunningly can they gull the commons in all places and countries. But above all others, that high Priest of *Rome*, the dam of that monstrous and superstitious brood, the bull-bellowing Pope, which now rageth in the West, that three-headed *Cerberus* hath plaid his part. [n] *Whose religion at this day is meer policie, a state wholly composed of superstition and wit, and needs nothing but wit and superstition to maintain it, that useth Colledges and religious houses to as good purpose as Forts and Castles, and doth more at this day* by a company of scribling Parasites, fiery spirited Friers, zealous Anachorites, hypocritical Confessors, and those Pretorian souldiers, his Janisary Jesuits, that dissociable society, as * *Langius* terms it, *postremus diaboli conatus, & sæculi excrementum*, that now stand in the fore front of the battle, will have a monopoly of, and ingrosse all other learning, but domineer in Divinity,

† *Exerc.* 228.

n *S. Ed. Sands.*

* *In consult. de princ. inter provinc. Europ.*

[a] *Excipiunt soli totius vulnera belli,*

and fight alone almost (for the rest are but his dromedaries and asses) then ever he could have done by garrisons and armies. What power of Prince, or pœnal law, be it never so strict, could enforce men to do that which for conscience sake they will voluntarily undergo? As to fast from all flesh, abstain from marriage, rise to their prayers at midnight, whip themselves, with stupend fasting and pennance, abandon the world, wilfull poverty, perform canonical and blind obedience, to prostrate their goods, fortunes, bodies, lives, and offer up themselves at their superiours feet, at his command? What so powerful an engine as superstition? which they right well perceiving, are of no religion at all themselves: *Primum enim* (as *Calvin* rightly suspects, the tenor and practice of their life proves) *arcanæ illius Theologiæ, quod apud eos regnat, caput est, nullum esse deum*, they hold there is no God, as *Leo* 10. did, *Hildebrand* the Magcian, *Alexander* 6. *Iulius* 2. meer Atheists, and which the common proverb amongst them approves, † *The worst Christians of Italy are the Romans, of the Romans the Priests are wildest, the lewdest Priests are preferred to be Cardinals, and the baddest man amongst the Cardinals is chosen to be Pope*, that is an *Epicure*, as most part the Popes are, Infidels and Lucianists, for so they think and believe; and what is said of *Christ* to be fables and impostures, of heaven and hell, day of Judgement, Paradise, Immortality of the soul, are all,

[a] *Lucian.*

† *S. Ed. Sands* in his Relation.

[p] *Rumores vacui, verbaque inania,*
Et par sollicito fabula somnio.

[p] *Seneca.*

Dreams, toys, and old wives tales. Yet as so many [q] whetstones to make other tools cut, but cut not themselves, though they be of no religion at all, they will make others most devout and superstitious, by promi-

[q] *Vice cotis, acutum Reddere quæ ferrum valet, exors ipsa secandi.*

promises and threats, compel, enforce from, and lead them by the nose like so many bears in a line; When as their end is not to propagate the Church, advance Gods Kingdome, seek his glory or common good, but to enrich themselves, to enlarge their territories, to domineer and compel them to stand in awe, to live in subjection to the See of *Rome*. For what otherwise care they? *Si mundus vult decipi, decipiatur*, 'tis fit it should be so. And for which † *Austin* cites *Varro* to maintain his *Roman* religion, we may better apply to them: *multa vera, quæ vulgus scire non est utile; pleraque falsa, quæ tamen aliter existimare populum expedit*; some things are true, some false, which for their own ends they will not have the gullish commonalty take notice of. As well may witness their intolerable covetousness, strange forgeries, fopperies, fooleries, unrighteous subtleties, impostures, illusions, new doctrines, paradoxes, traditions, false miracles, which they have still forged, to enthral, circumvent and subjugate them, to maintain their own estates. [r] One while by Buls, Pardons, Indulgences, and their doctrine of good works, that they be meritorious, hope of heaven, by that means they have so fleeced the commonalty, and spurred on this free superstitious horse, that he runs himself blind, and is an Asse to carry burdens. They have so amplified *Peters* patrimony, that from a poor Bishop, he is become *Rex Regum, Dominus dominantium*, a Demi-god, as his *Canonists* make him (*Felinus* and the rest) above God himself. And for his wealth and [f] temporalties, is not inferiour to many Kings; [t] his Cardinals Princes companions; and in every kingdome almost, Abbots, Priors, Monks, Friers, &c. and his Clergy have ingrossed a [u] third part, half, in some places all into their hands. Three Princes Electors in *Germany* Bishops; besides *Magdeburge, Spire, Saltsburge, Breme, Bamberge, &c.* In *France*, as *Bodine lib. de repub.* gives us to understand, their revenues are twelve millions, and three hundred thousand levres; and of twelve parts of the revenues in *France*, the Church possesseth seven. The *Iesuits*, a new sect begun in this age, have as * *Middendorpius* and † *Pelargus* reckon up three or foure hundred Colledges in *Europe*, and more revenues then many Princes. In *France*, as *Arnoldus* proves, in thirty years they have got *bis centum librarum millia annua*, 200000l. I say nothing of the rest of their orders. We have had in *England*, as *Armachanus* demonstrates, above thirty thousand Friers at once, and as † *Speed* collects out of *Lelande* and others, almost 600 religious houses, and neer two hundred thousand pound in revenues of the old rent belonging to them, besides Images of Gold, Silver, plate, furniture, goods and ornaments, as * *Weever* calculates, and esteems them at the dissolution of Abbies, worth a million of gold. How many Towns in every kingdome hath superstition enriched? What a deal of mony by musty reliques, Images, Idolatry, have their Mass-Priests ingrossed, and what sums have they scraped by their other tricks! *Lauretum* in *Italy*, *Walsingham* in *England*, in those days, *Ubi omnia auro nitent*, saith *Erasmus*, S. *Thomas Shrine, &c.* may witness. † *Delphos* so renowned of old in *Greece* for *Apollo's* oracle, *Delos commune conciliabulum & emporium solâ religione munitum*; *Dodona*, whose fame and wealth were sustained

† *De civ. Dei lib.4. cap.31.*

r Seeking their own faith *Paul*, not Christs.

f He hath the Dutchy of *Spoledo* in *Italy*, the Marquisate of *Anchona*, beside *Rome*, and the territories adjacent, *Bologne, Ferrara, &c. Avignion* in *France, &c.*

t *Estote fratres mei, & principes hujus mundi.*

u The Laity suspect their greatness, witness those statutes of mortmain.

* *Lib.8. de Academ.*

† *Præfat. lib. de paradox. Iesuit. Rom. provincia habet Col.36. Neapol.23 Veneta 13. Lucit. 15 India orient.27. Brasil. 20 &c.*

† In his Chronic *vit. Hen.8.*

* 15. cap of his funeral monuments.

† *Pausanias in Laconicis lib.3. Idem de Achaicis lib.7. cujus summæ opes, & valde inclyta fama.*

650 by religion, were not so rich, so famous. If they can get but a relique of some Saint, the Virgin *Maries* picture, idols or the like, that City is for ever made, it needs no other maintenance. Now if any of these their impostures, or jugling tricks be controverted, or called in question: If a magnanimous or zealous *Luther*, an heroical *Luther*, as * *Dithmarus* cals him, dare touch the Monks bellies, all is in a combustion, all is in an uprore: *Demetrius* and his associates are ready to pull him in pieces, to keep up their trades, † *Great is Diana of the Ephesians*: With a mighty shout of two hours long they will roar and not be pacified.

* *Exercit. Eth. Colleg. 3. disp. 3.*

† *Act. 19. 28.*

Now for their authority, what by auricular confession, satisfaction, penance, *Peters* keys, thundrings, excommunications, &c. roaring buls, this high Priest of *Rome*, shaking his *Gorgons* head, hath so terrified the soule of many a silly man, insulted over majesty it self, and swaggered generally over all *Europe* for many ages, and still doth to some, holding them as yet in slavish subjection, as never tyrannizing *Spaniards* did by their poor *Negroes*, or *Turks* by their gally-slaves. x *The Bishop of Rome* (saith *Stapleton*, a parasite of his, *de mag. Eccles. lib. 2. cap. 1.*) *hath done that without arms, which those Roman Emperours could never atchieve with forty legions of souldiers*, deposed Kings, and crowned them again with his foot, made friends, and corrected at his pleasure, &c. y *'Tis a wonder*, saith *Machiavel*, *Florentinæ hist. lib. 1. what slavery King* Henry *the second endured for the death of* Th. Becket, *what things he was enjoyned by the Pope, and how he submitted himself to do that which in our times a private man would not endure*, and all through superstition. z *Henry* the fourth, deposed of his Empire, stood bare-footed with his wife at the gates of *Canossus*. a *Fredericke* the Emperour was trodden on by *Alexander* the third. Another held *Adrians* stirrup, King *Iohn* kissed the knees of *Pandulphos* the Popes Legat, &c. What made so many thousand Christians travel from *France*, *Brittain*, *&c.* into the Holy land, spend such huge summs of mony, go a pilgrimage so familiarly to *Ierusalem*, to creep and couch, but slavish superstition? What makes them so freely venture their lives, to leave their native countries, to go seek martyrdome in the *Indies*, but superstition? to be assassinates, to meet death, murder Kings, but a false perswasion of merit, of canonical or blind obedience which they instill into them, and animate them by strange illusions, hope of being Martyrs and Saints? Such pretty feats can the Divel work by Priests, and so well for their own advantage can they play their parts. And if it were not yet enough, by Priests and Polititians to delude mankind, and crucifie the souls of men, he hath more actors in his Tragœdy, more irons in the fire, another Sceane of Hereticks, factious, ambitious wits, insolent spirits, Schismaticks, Impostors, false Prophets, blind guides, that out of pride, singularity, vainglory, blind zeal, cause much more madness yet, set all in an uprore by their new doctrines, paradoxes, figments, crotchets, make new divisions, subdivisions, new sects, oppose one superstition to another, one Kingdome to another, commit Prince and subjects; brother against brother, father against son, to the ruine and destruction of a commonwealth, to the disturbance of peace, and to make a gene-

x *Pontifex Romanus prorsus inermis regibus terræ jura dat, ad regna evehit ad pacem cogit, & peccantes castigat, &c. quod imperatores Romani 40. legionibus armati non effecerunt.*

y *Mirum quanta passus sit H. 2. quomodo se submisit, ea se facturum pollicitus, quorum hodie ne privatus quidem partem faceret.*

z *Sigonius 9. hist. Ital.*

a *Curio lib. 4. Fox Martyrol.*

generall confusion of all estates. How did those *Arrians* rage of old? How many did they circumvent? Those *Pelagians*, *Manichees*, *&c.* their names alone would make a just volume. How many silly souls have Impostors still deluded, drawn away, and quite alienated from Christ! *Lucians Alexander*, *Simon Magus*, whose statue was to be seen and adored in *Rome*, saith *Justine Martyr*, *Simoni deo sancto*, *&c.* after his decease, [b] *Apollonius Tianæus*, *Cynops*, *Eumo*, who by counterfeiting some new ceremonies and juggling tricks of that *Dea Syria*, by spitting fire, and the like, got an army together of forty thousand men, and did much harm: with *Eudo de stellis*, of whom *Nubrigensis* speakes, *lib.1.cap.19.* that in King *Stephens* dayes imitated most of Christs miracles, fed I know not how many people in the wilderness, and built castles in the air, &c. to the seducing of multitudes of poor souls. In *Franconia* 1476, a base illerate fellow took upon him to be a Prophet, and preach, *Iohn Beheim* by name, a neatherd at *Nicholhausen*, he seduced 30000 persons, and was taken by the Commonalty to be a most holy man, come from heaven. * *Tradesmen left their shops, women their distaves, servants ran from their masters, children from their parents, schollers left their tutors, all to hear him, some for novelty, some for Zeal. He was burnt at last by the Bishop of Wartzburge, and so he and his heresie vanished together.* How many such Impostors, false Prophets, have lived in every Kings reign? what Chronicle will not afford such examples? that as so many *Ignes fatui*, have led men out of the way, terrified some, deluded others, that are apt to be carried about with the blast of every winde, a rude inconstant multitude, a silly company of poor souls, that follow all, and are cluttered together like so many pibbles in a tide. What prodigious follies, madness, vexations, persecutions, absurdities, impossibilities, these impostors, heretickes, &c. have thrust upon the world, what strange effects, shall be shewed in the Symptomes.

b *Hierocles* contends *Apollonius* to have been as great a Prophet as *Christ*, whom *Eusebius* confutes.

* *Munstar Cos. mog. l.3.c.36. Artifices ex officinis, arator è stivâ, fœminæ è colo, &c. quasi numine quodam rapti, nesciis parentibus & dominis relictà adeunt, &c. Combustus demum ab Herbipolensi Episcopo; hæresis evanuit.*

Now the means by which, or advantages the divell and his infernall ministers take, so to delude and disquiet the world with such idle ceremonies, false doctrines, superstitious fopperies, are from themselves, innate fear, ignorance, simplicity, *Hope* and *Fear*, those two battering Canons and principal Engines, with their objects, reward and punishment, *Purgatory*, *Limbus Patrum*, *&c.* which now more than ever tyrannize; †*for what Province is free from Atheisme, superstition, idolatry, schisme, heresie, impiety, their factours and followers?* thence they proceed, and from that same decayed image of God, which is yet remaining in us. ° *Os homini sublimè dedit, cœlumque tueri*
Iussit,——
our own conscience doth dictate so much unto us, we know there is a God, and nature doth inform us; *Nulla gens tam barbara* (saith *Tully*) *cui non insideat hæc persuasio Deum esse; sed nec Scytha, nec Græcus, nec Persa, nec Hyperborcus dissentiet* (as *Maximus Tyrius* the Platonist *ser.1.* farther addes) *nec continentis nec insularum habitator*, let him dwell where he will, in what coast soever, there is no nation so barbarous that is not perswaded there is a God. It is a wonder to read of that infinite superstition amongst the *Indians* in this kinde, of their Tenents in *America*, *pro suo quisque libitu varias*

† *Nulla non provincia hæresibus, Atheismis, &c. plena. Nullus orbis angulus ab hisce belluis immunis.*

° *Lib.1. de nat. Deorum.*

652 *varias res venerabantur superstitiosè, plantas, animalia, montes, &c. omne quod amabant aut horrebant* (some few places excepted as he grants, that had no God at all.) So *the Heavens declare the glory of God, and the Firmament declareth his handie work, Psalm.* 19. Every creature will evince it;

Præsentemque refert quælibet herba deum.

Nolentes sciunt, fatentur inviti, as the said *Tyrius* proceeds, will or nill, they must acknowledge it. The Philosophers, *Socrates, Plato, Plotinus, Pythagoras, Trismegistus, Seneca, Epictetus*, those *Magi, Druides, &c.* went as far as they could by the light of Nature; [1] *multa præclara de natura Dei scripta reliquerunt, writ many things well of the nature of God, but they had but a confused light, a glimpse,*

† *Quale per incertam lunam sub luce maligná*
Est iter in sylvis, ——

as he that walkes by Moonshine in a wood, they groped in the dark; they had a gross kuowledge, as he in *Euripides, O Deus quicquid es, sive cœlum, sive terra, sive aliud quid*, and that of *Aristotle, Ens entium miserere mei.* And so of the immortality of the Soul, and future happiness. *Immortalitatem animæ* (saith *Hierom*) *Pythagoras somniavit, Democritus non credidit, in consolationem damnationis suæ Socrates in carcere disputavit; Indus, Persa, Gothus, &c. Philosophantur.* So some said this, some that, as they conceived themselves, which the Divell perceiving, led them farther out (as [e] *Lemnius* observes) and made them worship him as their God, with stockes and stones, and torture themselves to their own destruction, as he thought fit himself, inspired his Priests and Ministers with lies and fictions to prosecute the same, which they for their own ends were as willing to undergo, taking advantage of their simplicitie, fear and ignorance. For the common people are as a flock of sheep, a rude illiterate rout, void many times of common sense, a meer beast, *bellua multorum capitum*, will go whithersoever they are led: as you lead a Ram over a gap by the horns, all the rest will follow, [f] *Non quâ eundum, sed quâ itur*, they will do as they see others do, and as their Prince will have them, let him be of what Religion he will, they are for him. Now for those idolaters, *Maxentius* and *Licinius*, then for *Constantine* a Christian. * *Qui Christum negant malè pereant, acclamatum est Decies*, for two hours space; *qui Christum non colunt, Augusti inimici sunt, acclamatum est ter decies*; and by and by Idolaters again under that Apostate *Iulianus*; all *Arrians* under *Constantius*, good Catholiques again under *Iovinianus. And little difference there is betwixt the discretion of men and children in this case, especially of old folkes and women*, as [g] *Cardan* discourseth, *when as they are tossed with fear and superstition, and with other mens folly and dishonesty.* So that I may say their ignorance is a cause of their superstition, a Symptome, and madness it self.

Supplicii causa est, suppliciumque sui.

Their own fear, folly, stupidity, to be deplored Lethargy, is that which gives occasion to the other, and puls these miseries on their own heads.

For

1 *Zanchius.*

† *Virg. 6. Æn.*

e *Superstitio ex ignorantia divinitatis emersit, ex vitiosa æmulatione, & dæmonis illecebris, inconstans, timens, fluctuans, & cui se addicat nesciens, quem imploret, cui se committat, à dæmone facilè decepta. Lemnius lib. 3. c 8.*

f *Seneca.*

* *Vide Baronium 3. Annalium ad annum 324. vit. Constantin.*

g *De rerum varietate l. 3. c. 38 Parùm verò distat sapientia virorum à puerili, multo minus senum & mulierum, cum metu & superstitione & alienâ stultitiâ & improbitate simplices agitantur.*

For in all these Religions and Superstitions, amongst our idolaters, you shall still find that the parties first affected, are silly, rude, ignorant people, old folkes, that are naturally prone to superstition, weak women, or some poor rude illiterate persons, that are apt to be wrought upon, and gulled in this kinde, prone without either examination or due consideration (for they take up Religion a trust, as at Mercers they do their wares) to beleeve any thing. And the best means they have to broach first, or to maintain it when they have done, is to keep them still in ignorance: for *Ignorance is the mother of devotion*, as all the world knows, and these times can amply witness. This hath been the divels practice, and his infernall ministers in all ages; not as our Saviour by a few silly Fishermen, to confound the wisdom of the world, to save Publicans and sinners, but to make advantage of their ignorance, to convert them and their associates; and that they may better effect what they intend, they begin, as I say, with poor[h] stupid, illiterate persons. So *Mahomet* did when he published his *Alcoran*, which is a piece of work (saith[i] *Bredenbachius*) *full of non-sense, barbarisme, confusion, without rime, reason, or any good composition, first published to a company of rude rustickes, hog-rubbers, that had no discretion, judgement, art, or understanding, and is so still maintained.* For it is a part of their policy to let no man comment, dare to dispute or call in question to this day any part of it, be it never so absurd, incredible, ridiculous, fabulous as it is, it must be beleeved *implicitè*, upon pain of death no man must dare to contradict it, *God and the Emperour, &c.* What else do our Papists, but by keeping the people in ignorance, vent and broach all their new ceremonies and traditions, when they conceal the Scripture, read it in Latine, and to some few alone, feeding the slavish people in the mean time with tales out of Legends, and such like fabulous narrations? Whom do they begin with but collapsed Ladies, some few tradesmen, superstitious old folkes, illiterate persons, weak women, discontent, rude, silly companions, or sooner circumvent? So do all our sciſmaticks and hereticks. *Marcus* and *Valentinian* hereticks in[k] *Irenæus*, seduced first I know not how many women, and made them beleeve they were Prophets.[l] Frier *Cornelius* of *Dort* seduced a company of silly women. What are all our *Anabaptists*, *Brownists*, *Barrowists*, *Familists*, but a company of rude, illiterate, capritious base fellowes? What are most of our Papists, but stupid, ignorant and blinde bayards? how should they otherwise be, when as they are brought up and kept still in darkness?[m] *If their Pastors* (saith *Lavater*) *had done their duties, and instructed their flockes as they ought, in the Principles of Christian Religion, or had not forbidden them the reading of Scriptures, they had not been as they are.* But being so mis-led all their lives in superstition, and carried hood-winked like hawkes, how can they prove otherwise than blinde ideots, and superstitious Asses? what shall we expect else at their hands? Neither is it sufficient to keep them blinde, and in *Cymmerian* darkness, but withall, as a Shoolmaster doth by his boyes, to make them follow their books, sometimes by good hope, promises and encouragements, but most of all by fear, strict discipline, severity, threats and punishment, do they collogue and sooth up their silly Auditors, and so bring them

h In all superstition wise men follow fools. *Bacons Essayes.*

i *Peregrin. Hieros. ca. 5. totum scriptum confusum sine ordine vel colore, absque sensu & ratione ad rusticissimos idem dedit, rudissimos, & prorsus agrestes, qui nullus erant discretionis, ut dijudicare possent.*

k *Lib. 1. cap. 9. Valent. hæres. 9*

l *Meteranus li. 8. hist. Belg.*

m *Si Doctores suum fecissent officium, et plebem fidei commissam recte instituissent de doctrinæ Christianæ capitib. nec sacris scripturis interdixissent, de multis proculdubio recte sensissent.*

654 them into a fools paradise. *Rex eris aiunt, si rectè facies*, do well, thou shalt be crowned; but for the most part by threats, terrors and affrights, they tyrannize and terrifie their distressed souls: knowing that fear alone is the sole and onely means to keep men in obedience, according to that *Hemistichium* of *Petronius*, *primus in orbe deos fecit timor*, the fear of some divine and supreme powers, keeps men in obedience, makes the people do their duties: they play upon their consciences; [n] which was practised of old in *Ægypt* by their Priests; when there was an Ecclipse, they made the people beleeve God was angry, great miseries were to come; they take all opportunities of naturall causes, to delude the peoples senses, and with fearfull tales out of purgatory, fained apparitions, earth quakes in *Japonia* or *China*, tragicall examples of divels, possessions, obsessions, false miracles, counterfeit visions, &c. They do so insult over, and restrain them, never Hoby so dared a Larke, that they will not [o] offend the least tradition, tread, or scarce look awry: *Deus bone* ([p] *Lavater* exclaimes) *quot hoc commentum de purgatorio miserè afflixit!* good God, how many men have been miserably afflicted by this fiction of purgatory!

n *Curtius li. 4.*

o See more in *Kemnitius Examen Concil. Trident. de Purgatorio.*

p *Part. 1. c. 16. part. 3. cap. 18. & 14.*

To these advantages of *Hope* and *Fear*, ignorance and simplicity, he hath severall engines, traps, devices, to batter and enthrall, omitting no opportunities, according to mens severall inclinations, abilities, to circumvent and humour them, to maintain his superstition; sometimes to stupifie, besot them; sometimes again by oppositions, factions, to set all at oddes and in an uproar; sometimes he infects one man, and makes him a principall agent; sometimes whole Cities, Countries. If of meaner sort, by stupidity, canonicall obedience, blinde zeal, &c. If of better note, by pride, ambition, popularity, vain glory. If of the Clergie and more eminent, of better parts than the rest, more learned, eloquent, he puffes them up with a vain conceit of their own worth, *scientiâ inflati*, they begin to swell and scorn all the world in respect of themselves, and thereupon turn heretickes, schismatickes, broach new doctrines, frame new crotchets and the like; or else out of too much learning become mad, or out of curiosity they will search into Gods secrets, and eat of the forbidden fruit; or out of presumption of their holiness and good gifts, inspirations, become prophets, *Enthusiasts*, and what not? Or else if they be displeased, discontent, and have not (as they suppose) preferment to their worth, have some disgrace, repulse, neglected, or not esteemed as they fondly value themselves, or out of emulation, they begin presently to rage and rave, *cælum terræ miscent*, they become so impatient in an instant, that a whole kingdom cannot contain them, they will set all in a combustion, all at variance, to be revenged of their adversaries. [q] *Donatus* when he saw *Cecilianus* preferred before him in the bishoprick of *Carthage*, turned hereticke, and so did *Arian*, because *Alexander* was advanced: we have examples at home, and too many experiments of such persons. If they be lay men of better note, the same engines of pride, ambition, emulation and jealousie take place, they will be gods themselves: [r] *Alexander* in *India* after his victories, became so insolent, he would be adored for a god: and those Romane Emperors came

q *Austin.*

r *Curtius lib. 8.*

came to that heighth of madness they must have Temples built to them, sacrifices to their deities, *Divus Augustus, D. Claudius, D. Adrianus:* [r] *Heliogabalus put out that Vestall fire at Rome, expelled the Virgins, and banished all other Religions all over the world, and would be the sole God himself.* Our *Turks*, *China* Kings, great *Chams*, and *Mogors* do little less, assuming divine and bumbast titles to themselves; the meaner sort are too credulous, and led with blinde zeal, blinde obedience, to prosecute and maintain whatsoever their sottish leaders shall propose, what they in pride and singularity, revenge, vain glory, ambition, spleen, for gain, shall rashly maintain and broach, their disciples make a matter of conscience, of hell and damnation, if they do it not, and will rather forsake wives, children, house and home, lands, goods, fortunes, life it self, than omit or abjure the least tittle of it, and to advance the common cause, undergo any miseries, turn traitors, assassinates, pseudomartyrs, with full assurance and hope of reward in that other world, that they shall certainly merit by it, win heaven, be canonized for Saints.

[r] *Lampridius vita ejus. Virgines vestales, & sacrum ignem Romæ extinxit, & omnes ubiq; per orbem terræ religiones, unum hoc studens ut solus deus coleretur.*

Now when they are truly possessed with blinde zeal, and nusled with superstition, he hath many other baits to inveagle and infatuate them farther yet, to make them quite mortified and mad, and that under colour of perfection, to merit by penance, going wolward, whipping, alms, fastings, &c. An. 1320 there was a Sect of † whippers in *Germany*, that to the astonishment of the beholders, lashed, and cruelly tortured themselves. I could give many other instances of each particular. But these works so done are meritorious, *ex opere operato, ex condigno*, for themselves and others, to make them macerate and consume their bodies, *specie virtutis & umbrâ*, those Evangelicall counsels are propounded, as our pseudocatholicks call them, canonicall obedience, wilfull poverty, [t] vows of chastity, monkery, and a solitary life, which extend almost to all religions and superstitions, to *Turks*, *China's*, *Gentiles*, *Abyssines*, *Greeks*, *Latines*, and all Countries. Amongst the rest, fasting, contemplation, solitarines, are as it were certain rams by which the divell doth batter and work upon the strongest constitutions. *Nonnulli* (saith *Peter Forestus*) *ob longas inedias, studia & meditationes cœlestes, de rebus sacris & religione semper agitant*, by fasting over much, and divine meditations, are overcome. Not that fasting is a thing of it self to be discommended, for it is an excellent means to keep the body in subjection, [u] a preparative to devotion, the physick of the soul, by which chast thoughts are ingendred, true zeal, a divine spirit, whence wholesome counsels do proceed, concupiscence is restrained, vicious and predominant lusts and humours are expelled. The Fathers are very much in commendation of it, and as *Calvin* notes, *sometimes immoderate. The mother of health, key of heaven, a spirituall wing to ereare us, the chariot of the holy Ghost, banner of faith, &c.* And 'tis true they say of it, if it be moderately and seasonably used, by such parties as *Moses*, *Elias*, *Daniel*, CHRIST, and as his [x] Apostles made use of it; but when by this means they will supererogate, and as [y] *Erasmus* well taxeth, *Cœlum non sufficere putant suis meritis*, Heaven is too small a reward for it; They make choice of times and meats, buy and sell their merits, attri-

† *Flagellatorum secta. Munster. lib. 3. Cosmog. cap. 19.*

[t] *Votum cœlibatus, monachatus.*

[u] *Mater sanitatis, clavis cœlorum, ala animæ quæ leves pennas producat, ut in sublime ferat; currus spiritus sancti, vexillum fidei, porta paradisi, vita angelorum, &c.*

[x] *Castigo corpus meum. Paul.*

[y] *Mor. encom.*

656 bute more to them than to the ten Commandments, and count it a greater sin to eat meat in Lent, than to kill a man, and as one saith, *Plus respiciunt assum piscem, quam Christum crucifixum, plus salmonem quam Solomonem, quibus in ore Christus, Epicurus in corde*, when some counterfeit, and some attribute more to such works of theirs than to Christs death and passion; the divell sets in a foot, strangely deludes them, and by that means makes them to overthrow the temperature of their bodies, and hazard their souls. Never any strange illusions of divels amongst Hermites, Anachorites, never any visions, phantasmes, apparitions, Enthusiasmes, Prophets, any revelations, but immoderate fasting, bad diet, sickness, melancholy, solitariness, or some such things were the precedent causes, the forerunners or concomitants of them. The best opportunity and sole occasion the Divell takes to delude them. *Marcilius Cognatus lib.1.cont.cap.7.* hath many stories to this purpose, of such as after long fasting have been seduced by divels: and [z] *'tis a miraculous thing to relate* (as *Cardan* writes) *what strange accidents proceed from fasting; dreams, superstition, contempt of torments, desire of death, propheſies, paradoxes, madness; fasting naturally prepares men to these things.* Monkes, Anachorites, and the like, after much emptiness become melancholy, vertiginous, they think they hear strange noises, confer with Hobgoblins, Divels, rivell up their bodies, *& dum hostem insequimur*, saith *Gregory*, *civem quem diligimus trucidamus*, they become bare Skeletons, skin and bones: *Carnibus abstinentes proprias carnes devorant, ut nil præter cutem & ossa sit reliquum. Hilarion*, as [a] *Hierome* reports in his life, and *Athanasius* of *Antonius*, was so bare with fasting, *that the skin did scarce stick to the bones*; for want of vapours he could not sleep, and for want of sleep became idle headed, *heard every night infants cry, oxen low, wolves howl, lions roar (as he thought) clattering of chains, strange voices, and the like illusions of divels.* Such symptomes are common to those that fast long, are solitary, given to contemplation, over much solitariness and meditation. Not that these things (as I said of fasting) are to be discommended of themselves, but very behovefull in some cases and good: sobriety and contemplation joyn our souls to God, as that heathen [b] *Porphyrie* can tell us. [c] *Extasis is a taste of future happiness, by which we are united unto God, a divine melancholy, a spirituall wing* Bonaventure *terms it*, to lift us up to heaven: But as it is abused, a meer dotage, madness, a cause and symptome of *Religious Melancholy*. [d] *If you shall at any time see* (saith *Guatinerius*) *a Religious person over superstitious, too solitary or much given to fasting, that man will certainly be melancholy, thou maist boldly say it, he will be so. P. Forestus* hath almost the same words, and [c] *Cardan subtil. lib.* 18. *& cap.* 40. *lib.* 8. *de rerum varietate, solitariness, fasting, and that melancholy humour, are the causes of all Hermites illusions. Lavater, de spect. cap.* 19. *part.*1. and *part.* 1. *cap.* 10. puts solitariness a main cause of such spectrums and apparitions; none, saith he, so melancholy as Monkes and Hermites, the divels bath me-

[z] *Lib.*8. *cap.*10 *de rerum varietate: admiratione digna sunt quæ per jejunium hoc modo contingunt: somnia, superstitio, contemptus tormentorum, mortis desiderium, obstinata opinio, insania: jejunium naturaliter præparat ad hæc omnia.*

[a] *Epist. l.*3. *Ita attenuatus fuit jejunio & vigiliis, in tantum exesa corpore ut ossibus vix hærebat, unde nocte infantum vagitus, balatus pecorum, mugitus boum, voces & ludibria dæmonum, &c.*

[b] *Lib. de abstinentia. Sobrietas & continentia mentem deo conjungunt.*

[c] *Extasis nihil est aliud quam gustus futuræ beatitudinis. Erasmus epist. ad Dorpium in qua toti absorbemur in Deum.*

[d] *Si religiosum nimis jejunia videris observantem, auctiacter melancholichum pronunciabis. Tract.*5. *cap.*5.

[e] *Solitudo ipsa, mens ægra laboribus anxiis & jejuniis, tum temperatura cibus mutata agrestibus, & humor melancholicus Heremitis illusionum causa sunt.*

lancholy, [f] *none so subject to visions and dotage in this kinde, as such as live solitary lives, they hear and act strange things in their dotage.* [g] Polydore Virgil lib. 2. de prodigiis, *holds that those propheſies and Monkes revelations, Nunnes dreams, which they suppose come from God, do proceed wholly* ab instinctu dæmonum, *by the Divels means: and so those Enthusiasts, Anabaptists*, pseudo-Prophets from the same cause. [h] *Fracastorius lib. 2. de intellect.* will have all your *Pythonisses, Sibyls*, and pseudo-prophets to be meer melancholy; so doth *Wierus* prove, *lib. 1. cap. 8. & l. 3. cap. 7.* and *Arculanus in 9. Rhasis*, that melancholy is a sole cause, and the Divell together, with fasting and solitarinesse, of such *Sibylline* propheſies, if there were ever such, which with [i] *Causabon* and others I justly except at; for it is not likely that the Spirit of God should ever reveal such manifest revelations and predictions of Christ, to those *Pythonissæ*, witches, *Apollo's* priests, the Divels ministers, (they were no better) and conceal them from his own prophets; for these *Sibyls* set down all particular circumstances of Christs coming, and many other future accidents far more perspicuous and plain than ever any prophet did. But howsoever there be no *Phœbades* or *Sibyls*, I am assured there be other *Enthusiasts*, prophets, *dii Fatidici*, *Magi*, (of which read *Io. Boissardus*, who hath laboriously collected them into a great † volume of late, with elegant pictures, and epitomized their lives) &c. ever have been in all ages, and still proceeding from those causes, * *qui visiones suas enarrant, somniant futura, prophetisant, & ejusmodi deliriis agitati, Spiritum Sanctum sibi communicari putant.* That which is written of Saint *Francis* five wounds, and other such monasticall effects, of him and others, may justly be referred to this our Melancholy; and that which *Matthew Paris* relates of the [k] Monk of *Evesham*, who saw heaven and hell in a vision; of [l] Sir *Owen*, that went down into Saint *Patrickes* purgatory in King *Stephens* dayes, and saw as much: *Walsingham* of him that was shewed as much by Saint *Julian. Beda lib. 5. cap. 13. 14. 15. & 20.* reports of King *Sebba*, *lib. 4. cap. 11. eccles. hist.* that saw strange [m] visions; and *Stumphius Helvet. Cornic.* a cobler of *Basil*, 1520 that beheld rare apparitions at *Ausborough* † in *Germany*. *Alexander ab Alexandro, gen. dier. lib. 6. cap. 21.* of an Enthusiasticall prisoner, (all out as probable as that of *Eris Armenius*, in *Plato's* tenth dialogue *de Repub.* that revived again ten dayes after he was killed in a battell, and told strange wonders, like those tales *Vlysses* related to *Alcinous* in *Homer*, or *Lucians vera historia* it self) was still after much solitarinesse, fasting, or long sickness, when their brains were addle, and their bellies as empty of meat as their heads of wit. *Florilegus* hath many such examples, *fol. 191.* one of Saint *Gultlake* of *Crowalde* that fought with Divels, but still after long fasting, overmuch solitarinesse, [n] the Divell perswaded him therefore to fast, as *Moses* and *Elias* did, the better to delude him. [o] In the same Authour is recorded *Carolus Magnus* vision *An. 185.* or extasis, wherein he saw heaven and hell after much fasting and meditation. So did the Divell of old with *Apollos* priests. *Amphiaraus* and his fellowes, those *Ægyptians*, still enjoyn long

f *Solitudo est causa apparitionum; nulli visionibus & hinc delirio magis obnoxii sunt quàm qui collegiis & eremo vivunt monachi; tales plerumque melancholici ob victum, solitudinem.*

g *Monachi sese putant prophetare ex Deo, & qui solitariam agunt vitam, quum sit instinctu dæmonum; & sic falluntur fatidicæ; à malo genio habent, quæ putant à Deo, & sic Enthasiastæ.*

h *Sibyllæ, Pythii & Prophetæ qui divinare solent, omnes phanatici sunt melancholici.*

i *Exercit. c. 1.*

† *De divinatione & Magicis præstigiis.*

* *Idem.*

k *Post. 15. dierum preces & jejunia, mirabiles videbat visiones.*

l *Fol. 84. vita Stephani & fol. 177. post trium mensium inediam & languorem per 9 dies nihil comedens aut bibens.*

m After contemplation in an extasis; so *Hierom* was whipped for reading *Tully*; see millions of examples in our Annals.

† *Bede, Gregory, Iacobus de Voragine, Lippomanus, Hieronymus, John Major de vitis Patrum, &c.*

n *Fol. 199 post abstinentiæ curas miras illusiones dæmonum audivit.*

o *Fol. 155. post seriam meditationem in vigilia dici dominicæ visionem habuit de purgatorio.*

658 fasting before he would give any Oracles, *triduum à cibo & vino abstinerent*, [p] before they gave any answers, as *Volateran lib. 13. cap. 4.* records, and *Strabo Geog. lib. 14.* describes *Charons* den, in the way betwixt *Tralles* and *Nissum*, whither the Priests led sick and fanaticke men: but nothing performed without long fasting, no good to be done. That scoffing [q] *Lucian* conducts his *Menippus* to hell by the directions of that *Chaldean Mithrobarzanes*, but after long fasting, and such like idle preparation. Which the Jesuites right well perceiving of what force this fasting and solitary meditation is, to alter mens minds, when they would make a man mad, ravish him, improve him beyond himself, to undertake some great business of moment, to kill a King, or the like, [r] they bring him into a melancholy dark chamber, where he shall see no light for many dayes together, no company, little meat, gastly pictures of Divels all about him, and leave him to lie as he will himself, on the bare floor in this chamber of meditation, as they call it, on his back, side, belly, till by his strange usage they make him quite mad and beside himself. And then after some ten dayes, as they find him animated and resolved, they make use of him. The Divell hath many such factours, many such engines, which what effect they produce, you shall hear in these following Symptomes.

p *Vbi multos dies manent jejuni consilio sacerdotum auxilia invocantes.*

q *In Necromant. Et cibus quidem glandes erant, potus aqua, lectus sub dio, &c.*

r *John Everardus Britanno-Romanus lib. edit. 1611.* describes all the manner of it.

Subsect. 3.

Symptomes generall, love to their own sect, hate of all other Religions, obstinacie, peevishness, ready to undergo any danger or crosse for it; Martyrs, blinde zeal, blinde obedience, fastings, vowes, belief of incredibilities, impossibilities: Particular of Gentiles, Mahometans, Jews, Christians; and in them, Heretickes old and new, Schismaticks, Schoolmen, Prophets, Enthusiasts, &c.

Shall I laugh with *Democritus*, or weep with *Heraclitus*? they are so ridiculous and absurd on the one side, so lamentable and tragical on the other; a mixt Scene offers it self, so full of errours, aud a promiscuous variety of objects, that I know not in what strain to represent it. When I think of that *Turkish* paradise, those *Jewish* fables, and pontificial rites, those Pagan superstitions, their sacrifices, and ceremonies, as to make images of all matter, and adore them when they have done, to see them kiss the pyx, creep to the cross, &c. I cannot choose but laugh with *Democritus*: but when I see them whip and torture themselves, grind their souls for toyes and trifles, desperate, and now ready to die, I cannot choose but weep with *Heraclitus*. When I see a Priest say masse, with all those apish gestures, murmurings, &c. read the customes of the *Iews* Synagogue, or *Mahometa* Meschites, I must needs [f] laugh at their folly, *risum teneatis amici?* but when I see them make matters of conscience of such toyes and trifles,

f *Varius mappa componere risum vix poterat.*

trifles, to adore the Divel, to endanger their souls, to offer their children to their Idols, &c. I must needs condole their misery. When I see two superstitious Orders contend *pro aris & focis*, with such have and hold, *de lana caprina*, some write such great Volumes to no purpose, take so much pains to so small effect, their Satyrs, invectives, apologies, dul and gross fictions; when I see grave learned men rail and scold like butter-women, methinks 'tis pretty sport, and fit [t] for *Calphurnius* and *Democritus* to laugh at. But when I see so much bloud spilt, so many murders and massacres, so many cruel battels fought, &c. 'tis a fitter subject for *Heraclitus* to lament. [u] As *Merlin* when he sate by the lake side with *Vortiger*, and had seen the white and red dragon fight, before he began to interpret or to speak, *in fletum prorupit*, fell a weeping, and then proceeded to declare to the King what it meant. I should first pity and bewaile this misery of humane kind with some passionate preface, wishing mine eys a fountain of tears, as *Jeremy* did, and then to my task. For it is that great torture, that infernal plague of mortal men, *omnium pestium pestilentissima superstitio*, and able of it self alone to stand in opposition to all other plagues, miseries and calamities whatsoever; far more cruel, more pestiferous, more grievous, more general, more violent, of a greater extent. Other fears and sorrows, grievances of body and mind, are troublesome for the time; but this is for ever, eternal damnation, hell it self, a plague, a fire: an inundation hurts one Province alone, and the loss may be recovered; but this superstition involves all the world almost, and can never be remedied. Sickness and sorrows come and go, but a superstitious soul hath no rest; [x] *superstitione imbutus animus nunquam quietus esse potest*, no peace, no quietness. True Religion and Superstition are quite opposite, *longè diversa carnificina & pietas*, as *Lactantius* describes, the one ereares, the other dejects; *illorum pietas, mera impietas*; the one is an easie yoak, the other an intolerable burden, an absolute tyranny; the one a sure anchor, an haven; the other a tempestuous Ocean; the one makes, the other marrs; the one is wisdome, the other is folly, madness, indiscretion; the one unfained, the other a counterfeit; the one a diligent observer, the other an ape; one leads to heaven, the other to hell. But these differences will more evidently appear by their particular symptomes. What Religion is, and of what parts it doth consist, every Catechism will tell you, what Symptomes it hath, and what effects it produceth: but for their superstitions, no tongue can tell them, no pen expres, they are so many, so diverse, so uncertain, so unconstant, and so different from themselves. *Tot mundi superstitiones, quot cœlo stellæ*, one saith, there be as many superstitions in the world, as there be stars in heaven, or divels themselves that are the first founders of them: with such ridiculous, absurd symptomes and signs, so many several rites, ceremonies, torments and vexations accompanying, as may well expresse and beseem the divel to be the author and maintainer of them. I will only point at some of them, *ex ungue leonem*, guesse at the rest, and those of the chief kinds of superstition, which beside us Christians now domineer and crucifie the world, Gentiles, Mahometans, Jews, &c.

[t] *Pleno ridet Calphurnius ore. Hor.*

[u] *Alanus de Insulis.*

[x] *Cicero 1. de finibus.*

Of

660 Of these symptomes some be general, some particular to each private sect: general to all, are, an extraordinary love and affection they bear and shew to such as are of their own sect, and more then *Vatinian* hate to such as are opposite in Religion, as they call it, or disagree from them in their superstitious rites, blind zeal, (which is as much a symptome as a cause,) vain fears, blind obedience, needless works, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulness, blindness, obstinacy, &c. For the first, which is love and hate, as [y] *Montanus* saith, *nulla firmior amicitia quàm quæ contrahitur hinc; nulla discordia major, quàm quæ à religione fit*; no greater concord, no greater discord then that which proceeds from Religion. It is incredible to relate, did not our dayly experience evince it, what factions, *quam terrimæ factiones*, (as † *Rich. Dinoth* writes) have been of late for matters of Religion in *France*, and what hurly burlies all over *Europe* for these many years. *Nihil est quod tam impotenter rapiat homines, quam susceptæ de salute opinio; siquidem pro ea omnes gentes corpora & animas devovere solent, & arctissimo necessitudinis vinculo se invicem colligare.* We are all brethren in Christ, servants of one Lord, members of one body, and therefore are or should be at least dearly beloved, inseparably allied in the greatest bond of love and familiarity, united partakers not only of the same cross, but coadjutors, comforters, helpers, at all times, upon all occasions: as they did in the primitive Church, *Acts* the 5. they sold their patrimonies, and laid them at the Apostles feet, and many such memorable examples of mutual love we have had under the ten general persecutions, many since. Examples on the other side of discord none like, as our Saviour saith, he came therefore into the world to set father against son, &c. In imitation of whom the Devil belike ([z] *nam superstitio irrepsit veræ religionis imitatrix*, superstition is still Religions ape, as in all other things, so in this) doth so combine and glew together his superstitious followers in love and affection, that they will live and die together: and what an innate hatred hath he still inspired to any other superstition opposite? How those old *Romans* were affected, those ten persecutions may be a witness, and that cruel executioner in *Eusebius*, *aut lita aut morere*, sacrifice or dye. No greater hate, more continuate, bitter faction, wars, persecution in all ages, then for matters of Religion, no such feral opposition, father against son, mother against daughter, husband against wife, City against City, Kingdome against Kingdome: as of old at *Tentira* and *Combos*:

[a] *Immortale odium, & nunquam sanabile vulnus,*
Inde furor vulgo, quod numina vicinorum
Odit uterque locus, quum solos credit habendos
Esse deos quos ipse colat. —
Immortal hate it breeds, a wound past cure,
And fury to the commons still to endure:
Because one City t'others gods as vain
Deride, and his alone as good maintain.

The *Turks* at this day count no better of us then of dogs, so they commonly call us *Gaures*, infidels, miscreants, make that their main quarrel and

y *In Micah comment.*
† *Gall. hist. lib. 1*
z *Lactantius.*
a *Juv. Sat. 15.*

and cause of Christian persecution. If he will turn *Turk*, he shall be entertained as a brother, and had in good esteem, a *Muselman* or a beleever, which is a greater tye to them then any affinity or consanguinity. The *Jews* stick together like so many burrs, but as for the rest whom they call Gentiles, they do hate and abhor, they cannot endure their *Messias* should be a common Saviour to us all, and rather as [b] *Luther* writes, *then they that now scoffe at them, curse them, persecute and revile them, shall be coheirs and brethren with them, or have any part of fellowship with their Messias, they would crucifie their Messias ten times over, and God himself, his Angels, and all his creatures, if it were possible, though they endure a thousand hels for it*: Such is their malice towards us. Now for Papists, what in a common cause for the advancement of their Religion they will endure, our Traitors and Pseudocatholicks will declare unto us; and how bitter on the other side to their adversaries, how violently bent, let those *Marian* times record, as those miserable slaughters at *Merindol* and *Cabriers*, the *Spanish* inquisition, the Duke of *Alva's* tyranny iu the Low-countries, the *French* Massacres and Civil Wars.

[c] *Tantum religio potuit suadere malorum.*

Not there only, but all over *Europe*, we read of bloody battels, racks and wheels, seditions, factions, oppositions,

——† *obvia signis*
Signa, pares aquilas, & pila minantia pilis,

Invectives and contentions. They had rather shake hands with a *Jew*, *Turk*, or as the *Spaniards* do, suffer *Moores* to live amongst them, and *Jews* than *Protestants*; *My name*, (saith [d] *Luther*) *is more odious to them then any thief or murderer.* So it is with all hereticks and schismaticks whatsoever: And none so passionate, violent in their tenents, opinions, obstinate, wilful, refractory, peevish, factious, singular and stiffe in defence of them; they do not only persecute and hate, but pity all other Religions, account them damned, blind, as if they alone were the true Church, they are the true heirs, have the Feesimple of heaven by a peculiar donation, tis entailed on them and their posterities, their doctrine sound, *per funem aureum de cœlo delapsa doctrina*, they alone are to be saved. The *Iews* at this day are so *incomprehensibly proud and churlish*, saith [e] *Luther*, that *soli salvari, soli domini terrarum salutari volunt.* And as [f] *Buxtorfius* adds, *so ignorant and self-willed withall, that amongst their most understanding Rabbines you shall find nought but gross dotage, horrible hardness of heart, and stupend obstinacy, in all their actions, opinions, conversations: and yet so zealous withall, that no man living can be more, and vindicate themselves for the elect people of GOD.* 'Tis so with all other superstitious sects, *Mahometans*, Gentiles in *China*, and *Tartary*; our ignorant *Papists*, *Anabaptists*, *Separatists*, and peculiar Churches of *Amsterdam*, they alone, and none but they can be saved. [g] Zealous (as *Paul* saith, *Rom.* 10. 2.) *without knowledge*, they will endure any misery, any trouble, suffer and do that which the Sun beams will not endure to see, *Religionis acti Furiis*, all extremities, losses and dangers, take any pains, fast, pray, vow chastity, wilful poverty, forsake all and follow their Idols, dye a thousand deaths, as some Jews did to

b *Comment. in Micha. Ferre non possunt ut illorum Messias communis servator sit, nostrum gaudium &c. Messias vel decem decies crucifixum essent, ipsumque deum si id fieri posset, una cum angelis & creaturis omnibus, nec absterrerentur ab hoc facto etsi mille infernа subeunda forent.*

c *Lucret.*

† *Lucan.*

d *Ad Galat. comment. Nomen odiosius meum quam ullus homicida aut fur.*

e *In comment. Micah. Adeo incomprehensibilis & aspera eorum superbia, &c.*

f *Synagog. Judæorum ca. 1. Inter eorum intelligentissimos Rabbinos nil præter ignorantiam & insipientiam grandem invenies, horrendam indurationem, & obstinationem, &c.*

g *Great is Diana of the Ephesians, Act. 19.*

Pilats

662 *Pilats* souldiers, in like case, *exertos præbentes jugulos, & manifestè præ se ferentes,* (as *Iosephus* hath it) *chariorem esse vitâ sibi legis patriæ observationem,* rather then abjure, or deny the least particle of that Religion which their Fathers profess, and they themselves have been brought up in, be it never so absurd, ridiculous, they will embrace it, and without farther enquiry or examination of the truth, though it be prodigiously false, they will beleeve it: they will take much more pains to go to hell, then we shall do to heaven. Single out the most ignorant of them, convince his understanding, shew him his errors, grosness, and absurdities of his sect, *Non persuadebis etiamsi persuaseris,* he will not be perswaded. As those Pagans told the Jesuits in *Iapona,* h they would do as their fore-fathers have done; and with *Ratholde* the *Frisian* Prince, go to hell for company, if most of their friends went thither: they will not be moved, no perswasion, no torture can stir them. So that Papists cannot brag of their vows, poverty, obedience, orders, merits, martyrdoms, fastings, alms, good works, pilgrimages: much and more then all this, I shall shew you, is, and hath been done by these superstitious Gentiles, Pagans, Idolaters and Jews: their blind zeal and idolatrous superstition in all kinds is much at one; little or no difference, and it is hard to say which is the greatest, which is the grossest. For if a man shall duly consider those superstitious rites amongst the Ethnicks in *Iapan,* the *Bannians* in *Gusart,* the *Chinese* idolaters, * *Americans* of old, in *Mexico* especially, Mahometan priests, he shall find the same government almost, the same orders and ceremonies, or so like, that they may seem all apparently to be derived from some heathen spirit, and the *Roman* Hierarchy no better then the rest. In a word, this is common to all superstition, there is nothing so mad and absurd, so ridiculous, impossible, incredible, which they will not believe, observe, and diligently perform as much as in them lies; nothing so monstrous to conceive, or intolerable to put in practice, so cruel to suffer, which they will not willingly undertake. So powerful a thing is superstition. † *O Ægypt* (as *Trismegistus* exclaims) *thy religion is fables, and such as posterity will not believe.* I know that in true Religion it self, many mysteries are so apprehended alone by faith, as that of the Trinity, which Turks especially deride, Christs Incarnation, resurrection of the body at the last day, *quod ideo credendum* (saith *Tertullian*) *quod incredibile, &c.* many miracles not to be controverted or disputed of. *Mirari non rimari sapientia vera est,* saith † *Gerhardus*; *& in divinis* (as a good Father informs us) *quædam credenda, quædam admiranda, &c.* some things are to be believed, embraced, followed with all submission and obedience, some again admired. Though *Iulian* the Apostate scoff at Christians in this point, *quod captivemus intellectum in obsequium fidei,* saying, that the Christian *Creed* is like the *Pythagorean Ipse dixit*, we make our will and understanding too slavishly subject to our faith, without farther examination of the truth; yet as Saint *Gregory* truly answers, our Creed is *altioris præstantiæ*, and much more divine; and as *Thomas* will, *piè consideranti semper suppetunt rationes, ostendentes credibilitatem in mysteriis supernaturalibus*, we do absolutely believe it, and upon good reasons, for

h *Malunt cum illis insanire, quam cum aliis bene sentire.*

* *Acosta. l. 5.*

† *O Ægypte, religionis tuæ solæ supersunt fabulæ eæque incredibiles posteris tuis.*

† *Meditat. 19. de cœna domin.*

for as *Gregory* well informeth us; *Fides non habet meritum, ubi humana ratio quærit experimentum*; that faith hath no merit, is not worth the name of faith, that will not apprehend without a certain demonstration: we must and will beleeve Gods word; and if we be mistaken or erre in our generall belief, as * *Richardus de sancto Victore* vows he will say to Christ himself at the day of judgement; *Lord, if we be deceived, thou alone hast deceived us*: thus we plead. But for the rest I will not justifie that pontificial consubstantiation, that which * *Mahometans* and *Jewes* justly except at, as *Campanella* confesseth, *Atheismi triumphat. cap. 12. fol. 125*, *difficillimum dogma esse, nec aliud subjectum magis hæreticorum blasphemiis, & stultis irrisionibus politicorum reperiri.* They hold it impossible, *Deum in pane manducari*; and besides they scoffe at it, *vide gentem comedentem Deum suum, inquit quidam Maurus.* † *Hunc Deum muscæ et vermes irrident, quum ipsum polluunt & devorant, subditus est igni, aquæ, & latrones furantur, pixidem auream humi prosternunt, & se tamen non defendit hic Deus. Qui fieri potest, ut sit integer in singulis hostiæ particulis, idem corpus numero, tam multis locis, cœlo, terrâ? &c.* But he that shall read the [i] *Turkes* Alcaron, the *Iewes* Talmud, and Papists Golden Legend, in the mean time will swear that such gross fictions, fables, vain traditious, prodigious paradoxes and ceremonies, could never proceed from any other spirit, than that of the divell himself, which is the Author of confusion and lies; and wonder withall how such wise men as have been of the Jews, such learned understanding men as *Averroes*, *Avicenna*, or those Heathen Philosophers, could ever be perswaded to beleeve, or to subscribe to the least part of them: *aut fraudem non detegere*: but that as † *Vanninus* answers, *ob publicæ potestatis formidinem allatrare philosophi non audebant*, they durst not speak for fear of the law. But I will descend to particulars: read their severall Symptomes and then gues.

* *Lib. 1. de trin. cap. 2. si decepti sumus, &c.*

* *Vide Samsatus Isphocanis objectiones in monachum Mitesium.*

† *Lege Hoffman. Mus exenteratus.*

[i] *As true as Homers Iliads, Ovids Metamorphosis, Æsops Fables.*

† *Dial 52 de oraculis.*

Of such Symptomes as properly belong to superstition, or that irreligious Religion, I may say as of the rest, some are ridiculous, some again ferall to relate. Of those ridiculous, there can be no better testimony than the multitude of their gods, those absurd names, actions, offices they put upon them, their feasts, holy dayes, sacrifices, adorations, and the like. The *Ægyptians* that pretended so great antiquity, 300 Kings before *Amasis*: and as *Mela* writes, 13000 years from the beginning of their Chronicles, that brag'd so much of their knowledge of old, for they invented Arithmetick, Astronomy, Geometry: of their wealth and power, that vaunted of 20000 Cities: yet at the same time their Idolatry and superstition was most gross: they worshipped, as *Diodorus Siculus* records, Sun and Moon under the name of *Isis* and *Osyris*, and after, such men as were beneficial to them, or any creature that did them good. In the city of *Bubasti* they adored a Cat, saith *Herodotus*, *Ibis* and Storks, an Oxe (saith *Pliny*) † Leekes and Onions, *Macrobius*,

* *Porrum & cæpe deos imponere nubibus ausi,*
Hos tu Nile deos colis,——

Scoffing † *Lucian* in his *vera Historia*: which as he confesseth himself was not perswasively written as a truth, but in Comical fashion to glaunce at the monstrous

† *Ostantas gentes quibus hæc nascuntur in horto Numinal Iuven. Sat. 15.*

* *Prudentius*

† *Præfat. vero hist.*

664 strous fictions, and gross absurdities of writers and nations, to deride without doubt this prodigious *Ægyptian* Idolatry, fains this story of himself; that when he had seen the *Elisian* fields, and was now comming away, *Radamanthus* gave him a Mallow-root, and bade him pray to that when he was in any peril or extremity; which he did accordingly; for when he came to *Hydamordia* in the Iland of treacherous women, he made his prayers to his root, and was instantly delivered. The *Syrians*, *Chaldeans* had as many proper Gods of their own invention; see the said *Lucian de dea Syriâ*. *Morny cap. 22. de veritat. relig. Guliel. Stuckius* † *Sacrorum Sacrificiorumque Gentil. descript. Peter Faber Semester. l. 3. c. 1, 2, 3. Selden de diis Syris*, *Purchas* Pilgrimage, [k] *Rosinus* of the *Romans*, and *Lilius Giraldus* of the *Greeks*. The *Romans* borrowed from all, besides their own gods, which were *majorum* and *minorum gentium*, as *Varro* holds, certain and uncertain; some cœlestial select and great ones, others *Indigites* and *Semi-dei*, *Lares*, *Lemures*, *Dioscuri*, *Soteres*, and *Parastatæ*, *dii tutelares* amongst the *Greeks*: gods of all sorts, for all functions; some for the Land, some for Sea; some for Heaven, some for Hell; some for passions, diseases, some for birth, some for weddings, husbandry, woods, waters, gardens, orchards, &c. All actions and offices, *Pax*, *Quies*, *Salus*, *Libertas*, *Fœlicitas*, *Strenua*, *Stimula*, *Horta*, *Pan*, *Sylvanus*, *Priapus*, *Flora*, *Cloacina*, *Stercutius*, *Febris*, *Pallor*, *Invidia*, *Protervia*, *Risus*, *Angerona*, *Volupia*, *Vacuna*, *Viriplaca*, *Veneranda*, *Pales*, *Neptunia*, *Doris*. Kings, Emperours, valiant men that had done any good offices for them, they did likewise canonize and adore for Gods, and it was usually done, *usitatum apud antiquos*, as † *Iac. Boissardus* well observes, *deificare homines qui beneficiis mortales juvarent*, and the Divel was still ready to second their intents, *statim se ingessit illorum sepulchris*, *statuis*, *templis*, *aris*, *&c.* he crept into their temples, statues, tombs, altars, and was ready to give oracles, cure diseases, do miracles, &c. as by *Iupiter*, *Æsculapius*, *Tiresias*, *Apollo*, *Mopsus*, *Amphiaraus*, *&c. dii & Semi-dei*. For so they were *Semi-dii*, demi-gods, some *medii inter Deos & homines*, as *Max.* † *Tyrius*, the Platonist, *ser. 26. & 27.* maintains and justifies in many words. *When a good man dies, his body is buried, but his soul* ex homine dæmon evadit, *becomes forthwith a Demi-god, nothing disparaged with malignity of aire, or variety of forms, rejoyceth, exults and sees that perfect beauty with his eys. Now being deified, in commiseration he helps his poor friends here on earth, his kindred and allies, informs, succours, &c. punisheth those that are bad, and do amiss, as a good Genius to protect and govern mortal men appointed by the gods, so they will have it, ordaining some for provinces, some for private men, some for one office, some for another. Hector and Achilles assist Souldiers to this day*; *Æsculapius* all sick men, the *Dioscuri* Seafaring men, &c. and sometimes upon occasion they shew themselves. The *Dioscuri*, *Hercules* and *Æsculapius*, *he saw himself* (or the divel in his likeness) *non somnians sed vigilans ipse vidi*: So far *Tyrius*. And not good men only do they thus adore, but tyrants, monsters, divels, (as * *Stukius* enveighs) *Nero's*, *Domitians*, *Heliogables*, beastly women, and arrant whores amongst the rest. For all intents, places, creatures, they assign gods;

† *Tiguri fol.* 1494.

k *Rosin. antiq. Rom. l. 2 c. 1. & deinceps.*

† *Lib. de divinatione & magicis præstigiis in Mopso.*

† *Cosmo Paccio Interpret. nihil ab aeris caligine aut figurarum varietate impeditus meram pulchritudinem meruit, exultans & misericordia motus, cognatos amicos qui adhuc morantur in terra tuetur, errantibus succurrit, &c. Deus hoc jussit ut essent genii dii tutelares hominibus, bonos juvantes, malos punientes &c.*

* *Sacrorum gent. descript. non bene meritos solum, sed & tyrannos pro diis colunt, qui genus humanum horrendum in modum portentosa immanitate divexarunt, &c. fœdas meretrices, &c.*

Et domibus, tectis, thermis, & equis soleatis
Assignare solent genios —— saith *Prudentius*. *Cuna* for cradles, *Diverra* for sweeping houses, *Nodina* knots, *Prema, Pramunda, Hymen, Hymeneus*, for weddings; *Comus* the god of good fellows, gods of silence, of comfort, *Hebe* goddess of youth, *Mena menstruarum, &c.* male and female gods, of all ages, sexes, and dimensions, with beards, without beards, married, unmarried, begot, not born at all, but as *Minerva* start out of *Iupiters* head. *Hesiodus* reckons up at least 30000 gods, *Varro* 300 *Iupiters*. As *Ieremy* told them, their gods were to the multitude of Cities;

Quicquid humus, pelagus, cœlum miserabile gignit
Id dixère deos, colles, freta, flumina, flammas.
What ever heavens, sea and land begat,
Hils, seas and rivers, God was this and that.

And which was most absurd, they made gods upon such ridiculous occasions; *As children make babies* (so saith † *Morneus*) *their Poets make Gods, & quos adorant in templis, ludunt in Theatris*, as *Lactantius* scoffs. *Saturn* a man, gelded himself, did eat his own children, a cruel tyrant driven out of his kingdom by his son *Iupiter*, as good a God as himself, a wicked lascivious paltry King of *Crete*, of whose rapes, lusts, murders, villanies, a whole volume is too little to relate. *Venus* a notorious strumpet, as common as a barbars chair, *Mars, Adonis, Anchises* whore, is a great she-goddess as well as the rest, as much renowned by their Poets; with many such: and these gods so fabulously and foolishly made, *ceremoniis, Hymnis, & Canticis celebrant*; their errors, *luctus & gaudia, amores, iras, nuptias & liberorum procreationes*, († as *Eusebius* well taxeth) weddings, mirth and mournings, loves, angers, and quarrelling they did celebrate in Hymns, and sing of in their ordinary songs, as it were publishing their villanies. But see more of their originals. When *Romulus* was made away by the sedition of the Senators, to pacifie the people, * *Iulius Proculus* gave out that *Romulus* was taken up by *Iupiter* into Heaven, and therefore to be ever after adored for a God amongst the *Romans*. *Syrophanes* of *Ægypt* had one only son, whom he dearly loved, he erected his statue in his house, which his servants did adorn with crowns and garlands, to pacifie their masters wrath when he was angry, so by little and little he was adored for a god. This did *Semiramis* for her husband *Belus*, and *Aarian* the Emperour by his minion *Antinous*. *Flora* was a rich harlot in *Rome*, and for that she made the Common-wealth her heir, her birth day was solemnized long after; and to make it a more plausible holiday, they made her Goddess of flowers, and sacrificed to her amongst the rest. The matrons of *Rome*, as *Dionysius Halicarnassæus* relates, because at their entreaty *Coriolanus* desisted from his Wars, consecrated a Church *Fortunæ muliebri*; and [1] *Venus Barbata* had a temple erected, for that somewhat was amiss about hair, and so the rest. The Citizens † of *Alabanda* a small town in *Asia minor*, to curry favor with the *Romans*, (who then warred in *Greece* with *Perseus* of *Macedon*, and were formidable to these parts) consecrated a temple to the City of *Rome*, and

† *Cap. 22. de ver. rel. Deos finxerunt eorum Poetæ, ut infantium puppas.*

† *Præem. lib. Contra philos.*

* *Livius lib. 1. Deus vobis in posterum propitius, Quirites.*

[1] *Anth. Verdure Imag. deorum.*

† *Mulieris candido splendentes amicimine varioque lætantes gestimine, verno florentes conanime, solum sternentes, &c. Apuleius lib. 11. de Asino aureo.*

666 made her a goddess, with annual games and sacrifices: so a town of houses was deified, with shameful flattery of the one side to give, and intolerable arrogance on the other to accept, upon so vile and absurd an occasion. *Tully* writes to *Atticus*, that his daughter *Tulliola* might be made a goddess, and adored as *Juno* and *Minerva*, and as well she deserved it. Their Holydaies and adorations were all out as ridiculous; those *Lupercals* of *Pan*, *Florales* of *Flora*, *Bona dea*, *Anna Perenna*, *Saturnals*, &c. as how they were celebrated, with what lascivious and wanton gestures, bald ceremonies, † by what bawdy Priests, how they hang their noses over the smoke of sacrifices, saith * *Lucian*, and lick bloud like flies that was spilled about the altars. Their carved Idols, gilt Images of wood, iron, ivory, silver, brass, stone, *olim truncus eram*, &c. were most absurd, as being their own workmanship; for as *Seneca* notes, *adorant ligneos deos, & fabros interim qui fecerunt, contemnunt*, they adore work, contemn the workman; and as *Tertullian* follows it, *Si homines non essent diis propitii, non essent dii*, had it not been for men, they had never been gods, but blocks still, and stupid statues, in which mice, swallows, birds made their nests, spiders their webbes, and in their very mouths laid their excrements. Those Images I say were all out as gross, as the shapes in which they did represent them: *Iupiter* with a rams head, *Mercury* a doggs, *Pan* like a goat, *Hecate* with three heads, one with a beard, another without; see more in *Carterius* and † *Verdurius* of their monstrous formes and ugly pictures: and which was absurder yet, they told them these Images came from heaven, as that of *Minerva* in her temple at *Athens*, *quod è cœlo cecidisse credebant accolæ*, saith *Pausanias*. They formed some like Storks, Apes, Buls, and yet seriously believed; and that which was impious, and abominable, they made their Gods notorious whoremasters, incestious Sodomites, (as commonly they were all, aswell as *Jupiter*, *Mars*, *Apollo*, *Mercury*, *Neptune*, &c.) theeves, slaves, drudges, (for *Apollo* and *Neptune*, made tiles in *Phrygia*,) kept sheep, *Hercules* empty'd stables, *Vulcan* a black-smith, unfit to dwell upon the earth for their villanies, much less in heaven, as † *Mornay* well saith, and yet they gave them out to be such; so weak and brutish, some to whine, lament, and roare, as *Isis* for her son and *Cenocephalus*, as also all her weeping Priests; *Mars* in *Homer* to be wounded, vexed; *Venus* run away crying, and the like; then which, what can be more ridiculous? *Nonne ridiculum lugere quod colas, vel colere quod lugeas?* (which † *Minutius* objects) *Si dii, cur plangitis? si mortui, cur adoratis?* that it is no marvel if [m] *Lucian*, that adamantine persequutor of superstition, and *Pliny* could so scoffe at them and their horrible Idolatry as they did: If *Diagoras* took *Hercules* Image, and put it under his pot to seeth his pottage, which was, as he said, his 13th labour. But see more of their fopperies in *Cypr.* 4. *tract. de Idol. varietat. Chrysostome adverss. Gentil. Arnobius adv. Gentes. Austin. de civ. dei. Theodoret. de curat. Græc. affect. Clemens Alexandrinus*, *Minutius Fœlix*, *Eusebius*, *Lactantius*, *Stuckius*, *&c.* Lamentable, tragical, and fearful those Symptomes are, that they should be so far forth affrighted with their fictitious Gods, as to spend the goods, lives, fortunes,

† *Magna religione quæritur quæ possit adulteria plura numerare. Minut.*

* *Lib. de sacrificiis, Fumo inhiantes, & muscarum in morem sanguinem exugentes circum aras effusum.*

† *Imagines Deorum lib. sic inscript.*

† *De ver. relig. cap. 22. Indigni qui terram calcent, &c.*

† *Octaviano.*

m *Iupiter Tragœdus, de sacrificiis, & passim alias.*

tunes, pretious time, best dayes in their honour, to * Sacrifice unto them, to their inestimable loss, such Hecatombles, so many thousand sheep, Oxen, with gilded horns, Goats, as † *Cræsus* King of *Lydia*, [n] *Marcus Iulianus*, surnamed *ob crebras hostias Victimarius, & Tauricremus*, and the rest of the *Roman* Emperours usually did with such labour and cost: and not Emperours only and great ones *pro communi bono*, were at this charge, but private men for their ordinary occasions. *Pythagoras* offered an hundred Oxen for the invention of a Geometrical Probleme, and it was an ordinary thing to sacrifice in [a] *Lucians* time, *a heifer for their good health, four Oxen for wealth, an hundred for a Kingdom, nine Buls for their safe return from* Troja *to* Pylus, *&c.* Every God almost had a peculiar sacrifice, the *Sun* horses, *Vulcan* fire, *Diana* a white Hart, *Venus* a Turtle, *Ceres* an hog, *Proserpina* a black lamb, *Neptune* a bull, (read more in * *Stukius* at large) besides sheep, cocks, corals, frankincense, to their undoings, as if their gods were affected with bloud or smoke. *And surely* ([b] saith he) *if one should but repeat the fopperies of mortall men, in their sacrifices, feasts, worshipping their Gods, their rites and ceremonies, what they think of them, of their diet, houses, orders, &c. what prayers and vowes they make; if one should but observe their absurditie and madness, he would burst out a laughing, and pitie their folly.* For what can be more absurd than their ordinary prayers, petitions, † requests, sacrifices, oracles, devotions? of which we have a taste in *Maximus Tyrius serm.* 1. *Plato's Alcibiades Secundus*, *Persius Sat.*2. *Invenal. Sat.*10. there likewise exploded, *Mactant opimas & pingues hostias deo quasi esurienti, profundunt vina tanquam sitienti, lumina accendunt velut in tenebris agenti* (*Lactantius lib.* 2. *cap.*6.) as if their Gods were an hungrie, a thirst, in the dark, they light candles, offer meat and drink. And what so base as to reveal their counsels and give oracles *è viscerum sterquiliniis*, out of the bowels and excrementall parts of beasts? *sordidos Deos Varro* truely cals them therefore, and well he might. I say nothing of their magnificent and sumptuous temples, those majestical structures: To the roof of *Apollo Didymeus* Temple, *ad Branchidas*, as † *Strabo* writes, a thousand okes did not suffice. Who can relate the glorious spendor, and stupend magnificence, the sumptuous building of *Diana* at *Ephesus*, *Jupiter Ammons* Temple in *Afrike*, the *Pantheon* at *Rome*, the Capitoll, the *Sarapium* at *Alexandria*, *Apollos* Temple at *Daphne* in the Suburbs of *Antioch*. The great Temple at *Mexico* so richly adorned, and so capacious (for 10000 men might stand in it at once) that fair Pantheon of *Cusco*, described by *Acosta* in his *Indian* History, which ecclipses both Jews and Christians. There were in old Jerusalem as some write, 408 Synagogues; but new *Cairo* reckons up (if * *Radzinilus* may be beleeved) 6800 meskites. *Fessa* 400, whereof 50 are most magnificent, like Saint *Pauls* in *London*. *Helena* built 300 fair Churches in the holy Land, but one *Bassa* hath built 400 meskites. The *Mahometans* have 1000 Monks in a Monastery; the like saith *Acosta* of *Americans*; *Riccius* of the *Chineses*, for men and women, fairly built; and more richly endowed

* 666 severall kinds of sacrifices in Egypt Maior reckons up, *Tom.*2 *coll.* of which read more in *cap.*1. of *Laurentius Pignorius* his *Ægypt* characters, a cause of which *Sanubius* gives *subcis. lib.*3. *cap.*1.

† *Herod Clio.* *Immolavit lecta pecora ter mille Delphis, una cum lectis phialis tribus.*

n *Superstitiosus Julianus innumeras sine parsimonia pecudes mactavit. Amianus* 25. *Boves albi. M. Cæsari salutem, si tu vicesimus perimus; lib.*3. *Romani observantissimi sunt cerimoniarum, bello præsertim.*

a *De sacrificiis: buculam pro bona valetudine, boves quatuor pro divitiis, centum tauros pro sospite a Trojæ reditu, &c.*

* *De sacris Gentil. & sacrific. Tyg.* 1596.

b *Enimvero si quis recenseret quæ stulti mortales in festis, sacrificiis, diis adorandis, &c. quæ vota faciant, quid de iis statuant, &c. haud scio an risurus, &c.*

† *Max Tyrius ser.* 1. *Cræsus regum omnium stultissimus de lobete consulit, alius de numero arenarum, dimensione maris, &c.* † *Lib.*4. * *Perigr. Hierosol.*

some

668 some of them, then *Arras* in *Artois*, *Fulda* in *Germany*, or Saint *Edmunds-Bury* in *England* with us: who can describe those curious and costlie statues, Idols, Images, so frequently mentioned in *Pausanias*? I conceal their donaries, pendants, other offerings, presents, to these their fictitious Gods daily consecrated. [c] *Alexander* the son of *Amyntas*, K. of *Macedonia*, sent two statues of pure gold to *Apollo* at *Delphos*. [d] *Crœsus* king of *Lydia* dedicated an hundreth golden tiles in the same place, with a golden altar: No man came empty-handed to their Shrines. But these are base offerings in respect; they offered men themselves alive: The *Leucadians*, as *Strabo* writes, sacrificed every yeer a man, *averruncandæ deorum iræ causa*, to pacifie their Gods, *de montis præcipitio dejecerunt, &c.* and they did voluntarily undergo it. The *Decii* did so sacrifice *Diis manibus*, *Curtius* did leap into the gulf. Were they not all strangely deluded to go so far to their Oracles, to be so gulled by them, both in war and peace, as *Polybius* relates, (which their Augures, Priests, Vestall Virgins can witness) to be so superstitious, that they would rather lose goods and lives, then omit any ceremonies, or offend their Heathen gods? *Nicias* that generous and valiant captain of the *Greeks*, overthrew the *Athenian* Navy, by reason of his too much superstition, [e] because the *Augures* told him it was ominous to set sail from the haven of *Syracuse* whilest the Moon was ecclipsed, he tarried so long till his enemies besieged him, he and all his army was overthrown. The * *Parthians* of old were so sottish in this kinde, they would rather lose a victorie, nay lose their own lives, then fight in the night, 'twas against their religion. The *Jewes* would make no resistance on the Sabbath, when *Pompeius* besieged *Ierusalem*; and some Jewish Christians in *Africk*, set upon by the *Gothes*, suffered themselves upon the same occasion to be utterly vanquished. The superstition of the *Dibrenses* a bordering town in *Epirus*, besieged by the *Turkes*, is miraculous almost to report. Because a dead dog was flung into the only fountain which the citie had, they would die of thirst all, rather then drink of that * unclean water, and yeeld up the Citie upon any conditions. Though the *Prætor* and chief Citizens began to drink first, using all good perswasions, their superstition was such, no saying would serve, they must all forthwith die or yeeld up the citie. *Vix ausum ipse credere* (saith * *Barletius*) *tantam superstitionem, vel affirmare leviſsimam hanc causam tantæ rei vel magis ridiculam, quum non dubitem risum potius quam admirationem posteris excitaturam.* The story was too ridiculous, he was ashamed to report it, because he thought no body would beleeve it. It is stupend to relate what strange effects this Idolatry and superstition hath brought forth of the latter years in the *Indies* and those bordering parts: [p] in what feral shapes the † Divel is adored, *ne quid mali intentent*, as they say; for in the mountains betwixt *Scanderone* and *Aleppo* at this day, there are dwelling a certain kind of people called *Coordes* coming of the race of the ancient *Parthians*, who worship the Divel, and alledge this reason in so doing; God is a good man and will do no harm, but the divel is bad and must be pleased, lest he hurt them. It is wonderful to tell how the divel deludes them, how he terrifies them, how they offer men

c *Solinus.*

d *Herodotus.*

e *Botarus polit. lib.2.cap.16.*

* *Plutarch vit. Crassi.*

* They were of the Greek Church.

* *Lib.5.de gestis Scanderbegk.*

p *In templis immania Idolorum monstra conspiciuntur, marmorea, lignea, lutea, &c. Riccius.*

† *Deum enim placare non est opus, quia non nocet; sed dæmonem sacrificiis placant, &c.*

men, and women sacrifices unto him, an hundred at once, as they did infants in *Crete* to *Saturne* of old, the finest children, like *Agamemnons Iphigenia*, &c. At [q] *Mexico*, when the *Spaniards* first overcame them, they daily sacrificed *viva hominum corda è viventium corporibus extracta*, the hearts of men yet living, 20000 in a year (*Acosta lib.5. cap.20.*) to their Idols made of flower and mens blood, and every year six thousand infants of both sexes: And as prodigious to relate [r] how they burie their wives with husbands deceased, 'tis fearfull to report, and harder to beleeve.

† *Nam certamen habent læthi quæ viva sequatur*
Conjugium, pudor est non licuisse mori,

and burn them alive, best goods, servants, horses, when a grandie dies, [t] 12000 at once amongst the *Tartars*, when a great *Cham* departs, or an Emperor in *America*: how they plague themselves, which abstain from all that hath life, like those old *Pythagoreans*, with immoderate fastings, [t] as the *Bannians* about *Surat*, they of *China*, that for superstitions sake never eat flesh nor fish all their lives, never marry, but live in deserts and by-places, and some pray to their Idols 24 hours together, without any intermission, biting of their tongues when they have done, for devotions sake. Some again are brought to that madness by their superstitious Priests, (that tell them such vain stories of immortality, and the joyes of heaven in that other life) [u] that many thousands voluntarily break their own necks, as *Cleombrotus Amborciatus* Auditors of old, precipitate themselves, that they may participate of that unspeakable happiness in the other world. One poisons, another strangleth himself; and the King of *China* had done as much, deluded with this vain hope, had he not been detained by his servant. But who can sufficiently tell of their severall superstitions, vexations, follies, torments? I may conclude with [x] *Possevinus*, *Religio facit asperos mites*, *homines è feris*; *superstitio ex hominibus feras*, Religion makes wild beasts civil, superstition makes wise men beasts and fools; and the discreetest that are, if they give way to it, are no better then dizards; nay more, if that of *Plotinus* be true, *is unus religionis scopus*, *ut ei quem colimus similes fiamus*, that's the drift of religion to make us like him whom we worship: what shall be the end of Idolaters, but to degenerate into stocks and stones? of such as worship these Heathen gods, for *dii gentium dæmonia*, * but to become divels themselves? 'Tis therefore *exitiosus error*, *& maximè periculosus*, a most perilous and dangerous error of all others, as [y] *Plutarch* holds, *turbulenta passio hominem consternans*, a pestilent, a troublesome passion, that utterly undoeth men. Unhappy superstition, [z] *Pliny* cals it, *morte non finitur*, death takes away life, but not superstition. Impious and ignorant are far more happy then they which are superstitious, no torture like to it, none so continuate, so generall, so destructive, so violent.

In this superstitious row, *Iewes* for antiquitie may go next to *Gentiles*; what of old they have done, what Idolatries they have committed in their groves and high places, what their *Pharisees*, *Sadduces*, *Scribes*, *Essei*, and such sectaries have maintained, I will not so much as mention: for

q *Fer. Cortesius*
r *M. Polus. Lod. Vertumannus navig. lib.6.cap.9. P. Martyr. Oceanic dec.*
† *Propertius lib.3.eleg.12.*
s *Matthias à Michou.*
t *Epist. Iesuit. ann.1549 à Xaverio & sociis. Idemque Riccius expedit. ad Smas l.1.per totum Iejunatores apud eos toto die carnibus abstinent & piscibus ob religionem, nocte & die Idola colentes; nusquam egredientes.*
u *Ad immortalitatem morte aspirant summi magistratus, &c. Et multi mortales hac insania, et præpostero immortalitatis studio laborant, & misere pereunt: rex ipse clam venenum hausisset, nisi a servo fuisset detentus.*
x *Cantione in lib.10. Bonini de repub. fol.111.*
* *Quin ipsius diaboli ut nequitiam referant.*
y *Lib. de superstit.*
z *Hominibus vitæ finis mors, non autem superstitionis, profert hæc suos terminos ultra vitæ finem.*

670 for the present, I presume no nation under heaven can be more sottish, ignorant, blinde, superstitious, wilfull, obstinate and peevish, tyring themselves with vain ceremonies to no purpose; he that shall but read their Rabbins ridiculous Comments, their strange interpretation of Scriptures, their absurd ceremonies, fables, childish tales, which they stedfastly beleeve, will think they be scarce rational creatures; their foolish [a] customes, when they rise in the morning, and how they prepare themselves to prayer, to meat, with what superstitious washings, how to their Sabbath, to their other feasts, weddings, burials, &c. Last of all, the expectation of their *Messias*, and those figments, miracles, vain pompe that shall attend him, as how he shall terrifie the *Gentiles*, and overcome them by new diseases; how *Michael* the Archangel shall sound his trumpet, how he shall gather all the scattered *Jewes* into the holy Land, and there make them a great banquet, [b] *Wherein shall be all the birds, beasts, fishes, that ever God made, a cup of wine that grew in Paradise, and that hath been kept in Adams cellar ever since.* At the first course shall be served in that great Oxe in *Iob* 4. 10. *that every day feeds on a thousand hils, Psal.* 50. 10. that great *Leviathan*, and a great bird, that laid an egge so big, [c] *that by chance tumbling out of the nest, it knockt down* 300 *tall Cedars, and breaking as it fell, drowned* 160 *villages:* This bird stood up to the knees in the Sea, and the sea was so deep, that a hatchet would not fall to the bottom in seaven years: Of their *Messias* [d] wives and children; *Adam* and *Eve, &c.* and that one stupend fiction amongst the rest: When a *Roman* Prince asked of *Rabbi Iehosua ben Hanania*, why the *Iewes* God was compared to a Lion; he made answer, he compared himself to no ordinary lion, but to one in the wood *Ela*, which when he desired to see, the Rabbin pray'd to God he might, and forthwith the Lyon set forward, [e] *But when he was* 400 *miles from* Rome, *he so roared that all the great-bellied women in* Rome *made aborts, the citie walls fell down, and when he came an hundred miles nearer, and roared the second time, their teeth fell out of their heads, the Emperour himself fell down dead, and so the Lyon went back.* With an infinite number of such lies and forgeries, which they verily beleeve, feed themselves with vain hope, and in the mean time will by no perswasions be diverted, but still crucifie their souls with a company of idle ceremonies, live like slaves and vagabonds, will not be relieved or reconciled.

Mahometans are a compound of *Gentiles*, *Iewes*, and *Christians*, and so absurd in their ceremonies, as if they had taken that which is most sottish out of every one of them, full of idle fables in their superstitious law, their *Alcoran* it self a gallimaufrie of lyes, tales, ceremonies, traditions, precepts, stole from other sects, and confusedly heaped up to delude a company of rude and barbarous clownes. As how birds, beasts, stones, saluted *Mahomet* when he came from *Mecha*, the Moon came down from heaven to visit him, [f] how God sent for him, spake to him, &c. with a company of stupend figments of the angels, sun, moon, and stars, &c. Of the day of judgement, and three sounds to prepare to it, which must last 50000 years, of Paradise, which wholly consists in *coeundi & comedendi voluptate*, and *pecorinis hominibus scriptum, bestialis beatitudo*, is

a *Buxtorfius Synagog. Iud. c. 4. Inter precandum nemo pediculos attingat, vel pulicem, aut per guttur inferius ventum emittat, &c. Id. c. 5. & seq. cap. 36.*

b *Illic omnia animalia, pisces, aves, quos Deus unquam creavit macta buntur, & vinum generosum, &c.*

c *Cujus lapsu cedri altissimi 300 dejecti sunt, quumq; è lapsu ovum fuerat confractum, pagi 160 inde submersi, & alluvione inundati.*

d Every King of the world shall send him one of his daughters to be his wife, because it is written Ps. 45. 10 Kings daughters shal attend on him, &c.

e *Quum quadringentis adhuc milliaribus ab imperatore Leo hic abesset, tam fortiter rugiebat, ut mulieres Romanæ aborterint omnes, murique &c.*

f *Strazius Cicogna omnif. mag. lib. 1. c. 1. putida multa recenset ex Alcorano, de cœlo, stellis, Angelis, Lonicerus c. 21, 22 l. 1.*

is so ridiculous, that *Virgil*, *Dantes*, *Lucian*, nor any Poet can be more fabulous. Their rites and ceremonies are most vain and superstitious, wine and swines flesh are utterly forbidden by their law, [g] they must pray five times a day; and still towards the South, wash before and after all their bodies over, with many such. For fasting, vows, religious orders, peregrinations, they go far beyond any Papists, [h] they fast a month together many times, and must not eat a bit till Sun be set. Their *Kalenders*, *Dervises*, and *Torlachers*, &c. are more [i] abstemious some of them, than *Carthusians*, *Franciscans*, *Anachorites*, forsake all, live solitary, fare hard, go naked, &c. [k] Their pilgrimages are as far as to the River † *Ganges* (which the *Gentiles* of those Tracts likewise do) to wash themselves, for that river as they hold hath a soveraign vertue to purge them of all sins, and no man can be saved that hath not been washed in it. For which reason they come far and near from the *Indies*; *Maximus gentium omnium confluxus est*, and infinite numbers yearly resort to it. Others go as far as *Mecha* to *Mahomets* Tombe, which journey is both miraculous and meritorious. The ceremonies of flinging stones to stone the Divel, of eating a Camell at *Cairo* by the way; their fastings, their running till they sweat, their long prayers, *Mahomets* Temple, Tombe, and building of it, would aske a whole volume to dilate: and for their pains taken in this holy pilgrimage, all their sins are forgiven, and they reputed for so many Saints. And divers of them with hot bricks, when they return, will put out their eyes, [l] *that they never after see any prophane thing, bite out their tongues, &c.* They look for their Prophet *Mahomet* as *Iewes* do for their *Messias*. Read more of their customes, rites, ceremonies, in *Lonicerus Turcic. hist. tom.* 1. from the tenth to the 24. chapter. *Bredenbachius cap.* 4. 5. 6. *Leo Afer lib.* 1. *Busbequius*, *Sabellicus*, *Purchas lib.* 3. *cap.* 3. & 4. 5. *Theodorus Bibliander*, *&c.* Many fooliſh ceremonies you shall finde in them; and which is most to be lamented, the people are generally so curious in observing of them, that if the lest circumstance be omitted, they think they shall be damned, 'tis an irremissible offence, and can hardly be forgiven. I kept in my house amongst my followers (saith *Busbequius* sometimes the *Turkes* Orator in *Constantinople*) a *Turkey* boy that by chance did eat shell-fish, a meat forbidden by their law, but the next day when he knew what he had done, he was not only sick to cast and vomit, but very much troubled in minde, would weep and [m] grieve many dayes after, torment himself for his fowl offence. Another *Turke* being to drink a cup of wine in his Cellar, first made a huge noise and filthy faces, [n] *to warn his soul, as he said, that it should not be guilty of that foul fact which he was to commit.* With such toyes as these are men kept in awe, and so cowed, that they dare not resist, or offend the least circumstance of their Law, for conscience sake misled by superstition, which no humane edict otherwise, no force of arms could have enforced.

In the last place are *Pseudo-Christians*, in describing of whose superstitious symptomes, as a mixture of the rest, I may say that which S. *Benedict* once saw in a vision, one divel in the market place, but ten in a

g *Quinquies in die orare Turcæ tenentur ad meridiem. Bredenbachius cap.* 5.

h *In quolibet anno mensem integrum jejunant interdiu, nec comedentes nec bibentes, &c.*

i *Nullis unquam multi per totam ætatem carnibus vescuntur. Leo Afer.*

k *Lonicerus t.* 1. *cap.* 17. 18.

† *Gotardus Arthus ca* 33. *hist. orient. Indiæ: opinio est expiatorium esse Gangem; & nec mundum ab omni peccato nec salvum fieri posse, qui non hoc flumine se abluat: quam ob causam ex tota India, &c.*

l *Quia nil volunt deinceps videre.*

m *Nullum se conflictandi finem facit.*

n *Vt in aliquem angulum se reciperet, ne reus fieret ejus delicti quod ipse erat admissurus.*

672 Monastery, because there was more work; in populous Cities, they would swear and forswear, lye, falsifie, deceive fast enough of themselves, one divel could circumvent a thousand; but in their religious houses a thousand divels could scarce tempt on silly Monk. All the principal Divels I think busie themselves in subverting *Christians*; *Iewes*, *Gentiles*, and *Mahometans* are *extra caulem*, out of the fold, and need no such attendance, they make no resistance, * *eos enim pulsare negligit, quos quieto jure possidere se sentit*, they are his own already; but *Christians* have that shield of faith, sword of the spirit to resist, and must have a great deal of battery before they can be overcome. That the Divel is most busie amongst us that are of the true Church, appears by those several oppositions, heresies, schismes, which in all ages he hath raised to subvert it, and in that of *Rome* especially, wherein *Antichrist* himself now sits and playes his prize. This mystery of iniquity began to work even in the Apostles time, many *Antichrists* and Hereticks were abroad, many sprung up since, many now present, and will be to the worlds end, to dementate mens minds, to seduce and captivate their souls. Their symptomes I know not how better to express, than in that twofold division, of such as lead, and are led. Such as lead are Hereticks, Schismaticks, false Prophets, impostors, and their ministers: they have some common symptomes, some peculiar. Common, as madness, folly, pride, insolency, arrogancy, singularity, peevishness, obstinacy, impudence, scorn and contempt of all other sects:

* *Gregor.Hom.*

Nullius addicti jurare in verba magistri;

They will approve of nought but what they first invent themselves, no interpretation good but what their infallible spirit dictates; none shall be *in secundis*, no not *in tertiis*, they are onely wise, onely learned in the truth, all damned but they and their followers, *cædem scripturarum faciunt ad materiam suam*, saith *Tertullian*, they make a slaughter of Scriptures, and turn it as a nose of wax to their own ends. So irrefragable, in the mean time, that what they have once said, they must and will maintain, in whole Tomes, duplications, triplications, never yield to death, so self-conceited, say what you can. As [o] *Bernard* (erroniously some say) speaks of *P. Aliardus*, *omnes patres sic, atque ego sic.* Though all the Fathers, Councels, the whole world contradict it, they care not, they are all one: and as [p] *Gregory* well notes *of such as are vertiginous, they think all turns round and moves, all err; when as the errour is wholly in their own brains.* *Magallianus* the *Jesuite* in his Comment on the first of *Timothy cap. 16. vers.* 20. and *Alphonsus de Castro lib. 1. adversus hæreses*, gives two more eminent notes, or probable conjectures to know such men by, (they might have taken themselves by the noses when they said it) [q] *First they affect novelties and toyes, and prefer falsehood before truth;* [r] *Secondly, they care not what they say, that which rashness and folly hath brought out, pride afterward, peevishness and contumacy shall maintain to the last gasp.* Peculiar symptomes are prodigious paradoxes, new doctrines, vain phantasmes, which are many and divers as they themselves.

o *Epist* 190.
p *Orat.*8.*ut vertigine correptis videntur omnia moveri, omnia iis falsa sunt, quum error in ipsorum cerebro sit.*
q *Res novas affectant & inutiles, falsa veris præferunt.* 2. *quod temere ausus effutierit, id superbia post modum tuebitur & contumaciæ, &c.*
r See more in *Vincent. Lyrin.*

themselves. [s] *Nicholaites* of old would have wives in common: *Montanists* will not marry at all, nor *Tatians*, forbidding all flesh, *Severians* wine; *Adamians* go naked, [t] because *Adam* did so in Paradise; and some [u] barefoot all their lives, because *God*, *Exod.* 3. and *Iosua* 5. bid *Moses* so to do; and *Isay* 20. was bid put of his shooes: *Manichees* hold that *Pythagorian transmigration* of souls from men to beasts; [x] the *Circumcellions* in *Africk*, *with a mad cruelty made away themselves, some by fire, water, breaking their necks, and seduced others to do the like, threatning some if they did not*, with a thousand such; as you may read in [y] *Austin*, (for there were fourscore and eleven heresies in his times, besides schismes and smaller factions) *Epiphanius*, *Alphonsus de Castro*, *Danæus*, *Gab. Prateolus*, *&c.* Of Prophets, Enthusians and Impostors, our Ecclesiastical stories afford many examples; of *Elia's* and *Christs*, as our [z] *Eudo de stellis*, a *Brittain* in King *Stephens* time, that went invisible, translated himself from one to another in a moment, fed thousands with good chear in the wilderness, and many such; nothing so common as miracles, visions, revelations, propheses. Now what these brain-sick Hereticks once broach, and Impostors set on foot, be it never so absurd, false, and prodigious, the common people will follow and believe. It will run along like Murrain in cattel, scab in sheep. *Nulla scabies*, as he said, *superstitione scabiosior*: as he that is bitten with a mad dogg bites others, and all in the end become mad, either out of affection of novelty, simplicity, blinde zeal, hope and, fear, the giddy-headed multitude will embrace it, and without farther examination approve it.

Sed vetera querimur, these are old, *hæc prius fuere*. In our dayes we have a new scene of superstitious impostors and hereticks, a new company of Actors, of *Antichrists*, that great *Antichrist* himself: A rope of Popes, that by their greatness and authority bear down all before them: who from that time they proclaimed themselves universal Bishops, to establish their own kingdom, soveraignty, greatness, and to enrich themselves, brought in such a company of humane traditions, Purgatory, *Limbus Patrum*, *Infantum*, and all that subterranean Geography, Mass, adoration of Saints, almes, fastings, buls, indulgences, orders, Friers, Images, Shrines, musty Reliques, Excommunications, confessions, satisfactions, blinde obediences, vowes, pilgrimages, peregrinations, with many such curious toyes, intricate subtleties, gross errors, obscure questions, to vindicate the better and set a gloss upon them, that the light of the Gospel was quite eclipsed, darkness over all, the Scriptures concealed, legends brought in, religion banished, hypocritical superstition exalted, and the Church it self [b] obscured and persecuted: Christ and his members crucified more, saith *Benzo*, by a few Necromantical, Atheistical Popes, than ever it was by * *Julian* the Apostate, *Porphyrius* the Platonist, *Celsus* the Physitian, *Libanius* the Sophister; by those heathen Emperors, *Hunnes*, *Gothes*, and *Vandals*. What each of them did, by what means, at what times, *quibus auxiliis*, superstition climbed to this height, traditions encreased, and *Antichrist* himself came to his estate, let *Magdeburgenses*, *Kemnisius*, *Osiander*, *Bale*, *Mornay*, *Fox*, *Usher*, and many others relate. In the mean time he

[s] *Aust. de hæres.* *usus mulierum indifferens.*
[t] *Quod ante peccavit Adam, nudus erat.*
[u] *Alii nudis pedibus semper ambulant.*
[x] *Insana feritate sibi non parcunt nam per mortes varias præcipitiorum aquarum & ignium, seipsos necant, & ut ipsum funerem alios cogunt, mortem minantes ni faciant.*
[y] *Elench. hæret. ab orbe condito.*
[z] *Nubrigensis. lib. cap. 19.*
[a] *Iovian. Pont. Ant. Dial.*
[b] *Cum per Paganos nomen ejus persequi non poterat, sub specie religionis fraudulenter subvertere disponebat.*
* That writ de professo against christians, & palestinum deum (ut Socrates lib. 3. cap. 19) scripturam nugis plenam, &c. vide Cyrillum in Julianum, Originem in Celsum, &c.

674 he that shall but see their prophane rites and fooliſh cuſtomes, how ſuperſtitiouſly kept, how ſtrictly obſerved, their multitude of Saints, Images, that rabble of Romiſh Deities, for trades, profeſſions, diſeaſes, perſons, offices, countries, places; St. *George* for *England*; St. *Denis* for *France*; *Patrick*, *Ireland*; *Andrew*, *Scotland*; *Iago*, *Spain*; *&c. Gregory* for *Students*; *Luke* for *Painters*; *Coſmus* and *Damian* for *Philoſophers*; *Criſpine*, *Shoomakers*; *Katherine*, *Spinners*; *&c. Anthony* for Pigges; *Gallus*, Geeſe; *Wenceſlaus*, Sheep; *Pelagius*, Oxen; *Sebaſtian* the plague; *Valentine* falling ſickneſs; *Apollonia* tooth-ach; *Petronella* for agues; and the *Virgin Mary* for ſea and land, for all parties, offices: he that ſhall obſerve theſe things, their Shrines, Images, Oblations, Pendants, Adorations, Pilgrimages they make to them, what creeping to Croſſes, our Lady of *Lauretta's* rich [c] gownes, her donaries, the coſt beſtowed on Images, and number of ſuters; S. *Nicholas Burge* in *France*; our S. *Thomas* Shrine of old at *Canterbury*; thoſe Reliques at *Rome*, *Ieruſalem*, *Genua*, *Lions*, *Pratum*, S. *Denis*; and how many thouſands come yearly to offer to them, with what coſt, trouble, anxiety, ſuperſtition, (for forty ſeveral Maſſes are daily ſaid in ſome of their † Churches, and they riſe at all houres of the night to Maſs, come bare-foot, &c.) how they ſpend themſelves, times, goods, lives, fortunes, in ſuch ridiculous obſervations; their tales and figments, falſe miracles, buying and ſelling of pardons, indulgences for 40000. years to come, their proceſſions on ſet dayes, their ſtrict faſtings, Monks, Anachorites, Frier Mendicants, Franciſcans, Carthuſians, &c. Their Vigils and faſts, their ceremonies at Chriſtmas, Shrovetide, Candlemas, Palme-ſunday, Blaſe, S. *Martin*, S. *Nicholas* day; their adorations, exorciſmes, &c. will think all thoſe *Grecian*, *Pagan*, *Mahometan* ſuperſtitions, gods, idols, and ceremonies, the name, time and place, habit onely altered, to have degenerated into Chriſtians. Whilſt they prefer traditions before Scriptures; thoſe Evangelical Councels, poverty, obedience, vowes, almes, faſting, ſupererogations, before Gods Commandments; their own ordinances in ſtead of his precepts, and keep them in ignorance, blindneſs, they have brought the common people into ſuch a caſe by their cunning conveiances, ſtrict diſcipline and ſervile education, that upon pain of damnation they dare not break the leaſt ceremony, tradition, edict: hold it a greater ſin to eat a bit of meat in Lent, than kill a man: their conſciences are ſo terrified, that they are ready to deſpair if a ſmall ceremony be omitted; and will accuſe their own father, mother, brother, ſiſter, neareſt and deareſt friends of hereſie, if they do not as they do, will be their chief executioners, and help firſt to bring a fagot to burn them. What mulct, what penance ſoever is enjoyned, they dare not but do it, tumble with S. *Francis* in the mire amongſt hogs, if they be appointed, go woolward, whip themſelves, build Hoſpitals, Abbies, &c. go to the Eaſt or Weſt *Indies*, kill a King, or run upon a ſword point: they performe all, without any muttering or heſitation, believe all.

c One Image had one gown worth 400. crownes and more.

† As at our Ladies church at *Bergamo* in *Italy*.

[d] *Ut pueri infantes credunt ſigna omnia ahena*
Vivere, & eſſe homines, & ſic iſti omnia ficta
Vera putant, credunt ſignis cor ineſſe ahenis.

d *Lucilius lib. 1. cap. 22. de falſa relig.*

As

As children think their babies live to be,
Do they these brazen Images they see.

And whilst the ruder sort are so carried headlong with blind zeal, are so gulled and tortured by their superstitions, their own too credulous simplicity and ignorance, their *Epicurean* Popes, and *Hypocritical* Cardinals laugh in their sleeves, and are merry in their chambers with their Punkes, they do *indulgere genio*, and make much of themselves. The middle sort, some for private gain, hope of Ecclesiastical preferment, (*quis expedivit psittaco suum χαῖρε*) popularity, base flattery, must and will believe all their paradoxes and absurd tenents, without exception, and as obstinately maintain and put in practice all their traditions and idolatrous ceremonies (for their religion is halfe a Trade) to the death; they will defend all, the golden Legend it self, with all the lyes and tales in it: as that of S. *George*, S. *Christopher*, S. *Winifred*, S. *Denis*, *&c.* It is a wonder to see how *Nic. Harpsfield* that pharisaical Impostor amongst the rest, *Eccles. hist. cap. 22. sæc. prim. sex.* puzzles himself to vindicate that ridiculous fable of S. *Ursula* and the eleven thousand Virgins, as when they lived, how they came to *Cullen*, by whom martyred, &c. though he can say nothing for it, yet he must and will approve it: *nobilitavit* (inquit) *hoc* †*sæculum Ursula cum comitibus, cujus historia utinam tam mihi esset expedita & certa, quàm in animo meo certum ac expeditum est, eam esse cum sodalibus beatam in cœlis virginem.* They must and will (I say) either out of blinde zeal believe, vary their compass with the rest, as the latitude of religion varies, apply themselves to the times and seasons, and for fear and flattery are content to subscribe and do all that in them lies to maintain and defend their present government, and slavish religious Schoolmen, Canonists, Jesuits, Friers, Priests, Orators, Sophisters, who either for that they had nothing else to do, luxuriant wits knew not otherwise how to busie themselves in those idle times, for the Church then had few or no open adversaries, or better to defend their lyes, fictions, miracles, transubstantions, traditions, Popes pardons, Purgatories, Masses, impossibilities, &c. with glorious shews, fair pretences, big words, and plausible wits have coined a thousand idle questions, nice distinctions, subtleties, Obs and Sols, such tropological, allegorical expositions, to salve all appearances, objections, such quirks and quiddities, *Quodlibetaries*, as *Bale* saith of *Ferribrigge* and *Strode*, instances, ampliations, decrees, glosses, canons, that in stead of sound Commentaries, good preachers, are come in a company of mad sophisters, *primo secundo secundarii*, sectaries, Canonists, *Sorbonists*, *Minorites*, with a rabble of idle controversies and questions, [e] *an Papa sit Deus, an quasi Deus? An participet utramque Christi naturam?* Whether it be as possible for God to be a Humble Bee, or a Gourd as a man? Whether he can produce respect without a foundation or term, make a Whore a Virgine? Fetch *Trajans* soul from hell, and how? with a rable of questions about hell fire: whether it be a greater sin to kill a man, or to clout shooes upon a Sunday? Whether God can make another God like unto himself? Such, saith *Kemnisius*, are most of your Schoolmen, (meer Alchymists) 200. Commentators on *Peter Lambard*; (*Pitsius catal. scriptorum Anglic.* reckons up 180. English Commentators alone

† *An.* 441.

[e] *Hospinian. Osiander. An hæc propositio Deus sit cucurbita vel scarabeus, sit æque possibilis ac Deus & homo? An possit respectum producere sine fundamento & termino. An levius sit hominem jugulare quam die dominico calceum consuere?*

676 alone, on the matter of the sentences) Scotists, Thomists, Reals, Nominals, &c. and so perhaps that of Saint * *Austin* may be verefied. *Indocti rapiunt cælum, docti interim descendunt ad infernum.* Thus they continued in such errour, blindness, decrees, sophismes, superstitions; idle ceremonies and traditions were the sum of their new coyned holiness and religion, and by these knaveries and stratagems they were able to involve multitudes, to deceive the most sanctified souls, and if it were possible the very elect. In the mean time the true Church, as wine and water mixt, lay hid and obscure to speak of, till *Luthers* time, who began upon a sudden to defecate, and as another Sun to drive away those foggy mists of superstition, to restore it to that purity of the Primitive Church. And after him many good and godly men, divine spirits, have done their endeavors, and still do.

* *De doct. Christian.*

* *Daniel.*

* *And what their ignorance esteem'd so holy,*
Our wiser ages do accompt as folly.

But see the divel, that will never suffer the Church to be quiet or at rest: no garden so well tilled but some noxious weeds grow up in it, no wheat but it hath some tares; we have a mad giddy company of Precisians, Schismaticks, and some Hereticks even in our own bosoms in another extream, *Dum vitant stulti vitia in contraria currunt*; That out of too much zeal in opposition to Antichrist, humane traditions, those Romish rites and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting dayes, no Cross in Baptism, kneeling at Communion, no Church musick, &c. no Bishops Courts, no Church government, rail at all our Church discipline, will not hold their tongues, and all for the peace of thee O *Sion*. No not so much as Degrees some of them will tolerate, or Universities, all humane learning, (tis *cloaca diaboli*) hoods, habits, cap and surpless, such as are things indifferent in themselves, and wholly for ornament, decency, or distinction sake, they abhor, hate, and snuff at, as a stone horse when he meets a Bear: they make matters of conscience of them, and will rather forsake their livings than subscribe to them. They will admit of no Holidayes, or honest recreations, as of hawking, hunting, &c. no Churches, no bels some of them, because Papists use them: no discipline, no ceremonies but what they invent themselves: no interpretations of Scriptures, no Comments of Fathers, no Councels, but such as their own phantastical spirits dictate, or *Recta ratio*, as *Socinians*, by which spirit misled, many times they broach as prodigious paradoxes as Papists themselves. Some of them turn Prophets, have secret revelations, will be of privy councel with God himself, and know all his secrets, [f] *Per capillos spiritum sanctum tenent, & omnia sciunt cum sint asini omnium obstinatissimi*, A company of giddy heads will take upon them to define how many shall be saved, and who damned in a parish, where they shall sit in heaven, interpret Apocalypses, (*Commentatores præcipites & vertiginosos*, one cals them, as well he might) and those hidden mysteries to private persons, times, places, as their own spirit informs them, private revelations shall suggest, and precisely set down when the world shall come to an end, what year, what moneth, what day. Some of them again have such strong faith, so presumptuous, they will

[f] *Agrip. ep. 29.*

go

go into infected houses, expel divels, and fast forty daies, as Christ himself did; some call God and his attributes into question, as *Vorstius* and *Socinus*; some Princes, civil Magistrates, and their authorities, as *Anabaptists*, will do all their own private spirit dictates, and nothing else. *Brownists*, *Barrowists*, *Familists*, and those *Amsterdamian* sects and sectaries, are led all by so many private spirits. It is a wonder to reveal what passages *Sleidan* relates in his Commentaries, of *Cretink*, *Knipperdoling*, and their associates, those mad men of *Munster* in *Germany*; what strange Enthusiasmes, sottish Revelations they had, how absurdly they carried themselves, deluded others; and as prophane *Machiavel* in his political disputations holds of Christian religion, in general it doth enervate, debilitate, take away mens spirits and courage from them, *simpliciores reddit homines*, breeds nothing so couragious souldiers as that *Romane*: we may say of these peculiar sects, their Religion takes away not spirits onely, but wit and judgement, and deprives them of their understanding: for some of them are so far gone with their private Enthusiasmes and revelations, that they are quite mad, out of their wits. What greater madness can there be, than for a man to take upon him to be God, as some do? to be the holy Ghost, *Elias*, and what not? In [g] *Poland* 1518. in the reign of King *Sigismund*, one said he was Christ, and got him 12. Apostles, came to judge the world, and strangely deluded the Commons. [h] One *David George* an illiterate painter, not many years since, did as much in *Holland*, took upon him to be the *Messias*, and had many followers. *Benedictus Victorinus Faventinus consil.* 15. writes as much of one *Honorius*, that thought he was not onely inspired as a Prophet, but that he was a God himself, and had [i] familiar conference with God and his Angels. *Lavat. de spect. c. 2. part.* 8. hath a story of one *Iohn Sartorius*, that thought he was the Prophet *Elias*, and *cap.* 7. of divers others that had conference with Angels, were Saints, Prophets, *Wierus lib. 3. de Lamiis c.* 7. makes mention of a Prophet of *Groning* that said he was God the Father; of an *Italian* and *Spanish* Prophet that held as much. We need not rove so far abroad, we have familiar examples at home; *Hacket* that said he was Christ, *Coppinger* and *Arthington* his disciples: [k] *Burchet* and *Hovatus* burned at *Norwich*. We are never likely seven years together without some such new Prophets that have several inspirations, some to convert the Jews, some fast forty dayes, go with *Daniel* to the Lions den; some foretel strange things, some for one thing, some for another. Great precisians of mean conditions and very illiterate, most part by a preposterous zeal, fasting, meditation, melancholy, are brought into those gross errors and inconveniences. Of those men I may conclude generally, that howsoever they may seem to be discreet, and men of understanding in other matters, discourse well, *laesam habent imaginationem*, they are like comets, round in all places but only where they blaze, *caetera sani*, they have impregnable wits many of them, and discreet otherwise, but in this their madness and folly breaks out beyond measure, in *infinitum erumpit stultitia*. They are certainly far gone with melancholy, if not quite mad, and have more need of physick than many a man that keeps his bed, more need of Hellebor than those that are in Bedlam.

[g] *Alex. Gaguin. 22. Discipulis ascitis murum in modum populum decepit.*
[h] *Guicciard. descrip. Belg. com. plures habuit assecias ab iisdem honoratus.*
[i] *Hen. Nicholas at Leiden 1580. such a one.*
[k] See *Camdens Annals fo. 242. & 285.*

SUB-

Subsect. 4.

Prognosticks of Religious Melancholy.

YOu may gueſs at the Prognoſticks, by the Symptomes. What can theſe ſignes foretel otherwiſe than folly, dotage, madneſs, groſs ignorance, deſpair, obſtinacy, a reprobate ſenſe, [l] a bad end? What elſe can ſuperſtition, hereſie produce, but wars, tumults, uprores, torture of ſouls, and deſpaire, a deſolate land, as *Ieremy* teacheth, *cap.* 7. 34. when they commit Idolatry, and walk after their own wayes? how ſhould it be otherwiſe with them? What can they expect but *blaſting*, *famine*, *dearth*, and all the plagues of *Ægypt*, as *Amos* denounceth, *cap.* 4. *verſ.* 9. 10. to be led into captivity? If our hopes be fruſtrate, *we ſow much and bring in little, eat and have not enough, drink and are not filled, clothe and be not warme, &c. Haggai* 1. 6. *we look for much and it comes to little, whence is it? His houſe was waſte, they came to their own houſes, verſ.* 9. *therefore the heaven ſtaid his dew, the earth his fruit:* Becauſe we are ſuperſtitious, irreligious, we do not ſerve God as we ought, all theſe plagues and miſeries come upon us; what can we look for elſe but mutual wars, ſlaughters, fearfull ends in this life, and in the life to come eternal damnation? What is it that hath cauſed ſo many feral battles to be fought, ſo much Chriſtian blood ſhed, but ſuperſtition? That *Spaniſh* Inquiſition, Racks, Wheels, Tortures, Torments, whence do they proceed? from ſuperſtition. *Bodine* the *Frenchman* in his [m] *method. hiſt.* accounts *Engliſhmen Barbarians*, for their civil wars: but let him but read thoſe *Pharſalian* fields [n] fought of late in *France* for Religion, their *Maſſacres*, wherein by their own relations in 24. years, I know not how many millions have been conſumed, whole families and cities, and he ſhall find ours to have been but velitations to theirs. But it hath ever been the cuſtome of hereticks and idolaters, when they are plagued for their ſins, and Gods juſt judgements come upon them, not to acknowledge any fault in themſelves, but ſtill impute it unto others. In *Cyprians* time it was much controverted betwixt him and *Demetrius* an idolater, who ſhould be the cauſe of thoſe preſent calamities. *Demetrius* laid all the fault on Chriſtians, (and ſo they did ever in the primitive Church, as appears by the firſt book of † *Arnobius*) ° *that there were not ſuch ordinary ſhowres in Winter, the ripening heat in Summer, ſo ſeaſonable Springs, fruitful Autumnes, no marble mines in the mountaines, leſs gold and ſilver than of old; that husbandmen, ſeamen, ſouldiers, all were ſcanted, juſtice, friendſhip, skill in Arts, all was decayed*, and that through Chriſtians default, and all their other miſeries from them, *quòd dii noſtri à vobis non colantur*, becauſe they did not worſhip their gods. But *Cyprian* retorts all upon him again, as appears by his Tract againſt him. 'Tis true the world is miſerably tormented and ſhaken with wars, dearth, famine, fire, inundations, plagues, and many feral diſeaſes rage amongſt us, *ſed non ut tu quereris iſta accidunt quod dii veſtri a nobis non colantur*,

l *Arius* his bowels burſt, *Montanus* hanged himſelf, &c. *Eudo de ſtellis*, his diſciples *ardere potius quam ad vitam corrigi maluerunt; tanta vis inſixi ſemel erroris*, they died blaſpheming. *Nubrigenſis c.* 9. *lib.* 1. Jer. 7. 23. Amos. 5 5.

m 5. *Cap.*

n *Poplinerius Lerius præf. hiſt. Rich. Dinoth.*

† *Adverſ. gentes lib.* 1. *poſtquam in mundo Chriſtiana gens cœpit, terrarum orbem periiſſe, & multis malis affectum eſſe genus humanum videmus.*

° *Quod nec hyeme, nec æſtate tanta imbrium copia, nec frugibus torrendis ſolita flagrantia, nec vernali temperie ſata tam læta ſint, nec arboreis fœtibus autumni fœcundi, minus de montibus marmor eruatur, minus aurum, &c.*

colantur, sed quod à vobis non colatur Deus, à quibus nec quæritur, nec timetur, Not as thou complaineſt, that we do not worſhip your Gods, but becauſe you are Idolaters, and do not ſerve the true God, neither ſeek him, nor fear him as you ought. Our Papiſts object as much to us, and account us heretiques, we them; the *Turks* eſteem of both as Infidels, and we them as a company of Pagans, Jews againſt all; When indeed there is a generall fault in us all, and ſomething in the very beſt, which may juſtly deſerve Gods wrath, and pull theſe miſeries upon our heads. I will ſay nothing here of thoſe vain cares, torments, needleſs works, pennance, pilgrimages, pſeudomartyrdome, &c. We heap upon our ſelves unneceſſary troubles, obſervations; we puniſh our bodies, as in *Turkie* (ſaith [p] *Busbequius leg. Turcic. ep.* 3.) *one did, that was much affected with Muſick, and to hear Boyes ſing, but very ſuperſtitious; an old Sybil coming to his houſe, or an holy woman* (as that place yeelds many) *took him down for it, and told him, that in that other world he ſhould ſuffer for it; thereupon he flung his rich and coſtly Inſtruments which he had bedeckt with Jewels, all at once into the fire. He was ſerved in ſilver plate, and had goodly houſhold-ſtuffe: a little after, another religious man reprehended him in like ſort, and from thenceforth he was ſerved in earthen veſſels. Laſt of all, a decree came forth, becauſe Turks might not drink wine themſelves, that neither Iew nor Chriſtian then living in* Conſtantinople, *might drink any wine at all.* In like ſort amongſt Papiſts, faſting at firſt was generally propoſed as a good thing; after, from ſuch meats at ſet times, and then laſt of all ſo rigorouſly propoſed, to binde the conſciences upon pain of damnation. *Firſt Fryday,* ſaith *Eraſmus, then Saturday, & nunc periclitatur dies Mercurii,* and Wedneſday now is in danger of a faſt. [q] *And for ſuch like toyes, ſome ſo miſerably afflict themſelves, to deſpaire, and death it ſelf, rather then offend, and think themſelves good Chriſtians in it, when as indeed they are ſuperſtitious Iews.* So ſaith *Leonardus Fuchſius*, a great Phyſician in his time, [r] *We are tortured in* Germany *with theſe Popiſh edicts, our bodies ſo taken down, our goods ſo diminiſhed, that if God had not ſent* Luther, *a worthy man, in time to redreſſe theſe miſchiefes, we ſhould have eaten hay with our horſes before this.* [s] As in faſting, ſo in all other ſuperſtitious edicts, we crucifie one another without a cauſe, barring our ſelves of many good and lawfull things, honeſt diſports, pleaſures and recreations; for wherefore did God create them but for our uſe? Feaſts, mirth, muſick, hauking, hunting, ſinging, dancing, &c. *non tam neceſsitatibus noſtris Deus inſervit, ſed in delitias amamur*, as *Seneca* notes, God would have it ſo. And as *Plato* 2. *de legibus* gives out, *Deos laborioſam hominum vitam miſeratos*, the gods in commiſeration of humane eſtate ſent *Apollo, Bacchus*, and the *Muſes, qui cum voluptate tripudia & ſaltationes nobis ducant*, to be merry with mortals, to ſing and dance with us. So that he that will not rejoyce and enjoy himſelf, making good uſe of ſuch things as are lawfully permitted, *non eſt temperatus*, as he will, *ſed ſuperſtitioſus. There is nothing better for a man, than that he ſhould eat and drink, and that he ſhould make his Soul enjoy good in his labour*, Eccleſ. 2. 24. And as * one ſaid of hauking and hunting, *tot ſolatia in hac ægri orbis*

[p] *Solitus erat oblectare ſe fidibus, & voce muſica canentium; ſed hoc omne ſublatum Sybillæ cujuſdam interventu, &c. Inde quicquid erat inſtrumentorum Symphoniacorum, aura gemmiſque egregio opere diſtinctorum comminuit, & in ignem injecit &c.*

[q] *Ob id genus obſervatiunculas videmus homines miſere affligi, & denique mori, & ſibi ipſis Chriſtianos videri quum revera ſint Judæi.*

[r] *Ita in corpora noſtra fortunaſque decretis ſuis ſæviit ut parum obfuerat niſi Deus Lutherum virum perpetua memoria dignifſimum excitaſſet, quin nobis fæno mox communi cum jumentis cibo utendum fuiſſet.*

[s] The Gentiles in India will eat no ſenſible creatures, or ought that hath bloud in it.

* *Vandormilius de Aucupio. cap.* 27.

680 *orbis calamitate mortalibus tædiis deus objecit*, I say of all honest recreations, God hath therefore indulged them to refresh, ease, solace and comfort us. But we are some of us too stern, too rigid, too precise, too grossely superstitious, and whilst we make a conscience of every toy, with touch not, taste not, &c. as those *Pythagorians* of old, and some *Indians* now that will eat no flesh, or suffer any living creature to be killed, the *Bannians* about *Guzzerat*; we tyrannize over our brothers soul, lose the right use of many good gifts; honest * sports, games and pleasant recreations, [t] punish our selves without a cause, lose our liberties, and sometimes our lives. *Anno* 1270, at † *Magdeburge* in *Germany*, a Jew fell into a Privy upon a Saturday, and without helpe could not possibly get out; he called to his fellows for succour, but they denied it, because it was their Sabbath, *non licebat opus manuum exercere*, the Bishop hearing of it, the next day forbade him to be pulled out, because it was our Sunday: In the mean time the wretch died before Munday. We have myriads of examples in this kinde, amongst those rigid Sabbatarians, and therefore not without good cause, [u] *Intolerabilem perturbationem Seneca* calls it, as well he might, an intolerable perturbation, that causeth such dire events, folly, madness, sickness, despair, death of body and soul, and hell it self.

* Some explode all humane authors, arts, and sciences, Poets, histories, &c. so precise, their zeal overruns their wits, and so stupid they oppose all humane learning, because they are ignorant themselves and illiterate, nothing must be read but Scriptures: but these men deserve to be pitied, rather then confuted. Others are so strict they will admit of no honest game and pleasure, no dancing, singing, other playes, recreations and games, hauking, hunting, Cock-fighting, Bear-baiting, &c. because to see one beast kill another is the fruit of our rebellion against God, &c. [t] *Nuda ac tremebunda cruentis Irrepet genibus si candida jusserit Ino. Iuvenalis. Sect. 6.* † *Munster Cosmog. lib. 3. cap. 444. Incidit in cloacam, unde se non possit eximere, implorat opem sociorum, sed illi negant, &c.* [u] *De benefic. 7. 2.*

Subsect. 5.

Cure of Religious Melancholy.

TO purge the world of Idolatry and superstition, will require some monster-taming *Hercules*, a divine *Æsculapius*, or CHRIST himself to come in his own person, to raign a thousand years on earth before the end, as the Millenaries will have him. They are generally so refractory, self-conceited, obstinate, so firmely addicted to that religion in which they have been bred and brought up, that no perswasion, no terror, no persecution can divert them. The consideration of which, hath induced many commonwealths to suffer them to enjoy their consciences as they will themselves; a toleration of *Iews* is in most Provinces of *Europe*: In *Asia* they have their Synagogues: *Spaniards* permit *Moores* to live amongst them: the *Mogullians*, *Gentiles*: the *Turks* all religions. In *Europe*, *Poland* and *Amsterdam* are the common Sanctuaries. Some are of opinion, that no man ought to be compelled for conscience sake, but let him be of what religion he will, he may be saved, as *Cornelius* was formerly accepted, *Iew*, *Turk*, *Anabaptists*, &c. If he be an honest man, live soberly and civilly in his profession, (*Volkelius*, *Crellius*, and the rest of the *Socinians*, that now nestle

neſtle themſelves about *Crakowe* and *Rakowe* in *Poland*, have renewed this opinion) ſerve his own God, with that fear and reverence as he ought. *Sua cuiq; civitati (Læli) religio ſit, noſtra nobis, Tully* thought fit every city ſhould be free in this behalf, adore their own *Cuſtodes & Topicos Deos*, tutelar and local gods, as *Symmachus* cals them. *Iſocrates* adviſeth *Demonicus, when he came to a ſtrange citie, to* † *worſhip by all means the Gods of the place, & unmquemq; Topicum deum ſic coli oportere, quomodo ipſe præceperit:* which *Cecilius* in † *Minutius* labours, and would have every nation, *ſacrorum ritus gentiles habere, & deos colere municipes*, keep their own ceremonies, worſhip their peculiar gods, which *Pomponius Mela* reports of the *Africans*, *Deos ſuos patrio more venerantur*, they worſhip their own gods according to their own ordination. For why ſhould any one nation, as he there pleads, challenge that univerſalitie of God, *Deum ſuum quem nec oſtendunt, nec vident, diſcurrentem ſcilicet & ubique præſentem, in omnium mores, actus, & occultas cogitationes inquirentem, &c.* as Chriſtians do? Let every Province enjoy their libertie in this behalf, worſhip one God, or all as they will, and are informed. The *Romans* built Altars *Diis Aſiæ, Europæ, Lybiæ, diis ignotis & peregrinis:* others otherwiſe, &c. *Plinius Secundus* as appears by his Epiſtle to *Trajan*, would not have the Chriſtians ſo perſecuted, and in ſome time of the reign of *Maximinus*, as we find it regiſtred in *Euſebius lib. 9. cap. 9.* there was a decree made to this purpoſe, *Nullus cogatur invitus ad hunc vel illum deorum cultum*, and by *Conſtantine* in the 19 year of his reign, as † *Baronius* enformeth us, *Nemo alteri exhibeat moleſtiam, quod cujuſque animus vult, hoc quiſque tranſigat*, new gods, new lawgivers, new Prieſts will have new ceremonies, cuſtomes and religions, to which every wiſe man as a good Formaliſt ſhould accommodate himſelf.

* *Saturnus periit, perierunt & ſua jura,*
Sub Iove nunc mundus, juſſa ſequare Iovis.

The ſaid *Conſtantine* the Emperour, as *Euſebius* writes, flung down and demoliſhed all the heathen gods, ſilver gold ſtatues, altars, Images and temples, and turned them all to Chriſtian Churches, *infeſtus gentilium monumentis ludibrio expoſuit*; the Turke now converts them again to *Mahometan Meskites*. The like Edict came forth in the raign of *Arcadius* and *Honorius*. [y] *Symachus* the Orator in his dayes, to procure a generall toleration uſed this argument, [z] *Becauſe God is immenſe and infinite, and his nature cannot perfectly be known, it is convenient he ſhould be as diverſly worſhipped, as every man ſhall perceive or underſtand.* It was impoſſible he thought for one religion to be univerſall: you ſee that one ſmall Province can hardly be ruled by one law civil or ſpirituall; and *how ſhall ſo many diſtinct and vaſt Empires of the world be united into one? It never was, never will be.* Beſides, if there be infinite planetary and firmamentals worlds, as † ſome will, there be infinite *Genii* or commanding Spirits belonging to each of them: and ſo *per conſequens*, (for they will be all adored) infinite religions. And therefore let every Territory keep their proper rites and ceremonies, as their *dii tutelares* will, ſo *Tyrius* cals them, *and according to the quarter they hold*, their own inſtitutions, reve-

† *Numen venerare præſertim quod civitas colit.*

† *Octavio dial.*

† *Annal. tom. 3. ad annum 324. 1.*

* *Ovid.*

y *In epiſt. Sym.*

z *Quia deus immenſum quiddam eſt, & infinitum cujus natura perfecte cognoſci non poteſt, æquum ergo eſt, ut diverſa ratione colatur prout quiſque aliquid de Deo percipit aut intelligit.*

† *Campanella Caleaginus, and others.*

682 revelations, orders, Oracles, which they dictate to from time to time, or teach their Priests or Ministers. This tenent was stiffely maintained in *Turkie* not long since, as you may read in the third Epistle of *Busbequius*, [a] *that all those should participate of eternall happiness, that lived an holy and innocent life, what religion soever they professed: Rustan Bassa* was a great Patron of it; though *Mahomet* himself was sent *virtute gladii*, to enforce all, as he writes in his Alcoran, to follow him. Some again will approve of this for *Jewes*, *Gentiles*, *Infidels*, that are out of the fold, they can be content to give them all respect and favour, but by no means to such as are within the precincts of our own Church, and called Christians, to no Heretiques, Schismatiques, or the like; let the *Spanish* Inquisition, that fourth *Fury*, speak of some of them, the civill wars and Massacres in *France*, our *Marian* times. [b] *Magallianus* the Jesuite will not admit of conference with an heretique, but severity and rigour to be used, *non illis verba reddere, sed furcas figere oportet*; and *Theodosius* is commended in *Nicephorus lib.12.cap.15.* [c] *That he put all Heretiques to silence. Bernard. Epist.190* will have club law, fire and sword for Heretiques, [d] *compell them, stop their mouthes not with disputations, or refute them with reasons, but with fists*; and this is their ordinary practise. Another companie are as milde on the other side, to avoid all heart-burning, and contentious wars and uproars, they would have a generall toleration in every kingdom, no mulct at all, no man for religion or conscience be put to death, which † *Thuanus* the *French* Historian much favours: our late *Socinians* defend; *Vaticanus* against *Calvin* in a large Treatise in behalf of *Servetus*, vindicates; *Castalio, &c. Martin Ballius* and his companions, maintained this opinion not long since in *France*, whose errour is confuted by *Beza* in a just Volume. The *medium* is best, and that which *Paul* prescribes, *Gal.1. If any man shall fall by occasion, to restore such a one with the spirit of meekness, by all fair means, gentle admonitions*: but if that will not take place, *Post unam & alteram admonitionem hæreticum devita*, he must be excommunicate, as *Paul* did by *Hymenæus*, delivered over to Satan. *Immedicabile vulnus ense recidendum est*. As *Hippocrates* said in Physick, I may well say in Divinitie, *Quæ ferro non curantur, ignis curat.* For the vulgar, restrain them by lawes, mulcts, burn their books, forbid their conventicles: for when the cause is taken away, the effect will soon cease. Now for Prophets, dreamers, and such rude silly fellowes, that through fasting, too much meditation, precisenes, or by Melancholy are distempered: the best means to reduce them *ad sanam mentem*, is to alter their course of life, and with conference, threats, promises, perswasions, to entermixe Physick. *Hercules de Saxoniâ* had such a Prophet committed to his charge in *Venice*, that thought he was *Elias*, and would fast as he did: he dressed a fellow in Angels attire, that said he came from heaven to bring him divine food, and by that means staid his fast, administred his Physick: so by the meditation of this forged Angel he was cured. [e] *Rhasis* an *Arabian*, *cont. lib.1.cap.9.* speakes of a fellow that in like case complained to him, and desired his help: *I asked him* (saith he) *what the matter was, he replyed, I am continually meditating*

a *Æternæ beatitudinis consortes fore, qui sancte innocenterque hanc vitam traduxerint, quamcunq; illi religionem sequuti sunt.*

b *comment. in 1.Tim.6.ver. 20.& 21. severitate cum hæreticis agendum, & non aliter.*

c *Quod silentium hæreticis indixerit.*

d *Igne & fuste potius agendum cum hæreticis quam cum disputationibus; os alia loquens, &c.*

† *Præfat. hist.*

e *Quidam conquestus est mihi de hoc morbo, & deprecatus est ut ego illum curarem; ego quæsivi ab eo quid sentiret; respondit, semper imaginor & cogito de Deo & angelis, &c. et ita demersus sum hac imaginatione, ut nec edam nec dormiam, nec negotius &c. Ego curavi medicina & persuasione; & sic plures alios.*

ditating of heaven and hell, and me thinkes I see and talk with fierie spirits, smell brimstone, &c. and am so carried away with these conceits, that I can neither eat, nor sleep, nor go about my business: I cured him (saith *Rhasis*) *partly by perswasion, partly by Physick, and so have I done by many others.* We have frequently such prophets and dreamers amongst us, whom we persecute with fire and fagot: I think the most compendious cure for some of them at least, had been in Bedlam. *Sed de his satis.*

Memb. 2. Subsect. 1.

Religious Melancholy in defect; parties affected, Epicures, Atheists, Hypocrites, worldly secure, Carnalists, all impious persons, Impenitent sinners, &c.

IN that other extream, or defect of this love of God, knowledge, faith, fear, hope, &c. are such as erre both in doctrine and manners, *Sadduces*, *Herodians*, *Libertines*, polititians; all manner of Atheists, Epicures, Infidels, that are secure, in a reprobate sense, fear not God at all, and such are too distrustfull and timorous, as desperate persons be: That grand sin of Atheisme or impietie, [f] *Melancthon* cals it *monstrosam melancholiam*, monstrous melancholy; or *venenatam melancholiam*, poysoned melancholy. A company of *Cyclopes* or Giants, that war with the gods, as the Poets fained, Antipodes to Christians, that scoffe at all religion, at God himself, deny him and all his attributes, his wisdom, power, providence, his mercy and judgement.

[f] *De anima, c. de humoribus.*

[g] *Esse aliquos manes, & subterranea regna,*
Et contum, & Stygio ranas in gurgite nigras,
Atq; vnâ transire vadum tot millia cymbâ,
Nec pueri credunt, nisi qui nondum ære lavantur.

[g] *Iuvenal.*

That there is either Heaven or hell, resurrection of the dead, pain, happines, or world to come, *credat Judæus Apella*: for their parts they esteem them as so many Poets tales, Bugbears, *Lucians Alexander*; *Moses*, *Mahomet* and *Christ* are all as one in their creed. When those bloudy wars in *France* for matters of Religion, (saith * *Richard Dinoth*) were so violently pursued betwixt *Hugenotes* and *Papists*, there was a company of good fellows laughed them all to scorn, for being such superstitious fools, to loose their lives and fortunes, accounting faith, religion, immortality of the soul, meer fopperies and illusions. Such loose † Atheisticall spirits are too predominant in all kingdoms. Let them contend, pray, tremble, trouble themselves that will, for their parts, they fear neither God nor divel; but with that *Cyclops* in *Euripides*,

* *Li. 5. Gal. hist. quamplurimi reperti sunt qui tot pericula subeuntes irridebant; & quæ de fide, religione, &c. dicebant, ludibrio habebant, nihil eorum admittentes de futura vita.*

† 50000 *Atheists* at this day in *Paris*, *Mercennus* thinks.

Haud ulla numina expavescunt cælitum,
Sed victimas uni deorum maximo,
Ventri offerunt, deos ignorant cæteros.
They fear no God but one,
They sacrifice to none,

But

684 But belly, and him adore,
For Gods they know no more.

Their God is their belly, as *Paul* saith, *Sancta mater saturitas*;
——— *quibus in solo vivendi causa palato est.*

The Idol which they worship and adore, is their Mistris, with him in *Plautus*, *mallem hæc mulier me amet quam dii*, they had rather have her favour then the Gods. Satan is their guide, the flesh is their instructor, Hypocrisie their Counsellour, Vanity their fellow-souldier, their will their law, Ambition their captain, Custome their rule: temerity, boldness, impudence their Art, toyes their trading, damnation their end. All their endeavours are to satisfie their lust and appetite, how to please their *Genius*, and to be merry for the present,

Ede, lude, bibe, post mortem nulla voluptas.

The same condition is of men and of beasts; as the one dieth, so dieth the other, Eccles. 3. 19. the world goes round,

† *Hor. l. 2. od. 18.* ——— † *truditur dies die,*
Novæque pergunt interire Lunæ:

* *Luke 17.* * they did eat and drink of old, marry, bury, bought, sold, planted, built, and will do still. h *Our life is short and tedious, and in the death of a man there is no recovery, neither was any man known that hath returned from the grave: for we are born at all adventure, and we shall be hereafter as though we had never been; for the breath is as smoke in our nostrils*, &c. *and the spirit vanisheth as the soft air.* i *Come let us enjoy the pleasures that are present, let us chearfully use the creatures as in youth, let us fill our selves with costly wine and ointments, let not the flower of our life passe by us, let us crown our selves with rose buds before they are withered*, &c. * *Vivamus mea Lesbia & amemus*, &c. † *Come let us take our fill of love, and pleasure in dalliance, for this is our portion, this is our lot.*

h *Wisd. 2. 2.*

i *Vers. 6, 7, 8.*

* *Catullus.*

† *Prov. 7. 8.*

Tempora labuntur, tacitisq; senescimus annis, For the rest of heaven and hell, let children and superstitious fools beleeve it: for their parts they are so far from trembling at the dreadful day of judgement, that they wish with *Nero*, *Me vivo fiat*, let it come in their times: so secure, so desperate, so immoderate in lust and pleasure, so prone to revenge, that as *Paterculus* said of some Caitiffes in his time in *Rome*, *Quod nequiter ausi, fortiter executi*: it shall not be so wickedly attempted, but as desperately performed, what ere they take in hand. Were it not for Gods restraining grace, fear and shame, temporall punishment, and their own infamy, they would *Lycaon*-like exenterate, as so many *Canibals* eat up, or *Cadmus* souldiers, consume one another. These are most impious, and commonly professed Atheists, that never use the name of God but to swear by it: that expresse naught else but Epicurisme in their carriage, or hypocrisie; with *Pentheus* they neglect and contemn these rites and religious ceremonies of the Gods, they will be Gods themselves, or at least *socii deorum*;

Divisum imperium cum Jove Cæsar habet.

* *Lib. 1.* *Aproyis* an *Ægyptian* tyrant, grew, saith * *Herodotus*, to that height of pride, insolency and impietie, to that contempt of God and men, that he held his kingdom so sure, *ut à nemine deorum aut hominum sibi eripi posset*,

posset, neither God nor men could take it from him. † A certain blasphemous King of *Spaine* (as * *Lansius* reports) made an edict, that no subject of his for ten years space, should beleeve in, call on, or worship any god. And as * *Iovius* relates of *Mahomet the second*, *that sacked* Constantinople, *he so behaved himself, that he beleeved neither Christ nor Mahomet, and thence it came to passe, that he kept his word and promise no farther than for his advantage, neither did he care to commit any offence to satisfie his lust.* I could say the like of many Princes, many private men (our stories are full of them) in times past, this present age, that love, fear, obey, and perform all civil duties, as they shall finde them expedient or behoveful to their own ends. *Securi adversus Deos, securi adversus homines, votis non est opus*, which † *Tacitus* reports of some *Germans*, they need not pray, fear, hope, for they are secure to their thinking, both from God and men. *Bulco Opilionensis*, sometimes Duke of [i] *Silesia*, was such a one to an hair, he lived (saith [k] *Æneas Sylvius*) at † *Vratislavia*, *and was so mad to satisfie his lust, that he beleeved neither heaven nor hell, or that the soul was immortall, but married wives, and turned them up as he thought fit, did murder and mischief, and what he list himself.* This duke hath too many followers in our dayes: say what you can, dehort, exhort, perswade to the contrary, they are no more moved,

——quam si dura silex aut stet Marpesia cautes,

then so many stockes, and stones, tell them of Heaven and hell, 'tis to no purpose, *laterem lavas*, they answer as *Ataliba* that *Indian* Prince did Frier *Vincent*, [m] *when he brought him a book, and told him all the mysteries of salvation, heaven and hell were contained in it: he looked upon it, and said he saw no such matter, asking withall how he knew it:* they will but scoffe at it, or wholly reject it. *Petronius* in *Tacitus* when he was now by *Nero's* command bleeding to death, *audiebat amicos nihil referentes de immortalitate animæ, aut sapientum placitis, sed levia carmina & faciles versus*, in stead of good counsel and divine meditations, he made his friends sing him bawdy verses and scurrile songs. Let them take heaven, paradise, and that future happines that will, *bonum est esse hic*, it is good being here: there is no talking to such, no hope of their conversion, they are in a reprobate sense, meer carnalists, fleshly minded men, which howsoever they may be applauded in this life by some few parasites, and held for worldly wise men, [n] *They seem to me* (saith *Melancthon*) *to be as mad as* Hercules *was when he raved and killed his wife and children.* A milder sort of these Atheisticall spirits there are that professe religion, but *timidè & hæsitanter*, tempted thereunto out of that horrible consideration of diversity of Religions, which are and have been in the world, (which argument *Campanella*, *Atheismi Triumphati cap. 9.* both urgeth and answers) besides the covetousnes, imposture and knavery of Priests, *quæ faciunt* (as *Postellus* observes) *ut rebus sacris minùs faciant fidem*; and those religions some of them so phantasticall, exorbitant, so violently maintained with equall constancie and assurance; whence they infer, that if there be so many religious sects, and denyed by the rest, why may they not be all false? or why should this or that be preferred before the rest? The Scepticks urge this, and amongst

† *M. Montan. lib. 1. cap. 4.*

* *Orat. Cont. Hispan. ne proximo decennio deum adorarent, &c.*

* *Talem se exhibuit, ut nec in Christum, nec Mahometem crederet, unde effectum ut promissa nisi quatenus in suum commodum cederent minime servaret, nec ullo scelere peccatum statueret, ut suis desideriis satisfaceret.*

† *Lib. de mor. Germ.*

i *Or Breslaw.*

k *Vsque adeo insanus, ut nec inferos, nec superos esse dicat, animasque cum corporibus interire credat &c.*

† *Europæ deser. cap. 24.*

m *Fratres à Bry Amer. par. 6. librum à Vincentio monacho datum abjecit, nihil se videre ibi hujusmodi dicens, roganique unde hæc sciret, quum de cœlo & Tartaro contineri ibi diceret.*

n *Non minus hi furunt quam Hercules, qui conjugem & liberos interfecit; habet hæc ætas plura hujusmodi portentosa monstra.*

* *De orbis con. lib. 1. cap. 7.*

686 amongst others it is the conclusion of *Sextus Empericus lib.* 8. *adverſ. Mathematicos :* after many Philoſophical arguments and reaſons *pro* and *con* that there are Gods, and again that there are no Gods, he ſo concludes, *cum tot inter ſe pugnent, &c. Vna tantum poteſt eſſe vera,* as *Tully* likewiſe diſputes: Chriſtians ſay, they alone worſhip the true God, pity all other ſects, lament their caſe; and yet thoſe old *Greeks* and *Romans* that worſhiped the Divel, as the *China's* do now, *aut Deos Topicos* their own Gods; as *Iulian* the Apoſtate, † *Cecilius* in *Minutius, Celſus* and *Porphyrius* the Philoſopher object: and as *Machiavel* contends, were much more noble, generous, victorious, had a more flouriſhing common-wealth, better cities, better ſouldiers, better Schollers, better wits. Their Gods often overcame our Gods, did as many miracles, &c. Saint *Cyril, Arnobius, Minutius,* with many other ancients of late *Leſius, Morneus, Grotius de verit. Relig. Chriſtianæ, Savanarola de verit. fidei Chriſtianæ,* well defend; but *Zanchius,* † *Campanella, Marinus Marcennus, Bozius,* and *Gentillettus* anſwer all theſe Atheiſtical arguments at large. But this again troubles many as of old, wicked men generally thrive, profeſſed Atheiſts thrive,

> * *Nullos eſſe Deos, inane cœlum,*
> *Affirmat* Selius : *probatque, quòd ſe*
> *Factum, dum negat hæc, videt beatum;*
> There are no Gods, heavens are toyes,
> *Selius* in publique juſtifies;
> Becauſe that whil'ſt he thus denyes
> Their Deities, he better thrives.

This is a prime argument: and moſt part your moſt ſincere, upright, honeſt, and † good men are depreſſed, *The race is not to the ſwift, nor the battle to the ſtrong,* (Eccleſ.9.11.) *nor yet bread to the wiſe, favour nor riches to men of underſtanding, but time and chance comes to all.* There was a great plague in *Athens* (as *Thucydides lib.*2. relates) in which at laſt every man with great licentiouſneſs, did what he liſt, not caring at all for Gods or mens laws. *Neither the fear of God nor lawes of men* (ſaith he) *awed any man, becauſe the plague ſwept all away alike, good and bad; they thence concluded it was alike to worſhip or not worſhip the Gods, ſince they periſhed all alike.* Some cavil and make doubts of Scripture it ſelf, it cannot ſtand with Gods mercy, that ſo many ſhould be damned, ſo many bad, ſo few good, ſuch have and hold about religions, all ſtiffe on their ſide, factious alike, thrive alike, and yet bitterly perſecuting and damning each other; *It cannot ſtand with Gods goodneſs, protection and providence* (as * Saint *Chryſoſtome* in the Dialect of ſuch diſcontented perſons) *to ſee and ſuffer one man to be lame, another mad, a third poor and miſerable all the dayes of his life, a fourth grievouſly tormented with ſickneſs and aches,* to his laſt hour. *Are theſe ſignes and works of Gods providence, to let one man be deaf, another dumb? A poor honeſt fellow lives in diſgrace, wo and want, wretched he is; when as a wicked Caitiffe abounds in ſuperfluitie of wealth, keeps whores, paraſites, and what he will himſelf: Audis Iupiter hæc? Talia multa connectentes, longum reprehenſionis ſermonem erga dei providentiam*

† *Nonne Romani ſine Deo veſtro regnant & fruuntur orbe toto, & vos & Deos veſtros captivos tenent &c. Minutius Octaviano.*

† *Comment. in Geneſin copioſus in hoc ſubjecto.*

* *Ecce pars veſtrum & major & melior alget, fame laborat, & deus patitur, diſſimulat, non vult, non poteſt opitulari ſuis, & vel invalidus vel iniquus eſt. Cecilius in Minut. Dum rapiunt mala fata bonos, ignoſcite faſſo, Sollicitor nullos eſſe putare deos.*

Ovid,
*Vidi ego dîis fretos, multos decipi. Plautus Caſina act.*2. *ſcen.*5.

† *Martial. l.*4. *Epig.*21.

* *Ser.*30. *in* 5. *cap. ad Epheſ. hic fractus eſt pedibus, alter furit, alius ad extremam ſenectam progreſſus omnem vitam paupertate peragit, ille morbis graviſſimis: ſunt hæc providentiæ opera? hic ſurdus, ille mutus &c.*

dentiam contexunt. Thus they mutter and object, (see the rest of their arguments in *Marcennus in Genesin*, and in *Campanella*, amply confuted) with many such vain cavils, well known, not worthy the recapitulation or answering, whatsoever they pretend, they are *interim* of little or no religion.

Cosin-germans to these men, are many of our great Philosophers, and Deists, who though they be more temperate in this life, give many good moral precepts, honest, upright, and sober in their conversation, yet in effect they are the same, (accompting no man a good Scholar that is not an Atheist) *nimis altum sapiunt*, too much learning makes them mad. Whiles they attribute all to natural causes, [o] contingence of all things, as *Melancthon* cals them, *Pertinax hominum genus*, a peevish Generation of men, that mis-led by Philosophy, and the Divels suggestion, their own innate blindness, deny God as much as the rest, hold all Religion a fiction, opposite to reason and Philosophy, though for fear of Magistrates, saith † *Vaninus*, they durst not publikely profess it. Ask one of them of what Religion he is, he scoffingly replies, a Philosoper, a *Galenist*, an † *Averroist*, and with *Rablais* a Physitian, a Peripatetick, an Epicure. In spiritual things God must demonstrate all to sense, leave a pawn with them, or else seek some other creditor. They will acknowledge nature and fortune, yet not God: though in effect they grant both: for as *Scaliger* defines, *Nature* signifies Gods ordinary power; or as *Calvin* writes, *Nature* is Gods order, and so things extraordinary may be called unnatural: *Fortune* his unrevealed will; and so we call things changeable that are beside reason and expectation. To this purpose † *Minutius in Octavio*, and [p] *Seneca* well discourseth with them, *lib.* 4. *de beneficiis cap.*5.6.7. *They do not understand what they say; what is Nature but God? call him what thou wilt, Nature, Jupiter, he hath as many names as Offices: it comes all to one pass, God is the fountain of all, the first Giver and Preserver, from whom all things depend,* [q] *à quo, & per quem omnia,*

Nam quodcunque vides Deus est, quocunque moveris,

God is all in all, God is everywhere, in every place. And yet this *Seneca* that could confute and blame them, is all out as much to be blamed and confuted himself, as mad himself; for he holds *fatum Stoicum*, that inevitable necessity in the other extreme, as those *Chaldean Astrologers* of old did, against whom the Prophet *Jeremy* so often Thunders, and those heathen Mathematicians, *Nigidius Figulus*, *Magicians*, and *Priscilianists*, whom S. *Austin* so eagerly confutes, those *Arabian* questionaries, *Novem Judices*, *Albumazer*, *Dorotheus*, *&c.* and our Country-man *Estuidus* [r], that take upon them to define out of those great conjunctions of Stars, with *Ptolomeus*, the periods of Kingdoms, or Religions, of all future Accidents, Wars, Plagues, Schismes, Heresies, and what not? all from Stars, and such things, saith *Maginus*, *Quæ sibi & intelligentiis suis reservavit Deus*, which God hath reserved to himself and his Angels, they will take upon them to foretell, as if Stars were immediate, inevitable causes of all future Accidents. *Cæsar Vaninus* in his Book *de admirandis naturæ Arcanis dial.*52. *de oraculis*, is

[o] *Omnia contingenter fieri volunt. Melancthon in præceptum primum.*

† *Dial.*1. *lib* 4. *de admir. nat. Arcanis.*

† *Anima mea sit cum animis Philosophorum.*

† *Deum unum multis designant nominibus, &c.*

[p] *Non intelligis te quum hæc dicis, negare te ipsum nomen dei: quid enim est aliud natura quam Deus? &c. tot habet appellationes quot munera.*

[q] *Austin.*

[r] *principio Ephæmer.*

688 more free, copious and open in the explication of this Astrological Tenent of *Ptolomy*, than any of our modern Writers, *Cardan* excepted, a true disciple of his Master *Pomponatius*, according to the doctrine of Peripateticks, he refers all Apparitions, Prodigies, Miracles, Oracles, Accidents, Alterations of Religions, Kingdoms, &c. (for which he is soundly lashed by *Marinus Marcennus*, as well he deserves) to natural causes, (for spirits he will not acknowledge) to that light, motion, influences of Heavens and Stars, and to the Intelligences that move the Orbes. *Intelligentia quæ movet orbem mediante Cælo, &c.* Intelligences do all: and after a long Discourse of Miracles done of old, *si hæc dæmones possint, cur non & intelligentiæ cælorum motrices?* And as these great Conjunctions, Aspects of Planets begin or end, vary, are vertical and predominant, so have Religions, Rites, Ceremonies, and Kingdoms their beginning, progress, periods, *in Urbibus, Regibus, Religionibus, ac in particularibus hominibus hæc vera ac manifesta sunt, ut Aristoteles innuere videtur, & quotidiana docet experientia, ut historias perlegens videbit; quid olim in Gentili lege Jove sanctius & illustrius? Quid nunc vile magis & execrandum? Ita cælestia corpora pro mortalium beneficio religiones ædificant, & cum cessat influxus, cessat lex, &c.* And because according to their Tenents, the world is eternal, intelligences eternal, Influences of Stars eternal, Kingdoms, Religions, alterations shall be likewise eternal, and run round after many Ages; *Atque iterum ad Troiam magnus mittetur Achilles; renascentur Religiones, & Ceremoniæ, res humanæ in idem recident, nihil nunc quod non olim fuit, & post sæculorum revolutiones alias est, erit, &c. idem specie,* saith *Vaninus*, *non individuo quod Plato significavit.* These (saith mine * Author) these are the Decrees of Peripateticks, which though I recite, *in obsequium Christianæ fidei detestor*, as I am a Christian I detest and hate. Thus Peripateticks and Astrologians held in former times, and to this effect of old in *Rome*, saith *Dionysius Halicarnassus*, *lib.* 7. when those Meteors and Prodigies appeared in the Ayr, after the banishment of *Coriolanus*, ‡ *Men were diversly affected, some said they were Gods just judgements for the execution of that good man, some referred all to natural causes, some to Stars, some thought they came by chance, some by necessity* decreed *ab initio*, and could not be altered. The two last Opinions of *Necessity* and *Chance*, were, it seems, of greater note than the rest.

* *Sunt qui in Fortunæ jam casibus omnia ponunt,*
Et mundum credunt nullo rectore moveri,
Naturâ volvente vices, &c.

For the first of Chance, as † *Salust* likewise informeth us, those old *Romans* generally received; *They supposed Fortune alone gave Kingdoms and Empires, Wealth, Honours, Offices, and that for two causes; first, because every wicked, base unworthy wretch was preferred, rich, potent, &c. Secondly, because of their uncertainty, though never so good, scarce any one enjoyed them long: but after they began upon better advice to think otherwise, that every man made his own fortune.* The last of Necessity was *Seneca*'s tenent, that God was *alligatus causis secundis*, so tyed to second causes, to that inexorable necessity, that he could alter nothing of that

* *Vaninus dial.* 52. *de oraculis.*

‡ *Varie homines affecti, alii dei judicium ad tam pii exilium, alii ad naturam referebant, nec ab indignatione dei, sed humanis causis, &c.* 12. *Natural. quæst* 33. 39.

* *Juv. Sat.* 13.

† *Epist. ad C. Cæsar. Romani olim putabant fortunam regna & imperia dare: Credebant antea mortales fortunam solam opes & honores largiri, idque duabus de causis; primum quod indignus quisque dives honoratus, potens; alterum, vix quisquam perpetuo bonis iis frui visus. Postea prudentiores didicere fortunam suam quemq; fingere.*

that which was once decreed, *sic erat in fatis*, it cannot be altered, *semel juſsit, ſemper paret Deus, nulla vis rumpit, nullæ preces, nec ipſum fulmen*, God hath once ſaid it, and it muſt for ever ſtand good, no prayers, no threats, nor power, nor thunder it ſelf can alter it. *Zeno*, *Chryſippus*, and thoſe other Stoicks, as you may read in *Tully* 2. *de divinatione*, *Gellius*, *lib.6.cap.2.&c.* maintained as much. In all Ages, there have been ſuch, that either deny God in all, or in part, ſome deride him, they could have made a better world, and rule it more orderly themſelves, blaſpheme him, derogate at their pleaſure from him. 'Twas ſo in * *Plato*'s time, *Some ſay there be no gods, others that they care not for men, a middle ſort grant both. Si non ſit Deus, unde bona? ſi ſit Deus, unde mala?* So *Cotta* argues in *Tully*, why made he not all good, or at leaſt tenders not the welfare of ſuch as are good? As the woman told *Alexander*, if he be not at leaſure to hear Cauſes, and redreſs them, why doth he reign? * *Sextus Empericus* hath many ſuch Arguments. Thus perverſe men cavil. So it will ever be, ſome of all ſorts, good, bad, indifferent, true, falſe, zealous, ambodexters, neutraliſts, lukewarm, Libertines, atheiſts, &c. They will ſee theſe religious Sectaries agree amongſt themſelves, be reconciled all, before they will participate with, or believe any: They think in the mean time, (which † *Celſus* objects, and whom *Origen* confutes) *we Chriſtians adore a perſon put to* * *death with no more reaſon then the barbarous Getes worſhipped* Zamolxis, *the Cilicians* Mopſus, *the Thebans* Amphiaraus, *and the Lebadians* Trophonius; *one Religion is as true as another*, *new fangled devices*, *all for humane reſpects*; great witted *Ariſtotles* works are as much authentical to them as Scriptures, ſubtle *Seneca*'s Epiſtles as Canonical as Saint *Pauls*, *Pindarus* Odes as good as the Prophet *Davids* Pſalms, *Epictetus* Enchiridion equivalent to wiſe *Solomons* Proverbs. They do openly and boldly ſpeak this and more, ſome of them, in all places and companies. n *Claudius the Emperour was angry with Heaven, becauſe it thundred, and challenged Iupiter into the field: with what madneſs*, ſaith *Seneca*? *he thought Iupiter could not hurt him, but he could hurt Iupiter. Diagoras*, *Demonax*, *Epicurus*, *Pliny*, *Lucian*, *Lucretius*,

——*Contemptorque Deûm Mezentius*,

profeſſed Atheiſts all in their times: though not ſimple Atheiſts neither, as *Cicogna* proves. *lib.*1.*cap.*1. they ſcoffed onely at thoſe Pagan gods, their plurality, baſe and fictitious Offices. *Gilbertus Cognatus* labours much, and ſo doth *Eraſmus*, to vindicate *Lucian* from ſcandal, and there be thoſe that apologize for *Epicurus*; but all in vain, *Lucian* ſcoffs at all, *Epicurus* he denys all, and *Lucretius* his Scholar defends him in it;

x *Humana ante oculos fædè cum vita jaceret*,
In terris oppreſſa gravi cum relligione,
Quæ caput à cœli regionibus oſtendebat,
Horribili ſuper aſpectu mortalibus inſtans, *&c.*

When humane kinde was drencht in ſuperſtition,
With gaſtly looks aloft, which frighted mortal men,&c.

* 10 *de legib.* *Alii negant eſſe deos, alii deos non curare res humanas, alii utráque concedunt.*

* *Lib.*8.*ad mathem.*

† *Origines contra Celſum l.*3. *hos immerito nobiſcum conferri fuſè declarat.*

* *Crucifixum deum ignominioſè Lucianus vita peregrini Chriſtum vocat.*

n *De ira* 16. 34. *Iratus cœlo quod obſtrepperet, ad pugnam vocans Jovem, quantâ dementia? putavit ſibi nocere non poſſe, & ſe nocere tamen Jovi poſſe.*

x *Lib.*1.1.

690 He alone as another *Hercules*, did vindicate the world from that Monster. *Vnkle* † *Pliny*, *lib.* 2. *cap.* 7. *nat. hist. & lib.* 7. *cap.* 55. in expreſs words denies the Immortality of the Soul. * *Seneca* doth little leſs, *lib.*7. *epiſt.*55. *ad Lucilium, & lib. de conſol. ad Martiam,* or rather more. Some Greek Commentators would put as much upon *Iob*, that he ſhould deny reſurrection, &c. whom *Pineda* copiouſly confutes in *cap.*7. *Iob. verſ.*9. *Ariſtotle* is hardly cenſured of ſome, both Divines and Philoſophers. S. *Iuſtine in Peranetica ad gentes, Greg. Nazianzen. in diſput. adverſus Eun. Theodoret. lib.*5. *de curat. græc. affec. Origen. lib. de principiis.* *Pomponatius* juſtifies in his Tract (ſo ſtiled at leaſt) *De immortalitate Animæ*, *Scaliger*, (who would forſwear himſelf at any time, ſaith *Patritius*, in defence of his great maſter *Ariſtotle*) and *Dandinus, lib.* 3. *de animâ*, acknowledge as much. *Averroes* oppugnes all ſpirits and ſupream powers; of late *Brunus*, (*infœlix Brunus*, [y] *Kepler* cals him) *Machiavel*, *Cæſar Vanninus* lately burned at *Toloufe* in *France*, and *Pet. Aretine*, have publikely maintained ſuch Atheiſtical paradoxes, * with that Italian *Bocaſe*, with his Fable of three Rings, &c. *ex quo infert haud poſſe internoſci, quæ ſit verior Religio, Iudaica, Mahometana, an Chriſtiana, quoniam eadem ſigna, &c.* † *Marinus Mercennus* ſuſpects *Cardan* for his ſubtleties, *Campanella*, and *Charrons* Book of Wiſdome, with ſome other Tracts to favour of † *Atheiſm*: but amongſt the reſt that peſtilent Book *de tribus mundi impoſtoribus*, *quem ſine horore* (*inquit*) *non legas, & mundi Cymbalum dialogis quatuor contentum, Anno* 1538. *auctore Pereſio, Parîſiis excuſum* *, &c. And as there have been in all Ages ſuch blaſphemous ſpirits, ſo there have not been wanting their Patrons, Protectors, Diſciples and Adherents. Never ſo many Atheiſts in *Italy* and *Germany*, ſaith [c] *Colerus*, as in this Age: the like complaint *Mercennus* makes in *France*, 50000 in that one City of *Paris*. *Frederick* the Emperour, as † *Matthew Paris* records, *licet non ſit recitabile* (I uſe his own words) is reported to have ſaid, *Tres præſtigiatores, Moſes, Chriſtus, & Mahomet, uti mundo dominarentur, totum populum ſibi contemporaneum ſeduxiſſe.* (*Henry* the *Lanſgrave* of *Heſſen* heard him ſpeak it,) *Si principes imperii inſtitutioni meæ adhærerent, ego multò meliorem modum credendi & vivendi ordinarem.*

To theſe profeſſed Atheiſts we may well add that impious and carnal crew of wordly-minded men, impenitent ſinners, that go to Hel in a lethargy, or in a dream, who though they be profeſſed Chriſtians, yet they will *Nulla palleſcere culpa*, make a conſcience of nothing they do, they have cauterized conſciences, and are indeed in a reprobate ſenſe, *paſt all feeling, have given themſelves over to wantonneſs, to work all manner of uncleanneſs even with greedineſs, Epheſ.* 4. 19. They do know there is a God, a day of Judgement to come, and yet for all that, as *Hugo* ſaith, *ita comedunt ac dormiunt, ac ſi diem judicii evaſiſſent; ita ludunt ac rident, ac ſi in cœlis cum Deo regnarent*: they are as merry for all the ſorrow, as if they had eſcaped all dangers, and were in heaven already:

† *Virg.* —— † *Metus omnes, & inexorabile fatum*
Subjecit pedibus, ſtrepitumque Acherontis avari.

Thoſe

† *Idem ſtatus poſt mortem, ac fuit antequam naſcerentur. & Seneca. Idem erit poſt me quod ante me fuit.*

* *Lucernæ eadem conditio quum extinguitur, ac fuit antequam accenderetur; ita & hominis.*

[y] *Diſſert. cum nunc ſyder.*

* *Campanella cap.*18. *Atheiſm. triumphat.*

† *Comment. in Geneſ. cap.* 7.

†So that a man may meet an Atheiſt as ſoon in his ſtudy as in the Street.

* *Simonis religio incerto authore Craconiæ edit.*1588. *concluſio libri eſt. Ede itaque, bibe, lude, &c. Jam deus figmentum eſt.*

[c] *Lib. de immortal. animæ.*

† *Pag.*645. *an.* 1238. *ad finem Henrici tertii. Idem Piſterius pag.*743. *in compilat. ſua.*

Those rude Idiots and ignorant persons, that neglect and contemn the means of their salvation, may march on with these, but above all others, those *Herodian* temporizing Statesmen, politick Machiavilians and Hypocrites, that make a shew of Religion, but in their hearts laugh at it. *Simulata sanctitas duplex iniquitas*; they are in a double fault, *that fashion themselves to this world*, which [z] *Paul* forbids, and like *Mercury* the Planet, are good with good, bad with bad. When they are at *Rome*, they do there as they see done, Puritans with Puritans, Papists with Papists; *omnium horarum homines*, *Formalists*, *Ambodexters*, lukewarm *Laodiceans*. [a] All their study is to please, and their god is their commodity, their labour to satisfie their lusts, and their endeavours to their own ends. Whatsoever they pretend, or in publike seem to do, [b] *With the fool in their hearts, they say there is no God.*

z Rom. 12.2.

a *Omnis Aristippum decuit color, & status & res.*

b Psal. 13.1.

Heus tu ——— de Iove quid sentis?

Their words are as soft as oyl, but bitterness is in their hearts, like [c] *Alexander* the Sixth so cunning dissemblers, that what they think they never speak. Many of them are so close, you can hardly discern it, or take any just exceptions at them; they are not factious, oppressours as most are, no bribers, no simoniacal Contracters, no such ambitious, lascivious persons as some others are, no drunkards, *sobrii solem vident orientem, sobrii vident occidentem*, they rise sober, and go sober to bed, plain dealing, upright honest men, they do wrong to no man, and are so reputed in the worlds esteem at least, very zealous in Religion, very charitable, meek, humble, peace-makers, keep all duties, very devout, honest, well spoken of, beloved of all men: but he that knows better how to judge, he that examines the heart, saith they are Hypocrites, *Cor dolo plenum*; *sonant vitium percussa malignè*, they are not sound within. As it is with Writers [d] oftentimes, *Plus sanctimoniæ in libello, quàm libelli authore*, more holiness is in the Book than in the Author of it: So 'tis with them; many come to Church with great Bibles, whom *Cardan* said he could not choose but laugh at, and will now and then *dare operam Augustino*, reade *Austin*, frequent Sermons, and yet professed Usurers, meer Gripes, *tota vitæ ratio Epicurea est*; all their life is Epicurism and Atheism, come to Church all day, and lie with a Curtezan at night.

c *Guicciardine.*

d *Erasmus.*

Qui Curios simulant & Bacchanalia vivunt,

They have *Esaus* hands, and *Jacobs* voyce; Yea, and many of those holy Fryers, sanctified men, *Cappam*, saith *Hierom*, *& cilicium induunt, sed intus latronem tegunt*. They are Wolves in sheeps clothing,

Introrsum turpes, speciosi pelle decorâ,

Fair without, and most foul within. [e] *Latet plerumque sub tristi amictu lascivia, & deformis horror vili veste tegitur*; oft-times under a mourning weed lies lust it self, and horrible vices under a poor coat. But who can examine all those kinds of Hypocrites, or dive into their hearts? If we may gues at the tree by the fruit, never so many as in these days; shew me a plain dealing true honest man? *Et pudor, & probitas, & timor omnis abest*. He that shall but look into their lives, and see

e *Hierom.*

692 see such enormous vices, men so immoderate in lust, unspeakable in malice, furious in their rage, flattering and dissembling (all for their own ends) will surely think they are not truly religious, but of an obdurate heart, most part in a reprobate sense, as in this Age. But let them carry it as they will for the present, dissemble as they can, a time will come when they shall be called to an account, their melancholy is at hand, they pull a plague and curse upon their own heads, *thesaurisant iram Dei.* Besides all such as are *in deos contumelioſi*, blaspheme, contemn, neglect God, or scoff at him, as the Poets feign of *Salmoneus*, that would in derision imitate *Iupiters* Thunder, he was precipitated for his pains, *Iupiter intonuit contra, &c.* so shall they certainly rue it in the end, (* *in se spuit, qui in cœlum spuit*) their doom's at hand, and Hell is ready to receive them.

* *Senec. consol. ad Polyb. ca. 21.*

Some are of Opinion, that it is in vain to dispute with such Atheistical spirits in the mean time, tis not the best way to reclaim them. Atheism, Idolatry, Heresie, Hypocrisie, though they have one common root, that is indulgence to corrupt affection, yet their growth is different, they have divers symptoms, occasions, and must have several cures and remedies. 'Tis true some deny there is any God, some confess, yet believe it not; a third sort confess and believe, but will not live after his Laws, Worship and obey him: others allow God and Gods subordinate, but not one God, no such general God, *non talem deum*, but several Topick gods for several places, and those not to persecute one another for any differences, as *Socinus* will, but rather love and cherish.

To describe them in particular, to produce their Arguments and reasons, would require a just volum, I refer them therefore that expect a more ample satisfaction, to those subtile and elaborate Treatises, devout and famous Tracts of our learned Divines (Schoolmen amongst the rest, and Casuists) that have abundance of reasons to prove there is a God, the immortality of the soul, &c. out of the strength of wit and Philosophy bring irrefragable Arguments to such as are ingenious and well disposed; at the least, answer all cavils and objections to confute their folly and madness, and to reduce them, *si fieri posset*, *ad sanam mentem*, to a better mind, though to small purpose many times. Amongst others consult with *Iulius Cæsar Lagalla* professour of Philosophy in *Rome*, who hath written a large Volumn of late to confute Atheists: of the Immortality of the Soul, *Hierom. Montanus de immortalitate Animæ*: *Lelius Vincentius* of the same subject: *Thomas Giaminus*, and *Franciscus Collius de Paganorum animabus post mortem*, a famous Doctor of the *Ambrosian* Colledge in *Millain*. Bishop *Fotherby* in his Atheomastix, Doctor *Dove*, Doctor *Iackson*, *Abernethy*, *Corderoy*, have written well of this subject in our mother tongue: In Latine, *Colerus*, *Zanchius*, *Paleareus*, *Illyricus*, † *Philippus*, *Faber Faventinus*, &c. But *instar omnium*, the most copious confuter of Atheists, is *Marinus Mercennus* in his Commentaries on *Genesis*: * with *Campanellas Atheismus Triumphatus*. He sets down at large the causes of this brutish passion (seventeen in number I take it) answers all their Arguments and Sophisms, which he reduceth to twenty six heads, proving withall his own Assertion;

† *Disput. 4. Philosophiæ adver. Atheos Venetiis 1627. quarto.*

* *Edit. Romæ fol. 1631.*

There

There is a God, such a God, the true and sole God, by 35 reasons. His Colophon is how to resist and repress Atheism, and to that purpose he adds four especial means or wayes, which who so will may profitably peruse.

Subsect. 2.

Despair.

Despaires, Æquivocations, Definitions, parties and parts affected.

THere be many kinds of desperation, whereof some be holy, some unholy, as [f] one distinguisheth; that unholy he defines out of *Tully*, to be *Ægritudinem animi sine ulla rerum expectatione meliore*, a sickness of the soul without any hope or expectation of amendment: which commonly succeeds fear; for whilst evil is expected, we fear; but when it is certain, we despair. According to *Thomas* 2. 2ª. *distinct.* 40. *art.* 4. it is *Recessus à re desiderata, propter impossibilitatem existimatam*, a restraint from the thing desired, for some impossibility supposed. Because they cannot obtain what they would, they become desperate, and many times either yeeld to the passion by death it self, or else attempt impossibilities, not to be performed by men. In some cases, this desperate humor is not much to be discommended, as in Wars it is a cause many times of extraordinary valour; as *Ioseph. lib.* 1. *de bello Jud. cap.* 14. *L. Danæus in Aphoris. polit. pag.* 226. and many Politicians hold. It makes them improve their worth beyond it self, and of a forlorn impotent Company become Conquerors in a moment.

[f] *Abernethy c.* 24. of his physick of the Soul.

Una salus victis nullam sperare salutem.

In such courses when they see no remedy, but that they must either kill or be killed, they take courage, and often times *præter spem*, beyond all hope vindicate themselves. Fifteen thousand *Locrenses* fought against a hundred thousand *Crotonienses*, and seeing now no way but one, they must all die, † thought they would not depart unrevenged, and thereupon desperately giving an assault, conquered their Enemies. *Nec alia causa victoriæ* (saith *Iustine* mine Author) *quàm quòd desperaverant. William* the Conqueror, when he first landed in *England*, sent back his ships, that his Souldiers might have no hope of retyring back. [g] *Bodine* excuseth his Countrymens overthrow at that famous Battel at *Agencourt*, in *Henry* the Fifth his time, (*cui simile*, saith *Froissard*, *tota historia producere non possit*, which no History can parallel almost, wherein one handful of *Englishmen* overthrew a Royal Army of *Frenchmen*) with this refuge of despair, *pauci desperati*, a few desperate fellows being compassed in by their Enemies, past all hope of life, fought like so many Divels; and gives a caution, that no Soldiers hereafter set upon desperate persons, which

† *Omissa spe victoriæ in destinatam mortem conspirant, tantusque ardor singulos cepit, ut victores se putarent si non inulti morerentur. Iustin. l.* 20.

[g] *Method. hist. cap.* 5.

694 which † after *Frontinus* and *Vigetius*, *Guicciardine* likewise admoniſheth, *Hypomneſ. part.* 2. *pag.* 25. not to ſtop an enemy that is going his way. Many ſuch kinds there are of deſperation, when men are paſt hope of obtaining any ſuit, or in deſpair of better fortune; *Deſperatio facit Monachum*, as the ſaying is, and deſperation cauſeth death it ſelf; how many thouſands in ſuch diſtreſs have made away themſelves, and many others? For he that cares not for his own, is maſter of another mans life. A *Tuſcan* South-ſayer, as * *Paterculus* tels the ſtory, perceiving himſelf and *Fulvius Flaccus* his dear friend, now both carryed to priſon by *Opimius*, and in deſpair of pardon, ſeeing the young man weep, *quin tu potius hoc inquit facis*, do as I do; and with that knockt out his brains againſt the door cheek, as he was entring into Priſon, *protinuſque illiſo capite in carceris januam effuſo cerebro expiravit*, and ſo deſperately died. But theſe are equivocall, unproper. *When I ſpeak of deſpair*, ſaith [h] *Zanchie*, *I ſpeak not of every kinde, but of that alone which concerns God. It is oppoſite to hope, and a moſt pernicious ſin, wherewith the Divel ſeeks to entrap men.* *Muſculus* makes four kinds of deſperation, of God, our ſelves, our Neighbour, or any thing to be done; but this diviſion of his may be reduced eaſily to the former: all kinds are oppoſite to hope, that ſweet Moderator of paſſions, as *Simonides* cals it; I do not mean that vain hope which phantaſtical Fellows fain to themſelves, which according to *Ariſtotle* is *inſomnium vigilantium*, a waking dream; but this Divine hope which proceeds from confidence, and is an Anchor to a floating ſoul; *ſpes alit agricolas*, even in our temporal affairs, hope revives us, but in ſpiritual it farther animateth; and were it not for hope, *we of all others were the moſt miſerable*, as *Paul* ſaith, in this life; were it not for hope, the heart would break; *for though they be puniſhed in the ſight of men*, (*Wiſdom* 3. 4.) yet is *their hope full of immortality*: yet doth it not ſo rear, as deſpair doth deject; this violent and ſour paſſion of Deſpair, is of all perturbations moſt grievous, as [i] *Patritius* holds. Some divide it into final and temporal; [k] final is incurable, which befalleth Reprobates; temporal is a rejection of hope and comfort for a time, which may befal the beſt of Gods children, and it commonly proceeds [l] *from weakneſs of Faith*, as in *David* when he was oppreſſed he cryed out, *O Lord, thou haſt forſaken me*, but this for a time. This ebbs and flows with hope and fear; it is a grievous ſin howſoever: although ſome kind of Deſpair be not amiſs, when, ſaith *Zanchius*, we deſpair of our own means, and rely wholy upon God: but that ſpecies is not here meant. This pernicious kind of deſperation is the ſubject of our Diſcourſe, *homicida animæ*, the Murderer of the ſoul, as *Auſtin* terms it, a fearful paſſion, wherein the party oppreſſed thinks he can get no eaſe but by death, and is fully reſolved to offer violence unto himſelf, ſo ſenſible of his burthen, and impatient of his croſs, that he hopes by death alone to be freed of his calamity (though it prove otherwiſe) and chuſeth with *Iob* 6. 8, 9. 17. 5. *Rather to be ſtrangled and die, then to be in his bonds.* [m] The part affected is the whole ſoul, and all the faculties of it; there is a privation of joy, hope, truſt, confidence, of preſent and future good, and in their place ſucceed fear,

† *Hoſti abire volenti iter minime interſcindas, &c.*

* *Poſter. volum.*

h *Super præceptum primum de Relig. & partibus ejus. Non loquor de omni deſperatione, ſed tantum de ea qua deſperare ſolent homines de deo; opponitur ſpei, & eſt peccatum graviſſimum, &c.*

i *Lib. 5. tit. 21. de regis inſtitut. Omnium perturbationum deterrima.*

k *Reprobi uſque ad finem pertinaciter perſiſtunt. Zanchius.*

l *Vitium ab infidelitate proficiſcens.*

m *Abernethie.*

fear, sorrow, &c. as in the Symptomes shall be shewed: The heart is grieved, the conscience wounded, the minde eclypsed with black fumes arising from those perpetual terrours. 695

SUBSECT. 3.

Causes of despair, the Divel, melancholy, meditation, Distrust, weakness of faith, rigid Ministers, misunderstanding Scriptures, guilty consciences, &c.

THe principal agent and procurer of this mischief, is the Divel; those whom God forsakes, the Divel by his permission layes hold on. Sometimes he persecutes them with that worme of conscience, as he did *Iudas*, [n] *Saul*, and others. The Poets call it *Nemesis*, but it is indeed Gods just judgement, *sero sed serio*, he strikes home at last, and setteth upon them *as a thief in the night*, 1 *Thes.* 2. [o] This temporary passion made *David* cry out, *Lord, rebuke me not in thine anger, neither chasten me in thine heavy displeasure; for thine arrowes have light upon mee, &c. There is nothing sound in my flesh, because of thine anger.* Again, *I roare for the very grief of my heart;* and *Psalme* 22. *My God, my God, why hast thou forsaken mee, and art so far from my health, and the words of my crying? I am like to water poured out, my bones are out of joynt, mine heart is like waxe, that is molten in the midst of my bowels.* So *Psal.* 88. 15. *and* 16. *vers.* and *Psal.* 102. *I am in misery at the point of death, from my youth I suffer thy terrours, doubting for my life; thine indignations have gone over mee, and thy fear hath cut mee off. Iob* doth often complain in this kinde; and those God doth not assist, the Divel is ready to try and torment, *still seeking whom he may devour.* If he finde them merry, saith *Gregory*, *he tempts them forthwith to some dissolute act; if pensive and sad, to a desperate end. Aut suadendo blanditur, aut minando terret,* sometimes by faire means, sometimes again by foule, as he perceives men severally inclined. His ordinary engine by which he produceth this effect, is the melancholy humour it self, which is *balneum Diaboli*, the Divels bath; and as in *Saul*, those evil spirits get in [p] as it were, and take possession of us. Black choler is a shooing-horn, a bait to allure them, in so much that many writers make melancholy an ordinary cause, and a symptome of despair, for that such men are most apt by reason of their ill-disposed temper, to distrust, fear, grief, mistake, and amplifie whatsoever they prepostorously conceive, or falsely apprehend. *Conscientia scrupulosa nascitur ex vitio naturali, complexione melancholica* (saith *Navarrus cap.* 27. *num.* 282. *Tom.* 2. *cas. conscien.*) The body works upon the minde, by obfuscating the spirits and corrupted instruments, which [q] *Perkins* illustrates by simile of an Artificer, that hath a bad toole, his skill is good, ability correspondent, by reason of ill tooles his work must needs be lame and unperfect. But melancholy and despaire though often, do not alwaies concur; there is much difference; melancholy fears without a cause, this upon great occasion; melancholy is caused by fear and

[n] 1 *Sam.* 2. 16.

[o] *Psal* 38. *Vers.* 9. *Vers.* 14.

[p] *Immiscent se mali genii, Lem. lib.* 1. *cap.* 16.

[q] Cases of conscience. *l.* 1. 16.

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grief, but this torment procures them and all extremity of bitterneſs; much melancholy is without affliction of conſcience, as † *Bright* and *Perkins* illuſtrate by four reaſons; and yet melancholy alone again may be ſometimes a ſufficient cauſe of this terror of conſcience. [r] *Fœlix Plater* ſo found it in his obſervations, *è melancholicis alii damnatos ſe putant, Deo curæ non ſunt, nec prædeſtinati, &c. They think they are not predeſtinate, God hath forſaken them*; and yet otherwiſe very zealous and religious; and 'tis common to be ſeen, *Melancholy for fear of Gods judgement and hell fire, drives men to deſperation; fear and ſorrow, if they be immoderate, end often with it.* Intolerable pain and anguiſh, long ſickneſs, captivity, miſery, loſs of goods, loſs of friends, and thoſe leſſer griefs do ſometimes effect it, or ſuch diſmal accidents. *Si non ſtatim relevantur*, ſaith † *Mercennus, dubitant an ſit Deus*, if they be not eaſed forthwith, they doubt whether there be any God, they rave, curſe, *and are deſperately mad, becauſe good men are oppreſſed, wicked men flouriſh, they have not as they think to their deſert*, and through impatience of calamities are ſo miſaffected. *Democritus* put out his eies, *ne malorum civium proſperos videret ſucceſſus*, becauſe he could not abide to ſee wicked men proſper, and was therefore ready to make away himſelf, as * *Agellius* writes of him. *Fœlix Plater* hath a memorable example in this kinde, of a Painters wife in *Baſil*, that was melancholy for her ſons death, and for melancholy became deſperate, ſhe thought God would not pardon her ſins, [t] *and for four months, ſtill raved, that ſhe was in hell-fire, already damned.* When the humour is ſtirred up, every ſmall object aggravates and incenſeth it, as the parties are addicted. [u] The ſame author hath an example of a merchant man, that for the loſs of a little wheat, which he had over long kept, was troubled in conſcience, for that he had not ſold it ſooner, or given it to the poor, yet a good Schollar and a great Divine; no perſwaſion would ſerve to the contrary, but that for this fact he was damned; in other matters very judicious and diſcreet. Solitarineſs, much faſting, divine meditations, and contemplations of Gods judgements, moſt par accompany this melancholy, and are main cauſes, as * *Navarrus* holds; to converſe with ſuch kinde of perſons ſo troubled, is ſufficient occaſion of trouble to ſome men. *Nonnulli ob longas inedias, ſtudia & meditationes cœleſtes, de rebus ſacris & religione ſemper agitant, &c.* Many (ſaith *P. Foreſtus*) through long faſting, ſerious meditations of heavenly things, fall into ſuch fits; and as *Lemnius* adds, *lib. 4. cap. 21.* [x] *If they be ſolitary given, ſuperſtitious, preciſe, or very devout: ſeldome ſhall you finde a Merchant, a Souldier, an Inn-keeper, a Bawd, an Hoſt, an Uſurer ſo troubled in minde, they have cheverel conſciences that will ſtrech, they are ſeldome moved in this kinde or moleſted: young men and middle age are more wild, and leſs apprehenſive; but old folks, moſt part, ſuch as are timorous and religiouſly given. Pet. Foreſtus obſervat. lib. 10. cap. 12. de morbis cerebri*, hath a fearful example of a Miniſter, that through preciſe faſting in Lent, and overmuch meditation contracted this miſchief, and in the end became deſperate, thought he ſaw divels in his chamber, and that he could not be ſaved; he ſmelled nothing, as he ſaid, but fire and brimſtone, was already in hell, and would ask them ſtill, if they did not [y] ſmel as much. I told him he was melancholy

† *Tract. Melan. cap. 33. & 34.*

r *C. 3. de mentis alien. Deo minus ſe curæ eſſe, nec ad ſalutem prædeſtinatos eſſe. Ad deſperationem ſæpe ducit hæc melancholia, & eſt frequentiſſima ob ſupplicii metum æternumque judicium; mæror & metus in deſperationem plerumque deſinunt.*

† *Comment. in 1 cap. gen. artic. 3 quia impii florent, boni opprimuntur &c. alius ex conſideratione hujus ſeria deſperabundus.*

* *Lib. 20. c. 17.*

t *Damnatam ſe putavit, & per quatour menſes gehennæ pœnam ſentire.*

u *1566. ob triticum diutius ſervatum conſcientiæ ſtimulis agitatur, &c.*

* *Tom. 2. c. 27. num 282. converſatio cum ſcrupuloſis, vigiliæ, jejunia.*

x *Solitarios & ſuperſtitioſos plerumque exagitat conſcientia, non mercatores, lenones, caupones, fœneratores, &c. largiorem hi nacti ſunt conſcientiam. Iuvenes plerumq; conſcientiam negligunt, ſenes autem, &c.*

y *Annon ſentis ſulphur inquit?*

melancholy, but he laughed me to scorn, and replied that he saw divels, talked with them in good earnest, would spit in my face, and ask me if I did not smel brimstone, but at last he was by him cured. Such another story I finde in *Plater observat. lib.* 1. A poor fellow had done some foul offence, and for fourteen dayes would eat no meat, in the end became desperate, the Divines about him could not ease him, [z] but so he died. Continual meditation of Gods judgements troubles many, *Multi ob timorem futuri judicii*, saith *Guatinerius cap.* 5. *tract.* 15. *& suspitionem desperabundi sunt*: *David* himself complains that Gods judgements terrified his Soul, *Psal.* 119. part. 16. vers. 8. *My flesh trembleth for fear of thee, and I am affraid of thy judgements. Quoties diem illum cogito* (saith [a] *Hierome*) *toto corpore contremisco*, I tremble as often as I think of it. The terrible meditation of hell fire and eternal punishment much torments a sinfull silly soul. What's a thousand years to eternity? *Ubi mœror, ubi fletus, ubi dolor sempiternus. Mors sine morte, finis sine fine*; a finger burnt by chance we may not endure, the pain is so grievous, we may not abide an hour, a night is intolerable; and what shall this unspeakable fire then be that burns for ever, innumerable infinite millions of years, *in omne ævum, in æternum.* O eternity!

z *Desperabundus miserè periit.*

a *In* 17 *Iohannis. Non pauci se cruciant, & excarnificant in tantum, ut non parum absint ab insania; neq; tamen aliud hac mentis anxietate efficiunt, quam ut diabolo potestatem faciant ipsos per desperationem ad inferos producendi*

* *Drexelius Nicet. lib.* 2. *cap.* 11.

* *Æternitas est illa vox,*
Vox illa fulminatrix,
Tonitruis minacior,
Fragoribusq; cœli,
Æternitas est illa vox,
----metâ carens & ortu, &c.

Tormenta nulla territant,
Quæ finiuntur annis;
Æternitas, æternitas
Versat coquitq; pectus.
Auget hæc pœnas indies,
Centuplicatq; flammas, &c.

This meditation terrifies these poor distressed souls, especially if their bodies be predisposed by melancholy, they religiously given, and have tender consciences; every small object affrights them, the very inconsiderate reading of Scripture it self, and mis-interpretation of some places of it, as, *Many are called, few are chosen. Not every one that saith Lord. Fear not little flock. He that stands, let him take heed lest he fall. Work out your salvation with fear and trembling. That night two shall be in a bed, one received, the other left. Straight is the way that leads to heaven, and few there are that enter therein.* The parable of the seed and of the sower, *some fell on barren ground, some was choaked. Whom he hath predestinated he hath chosen. He will have mercy on whom he will have mercy. Non est volentis nec currentis, sed miserentis Dei.* These and the like places terrifie the souls of many; election, predestination, reprobation, preposterously conceived offend divers, with a deal of foolish presumption, curiosity, needless speculation, contemplation, sollicitude, wherein they trouble and puzle themselves about those questions of grace, free-will, perseverance, Gods secrets; they will know more than is revealed by God in his word, humane capacity, or ignorance can apprehend, and to importunate enquiry after that which is revealed; mysteries, ceremonies observation of Sabbaths, laws, duties, &c. with many such which the Casuists discuss, and Schoolmen broach, which divers mistake, misconstrue, misapply to themselves, to their own undoing,

698 doing, and so fall into this gulf. *They doubt of their Election, how they shall know it, by what signs. And so far forth, saith* Luther, *with such nice points, torture and crucifie themselves, that they are almost mad, and all they get by it is this, they lay open a gap to the Divel by Desperation to carry them to hell*; but the greatest harm of all proceeds from those thundering Ministers, a most frequent cause they are of this malady: [b] *and do more harm in the Church* (saith *Erasmus*) *then they that flatter; great danger on both sides, the one lulls them asleep in carnal security, the other drives them to despaire.* Whereas [c] S. *Bernard* well adviseth, *We should not meddle with the one without the other, nor speak of judgement without mercy; the one alone brings Desperation, the other security.* But these men are wholly for judgement, of a rigid disposition themselves, there is no mercy with them, no salvation, no balsome for their diseased souls, they can speak of nothing but reprobation, hell fire, and damnation, as they did *Luke* 11. 46. lade men with burdens grievous to be born, which they themselves touch not with a finger. 'Tis familiar with our Papists to terrifie mens souls with purgatory, tales, visions, apparitions, to daunt even the most generous spirits, to [d] *require charity*, as *Brentius* observes, *of others, bounty, meekness, love, patience, when they themselves breath nought but lust, envy, covetousness.* They teach others to fast, give alms, do penance, and crucifie their minde with superstitious observations, bread and water, hair-clothes, whips, and the like, when they themselves have all the dainties the world can afford, lie on a down bed with a Curtesan in their armes: *Heu quantum patimur pro Christo*, as [e] he said, what a cruel tyranny is this, so to insult over and terrifie mens souls! Our indiscreet Pastors many of them come not far behind, whilest in their ordinary Sermons they speak so much of election, predestination, reprobation *ab æterno*, subtraction of grace, præterition, voluntary permission, &c. by what signs and tokens they shall discern and try themselves, whether they be Gods true children elect, *an sint reprobi, prædestinati, &c.* with such scrupulous points, they still aggravate sin, thunder out Gods judgements without respect, intempestively rail at and pronounce them damned in all auditories, for giving so much to sports and honest recreations, making every smal fault and thing indifferent an irremissible offence, they so rent, tear and wound mens consciences, that they are almost mad, and at their wits ends.

These bitter potions (saith [f] *Erasmus*) *are still in their mouths, nothing but gall and horror, and a mad noyse, they make all their auditors desperate:* many are wounded by this means, and they commonly that are most devout and precise, have been formerly presumptuous, and certain of their salvation; they that have tender consciences, that follow sermons, frequent lectures, that have indeed least cause, they are most apt to mistake, and fall into these miseries. I have heard some complain of *Parsons Resolution*, and other books of like nature (good otherwise) they are too tragical, too much dejecting men, aggravating offences; great care and choice, much discretion is required in this kinde.

The last and greatest cause of this malady, is our own conscience, sense

b *Eccles. hist. l. 1. Haud scio an majus discrimen ab his qui blandiuntur, an ab his qui territant: ingens utrinq; periculum: alii ad securitatem ducunt, alii afflictionum magnitudine mentem absorbent, & in desperationem trahunt.*

c *Bern. sup. 16. Cant. 1. alterum sine altero proferre non expedit: recordatio solius judicii in desperationem præcipitat, & misericordiæ fallax ostentatio pessimam generat securitatem.*

d *In Luc. hom. 103. exigunt ab aliis charitatem, beneficentiam, cum ipsi nil spectent præter libidinem, invidiam, avaritiam.*

e *Leo decimus.*

f *De futuro judicio, de damnatione horrendum crepunt, & amaras illas potiones in ore semper habent, ut multos inde in desperationem cogant.*

sense of our sins, and Gods anger justly deserved, a guilty conscience for some foul offence formerly committed,

† —— *O miser Oreste, quid morbi te perdit?*

† *Euripides.*

Or: *Conscientia, Sum enim mihi conscius de malis perpetratis.* *A good conscience is a continual feast*, but a galled conscience is as great a torment as can possibly happen, a still baking oven, (so *Pierius* in his *Hieroglyph.* compares it) another hell. Our conscience, which is a great ledgier book, wherein are written all our offences, a register to lay them up, (which those [g] *Ægyptians* in their *Hieroglyphicks* expressed by a mill, as well for the continuance, as for the torture of it) grinds our souls with the remembrance of some precedent sins, makes us reflect upon, accuse and condemn our own selves. [h] *Sin lies at door, &c.* I know there be many other causes assigned by *Zanchius*, [i] *Musculus*, and the rest; as incredulity, infidelity, presumption, ignorance, blindness, ingratitude, discontent, those five grand miseries in *Aristotle*, Ignominy, need, sickness, enmity, death, &c. but this of conscience is the greatest, [k] *Instar ulceris corpus jugiter percellens*: This scrupulous conscience (as [l] *Peter Forestus* calls it) which tortures so many, that either out of a deep apprehension of their unworthiness, and consideration of their own dissolute life, *accuse themselves and aggravate every small offence, when there is no such cause, misdoubting in the mean time Gods mercies, they fall into these inconveniences.* The Poets call them [m] Furies, Dire, but it is the conscience alone which is a thousand witnesses to accuse us,

g *Pierius.*

h *Gen 4.*

i *9. Causes Musculus makes.*

k *Plutarch.*

l *Alios miserè castigat plena scrupulis conscientia, modum in scirpo quærunt, & ubi nulla causa subest misericordiæ divinæ diffidentes, se orco destinant.*

m *Cœlius lib 6.*

* *Juvenal.*

* *Nocte dieq; suum gestant in pectore testem.*

A continual testor to give in evidence, to empanel a Jury to examine us, to cry guilty, a persecutor with hue and cry to follow, an apparitor to summon us, a bayliffe to carry us, a Serjeant to arrest, an Attourney to plead against us, a gaolour to torment, a Judge to condemn, still accusing, denouncing, torturing and molesting. And as the statue of *Iuno* in that holy city neer *Euphrates* in * *Assyria* will look still towards you, sit where you will in her temple, she stares full upon you, if you go by, she follows with her eye, in all sites, places, conventicles, actions, our conscience will be still ready to accuse us. After many pleasant daies, and fortunate adventures, merry tides, this conscience at last doth arrest us. Well he may escape temporal punishment, [n] bribe a corrupt judge, and avoid the censure of law, and flourish for a time; for [o] *who ever saw* (saith *Chrysostome*) *a covetous man troubled in minde when he is telling of his money, an adulterer mourn with his mistris in his arms? we are then drunk with pleasure, and perceive nothing:* yet as the prodigal Son had dainty fare, sweet musick at first, merry company, jovial entertainment, but a cruel reckoning in the end, as bitter as wormwood, a fearful visitation commonly follows. And the divel that then told thee that it was a light sin, or no sin at all, now aggravates on the other side, and telleth thee, that it is a most irremissible offence, as he did by *Cain* and *Judas*, to bring them to despaire; every small circumstance before neglected and contemned, will now amplifie it self, rise up in judgement and accuse, the dust of their shooes, dumb creatures, as to *Lucians* tyrant, *lectus & candela* the bed and candle did bear witness,

* *Lucian de dea Syria. Si adstiteris, te aspicit: si transeas, visu te sequitur.*

n *Prima hæc est ultio, quod se Judice nemo nocens absolvitur, improba quamvis gratia fallacis prætoris vicerit urnam. Juvenal.*

o *Quis unquam vidit avarum ringi, dum lucrum adest, adulterum dum potitur voto, lugere in perpetrando scelere? voluptate sumus ebrii, proinde non sentimus, &c.*

700 witnes, to torment their souls for their sins past. Tragical examples in this kinde are too familiar and common: *Adrian, Galba, Nero, Otho, Vitellius, Caracalla,* were in such horror of conscience for their offences committed, murders, rapes, extortions, injuries, that they were weary of their lives, and could get no body to kill them. [a] *Kennetus* King of *Scotland,* when he had murdered his Nephew *Malcolme* King *Duffes* son, Prince of *Cumberland,* and with countetfeit tears and protestations dissembled the matter a long time, [b] *at last his conscience accused him, his unquiet soul could not rest day or night, he was terrified with fearful dreams, visions, and so miserably tormented all his life.* It is strange to read what [p] *Cominæus* hath written of *Lewes* the 11. that *French* King, of *Charles* the 8. of *Alphonsus* King of *Naples,* in the fury of his passion how he came into *Sicily,* and what pranks he plaid. *Guicciardine* a man most unapt to believe lyes, relates how that *Ferdinand* his fathers ghost who before had died for grief, came and told him, that he could not resist the *French* King, he thought every man cried *France, France*; the reason of it (saith *Cominæus*) was because he was a vile tyrant, a murderer, an oppressour of his subjects, he bought up all commodities, and sold them at his own price, sold Abbies to Jews and Falkoners; both *Ferdinand* his father, and he himself, never made conscience of any committed sin; and to conclude saith he, it was impossible to do worse then they did. Why was *Pausanias* the *Spartan* Tyrant, *Nero, Otho, Galba,* so persecuted with spirits in every house they came, but for their murders which they had committed? [q] Why doth the divel haunt many mens houses after their deaths, appear to them living, and take possession of their habitations, as it were, of their pallaces, but because of their several villanies? why had *Richard* the 3 such fearful dreams, saith *Polydor,* but for his frequent murders? Why was *Herod* so tortured in his mind? because he had made away *Mariamne* his wife. Why was *Theodoricus* the King of the *Gothes* so suspitious, and so affrighted with a fish head alone, but that he had murdered *Symmachus,* and *Boethius* his son in law, those worthy *Romans? Cælius lib.* 27. *cap.* 22. See more in *Plutarch,* in his tract *De his qui sero à Numine puniuntur,* and in his book *De tranquillitate animi, &c.* Yea, and sometimes GOD himself hath a hand in it, to shew his power, humiliate, exercise, and to try their faith, (divine temptation *Perkins* cals it, *Cas. cons. lib.* 1. *cap.* 8. *sect.* 1.) to punish them for their sins. God the avenger, as [r] *David* terms him, *ultor a tergo Deus,* his wrath is apprehended of a guilty soul, as by *Saul* and *Iudas,* which the Poets expressed by *Adrastia,* or *Nemesis:*

Assequitur Nemesisq; virûm vestigia servat,
Ne malè quid facias. ——

And she is, as [f] *Ammianus lib.* 14. describes her, *the Queen of causes, and moderator of things,* now she puls down the proud, now she rears and encourageth those that are good; he gives instance in his *Eusebius*; *Nicephorus lib.* 10. *cap.* 35. *eccles. hist.* in *Maximinus* and *Julian.* Fearful examples of Gods just judgement, wrath and vengeance, are to be found in all histories, of some that have been eaten to death with Rats and Mice, as [t] *Popelius* the second King of *Poland, ann.* 830. his wife and children; the

a Puchanan lib. 6. Hist. Scot.

b *Animus conscientia sceleris inquietus nullum admisit gaudium, sed semper vexatus noctu & interdiu per somnum visis horrore poenis pertrenefactus, &c.*

p *De bello Neapol.*

q *Thireus de locis infestis, part.* 1 *cap.* 2. Nero's mother was still in his eyes.

r *Psal.* 44. 1.

f *Regina causarum & arbitra rerum, nunc erectas cervices opprimit, &c.*

t *Alex. Gaguinus catal. reg. Pol.*

the like story is of *Hatto* Archbishop of *Mentz*, *Ann. 969*, so devoured by these vermine, which howsoever *Serrarius* the Jesuite *Mogunt. rerum lib. 4. cap. 5.* impugne by 22 arguments, *Tritemius*, [u] *Munster*, *Magdeburgenses*, and many others relate for a truth. Such another example I finde in *Geraldus Cambrensis Itin. Cam. lib. 2. cap. 2.* and where not? 701

[u] *Cosmog. Munster. & Magde.*

And yet for all these terrors of conscience, affrighting punishments which are so frequent, or whatsoever else may cause or aggravate this fearful malady in other religions, I see no reason at all why a Papist at any time should despaire, or be troubled for his sins; for let him be never so dissolute a catiffe, so notorious a villain, so monstrous a sinner, out of that Treasure of Indulgences and merits of which the Pope is dispensator, he may have free pardon aud plenary remission of all his sins. There be so many general pardons for ages to come, 40000. years to come, so many Iubilies, so fequent gaol-deliveries out of Purgatory for all souls, now living, or after dissolution of the body, so many particular Masses daily said in several Churches, so many Altars consecrated to this purpose, that if a man have either mony or friends, or will take any paines to come to such an Altar, hear a Mass, say so many *Pater-nosters*, undergo such and such penance, he cannot do amiss, it is impossible his mind should be troubled, or he have any scruple to molest him. Besides that *Taxa Cameræ Apostolicæ*, which was first published to get money in the daies of *Leo decimus* that sharking Pope, and since divulged to the same ends, sets down such easie rates and dispensations for all offences, for perjury, murder, incest, adultery, &c. for so many grosses or dollers (able to invite any man to sin, and provoke him to offend, me thinks, that otherwise would not) such comfortabe remission, so gentle and parable a pardon, so ready at hand, with so smal cost and suit obtained, that I cannot see how he that hath any friends amongst them (as I say) or money in his purse, or will at least to ease himself, can any way miscarry or be misaffected, how he should be desperate, in danger of damnation or troubled in minde. Their ghostly fathers can so readily apply remedies, so cunningly string and unstring, winde and unwinde their devotions, play upon their consciences with plausible speeches and terrible threats, for their best advantage settle and remove, erect with such facility and deject, let in and out, that I cannot perceive how any man amongst them should much or often labour of this disease, or finally miscarry. The causes above named must more frequently therefore take hold in others.

SUBSECT. 4.

Symptomes of Despaire, Fear, Sorow, Suspition, Anxiety, Horror of conscience, fearful dreams and visions.

AS Shoomakers do when they bring home shooes, still cry, Leather is dearer and dearer; may I justly say of those melancholy Symptomes: these of despaire are most violent, tragical and grievous, far beyond the rest, not to be expressed but negatively, as it is privation of all happiness, not to be endured; *for a wounded*

wounded spirit who can bear it? *Prov.* 18. 19. What therefore † *Timanthes*, did in his picture of *Iphigenia*, now ready to be sacrificed, when he had painted *Chalcas* mourning, *Ulysses* sad, but most sorrowful *Menelaus*, and shewed all his art in expressing variety of affections, he covered the maids father, *Agamemnons* head with a vail, and left it to every spectator to conceive what he would himself; for that true passion and sorrow in *summo gradu*, such as his was, could not by any art be deciphred. What he did in his picture, I will do in describing the Symptomes of Despaire; imagine what thou canst, fear, sorrow, furies, grief, pain, terror, anger, dismal, gastly, tedious, irksome, &c. it is not sufficient, it comes far shott, no tongue can tell, no heart conceive it. 'Tis an Epitome of hell, an extract, a quintessence, a compound, a mixture of all feral maladies, tyrannical tortures, plagues and perplexities. There is no sickness almost but Physick provideth a remedy for it; to every sore, Chirurgery will provide a salve: friendship helps poverty; hope of liberty easeth imprisonment; suit and favour revoke banishment; authority and time wear away reproach: but what Physick, what Chirurgery, what wealth, favour, authority can relieve, bear out, asswage, or expel a troubled conscience? A quiet minde cureth all them, but all they cannot comfort a distressed soul: who can put to silence the voice of desperation? All that is single in other melancholy, *Horribile, dirum, pestilens, atrox, ferum*, concur in this, it is more than melancholy in the highest degree; a burning feaver of the soul; so mad, saith [x] *Facchinus*, by this misery; fear, sorrow and despair he puts for ordinary symptomes of Melancholy. They are in great pain and horror of mind, distraction of soul, restless, full of continual fears, cares, torments, anxieties, they can neither eat, drink, nor sleep for them, take no rest,

> [y] *Perpetua impietas, nec mensæ tempore cessat,*
> *Exagitat vesana quies, somniq; furentes.*
> Neither at bed, nor yet at bord,
> Will any rest Despair afford.

Fear takes away their content, and dries the blood, wasteth the marrow, alters their countenance, even in their *greatest delights, singing, dancing, dalliance* they are still (saith [z] *Lemnius*) tortured in their souls. It consumes them to nought, *I am like a Pelican in the wilderness* (saith *David* of himself, temporally afflicted) *an Owle because of thine indignation. Psal.* 102. vers. 8, 10. and *Psal.* 55. 4. *My heart trembleth within me, and the terrours of death have come upon me; fear and trembling are come upon moe, &c. at deaths dore,* Psal. 107. 18. *Their soul abhors all manner of meats.* Their [a] sleep is (if it be any) unquiet, subject to fearful dreams and terrors. *Peter* in his bonds, slept secure, for he knew God protected him; and *Tully* makes it an argument of *Roscius Amerinus* innocency, that he killed not his father, because he so securely slept. Those Martyres in the Primitive Church were most [b] chearful and merry in the midst of their persecutions; but it is far otherwise with these men, tossed in a Sea, and that continually without rest or intermission, they can think of naught that is pleasant, [c] *their conscience will not let them be quiet*, in perpetual fear, anxiety, if they be not yet apprehended, they are

† *Plinius cap.* 10. *l.* 35 *Consumptis affectibus, Agamemnonis caput velavit, ut omnes quem possent, maximum mœrorem in virginis patre cogitarent.*

x *Cap.* 15. *in* 9. *Rhasis.*

y *Iuv. Sat.* 13.

z *Mentem eripit timor hic; vultum, totumque corporis habitum immutat, etiam in delitiis, in tripudiis, in symposiis, in amplexu conjugis carnificinam exercet, lib.* 4, *cap.* 21.

a *Non sinit conscientia tales homines recta verba proferre, aut rectis quenquam oculis aspicere, ab omni hominum cœtu eosdem exterminat, & dormientes perterrefacit. Philost. lib.* 1. *de vita Apollonii.*

b *Eusebius, Nicephorus eccles. hist. lib.* 4. *c.* 17.

c *Seneca lib.* 18. *epist.* 106. *Conscientia aliud agere non patitur, perturbatam vitam agunt, nunquam vacant, &c.*

are in doubt still they shall be ready to betray themselves, as *Cain* did, he thinks every man will kill him : *And roar for the grief of heart, Psal.* 38.8. as *David* did, as *Iob* did, 20.3.21.22. &c. *Wherefore is light given to him that is in misery, and life to them that have heavie hearts ? Which long for death, and if it come not, search it more then treasures, and rejoyce when they can find the grave.* They are generally weary of their lives, a trembling heart they have, a sorrowful mind, and little or no rest.

Terror ubiq; tremor, timor undiq; & undiq; terror.

Fears, terrors, and affrights in all places, at all times and seasons. *Cibum & potum pertinaciter aversantur multi, nodum in scirpo quæritantes, & culpam imaginantes ubi nulla est*, as *Wierus* writes *de Lamiis, lib.* 3.*c.*7. they refuse many of them meat and drink, cannot rest, aggravating still and supposing grievous offences where there are none. Gods heavie wrath is kindled in their souls, and notwithstanding their continual prayers and supplications to *Christ Iesus*, they have no release or ease at all, but a most intolerable torment, and insufferable anguish of conscience, and that makes them through impatience to murmure against God many times, to rave, to blaspheme, turn Atheists, and seek to offer violence to themselves. *Deut.* 28. 65,66. *In the morning they wish for evening, and for morning in the evening, for the sight of their eyes which they see, and fear of hearts.* † *Marinus Mercennus* in his Comment on *Genesis*, makes mention of a desperate friend of his, whom amongst others he came to visit, and exhort to patience, that broke out into most blasphemous Atheistical speeches, too fearful to relate, when they wished him to trust in God, *Quis est ille Deus (inquit) ut serviam illi, quid proderit si oraverim; si præsens est, cur non succurrit ? cur non me carcere, inediâ, squalore confectum liberat ? quid ego feci ? &c. abśit à me hujusmodi Deus.* Another of his acquaintance brake out into like Atheistical blasphemies, upon his Wives death raved, cursed, said and did he car'd not what. And so for the most part it is with them all, many of them in their extremity, think they hear and see visions, out-crys, confer with Divels, that they are tormented, possessed, and in Hell Fire, already damned, quite forsaken of God, they have no sense or feeling of mercy, or grace, hope of salvation, their sentence of condemnation is already past, and not to be revoked, the Divel will certainly have them. Never was any living creature in such torment before, in such a miserable estate, in such distress of mind, no hope, no faith, past cure, reprobate, continually tempted to make away themselves : Something talks with them, they spit fire and brimstone, they cannot but blaspheme, they cannot repent, believe, or think a good thought, so far carryed, *ut cogantur ad impia cogitandum etiam contra voluntatem*, said [d] *Fœlix Plater*, *ad blasphemiam erga deum, ad multa horrenda perpetranda, ad manus violentas sibi inferendas, &c.* and in their distracted fits and desperate humors, to offer violence to others, their familiar and dear friends sometimes, or to meer strangers, upon very small or no occasion : For he that cares not for his own, is master of another mans life. They think evill against their wils; that which they abhor themselves, they must needs think, do, and speak. He gives instance in a Patient of his, that when he would

† *Artic.*3.*ca.*1. *fol.* 230. *quod horrendum dictu, desperabundus quidam me presente cum ad patientiam hortaretur, &c.*

d *Lib.*1. *obser. cap.*3.

704 pray, had such evill thoughts still suggested to him, and wicked [e] meditations. Another instance he hath of a woman that was often tempted to curse God, to blasphem and kill her self. Sometimes the Divel (as they say) stands without and talks with them, sometimes he is within them, as they think, and there speaks and talks as to such as are possessed: so *Apollidorus* in *Plutarch*, thought his heart spake within him. There is a most memorable Example of [f] *Francis Spira* an Advocate of *Padua*, *Ann.*1545, that being desperate, by no counsel of learned men could be comforted; he felt (as he said) the pains of Hell in his soul, in all other things he discourst aright; but in this most mad. *Frismelica*, *Bullovat*, and some other excellent Physitians, could neither make him eat, drink, or sleep, no perswasion could ease him. Never pleaded any man so well for himself, as this man did against himself, and so he desperately died. *Springer* a Lawyer hath written his life. Cardinal *Crescence* died so likewise desperate at *Verona*, still he thought a black dog followed him to his death-bed, no man could drive the dog away. *Sleidan. com.*23.*cap. lib.*3. Whilst I was writing this Treatise, saith *Montaltus cap.* 2. *de mel.* [g] *A Nun came to me for help, well for all other matters, but troubled in conscience for five year last past; she is almost mad, and not able to resist, thinks she hath offended God, and is certainly damned.* *Felix Plater* hath store of Instances of such as thought themselves damned, [h] forsaken of God, &c. One amongst the rest, that durst not go to Church, or come near the *Rhine*, for fear to make away himself, because then he was most especially tempted. These and such like Symptoms, are intended and remitted, as the malady it self is more or less; some will hear good counsel, some will not; some desire help, some reject all, and will not be eased.

e *Ad maledicendum Deo.*

f *Goulart.*

g *Dum hæc scribo, implorat opem meam monacha, in reliquis sana, & judicio recta. per.* 5. *annos melancholica; damnatam se dicit, conscientiæ stimultis oppressa, &c.*

h *Alios conquerentes audivi se esse ex damnatorum numero, Deo non esse curæ, aliaq; infinita quæ proferre non audebant, vel abhorrebant.*

Subsect. 5.

Prognostiques of Despair, Atheism, Blasphemy, violent death, &c.

MOst part these kind of persons [i] make away themselves, some are mad, blaspheme, curse, deny God, but most offer violence to their own persons, and sometimes to others. *A wouned spirit who can bear? Prov.* 18. 14. As *Cain*, *Saul*, *Achitophel*, *Judas*, blasphemed and died. *Bede* saith, *Pilate* died desperate eight years after Christ. [k] *Felix Plater* hath collected many Examples. [l] *A Merchants Wife that was long troubled with such temptations*, in the night rose from her Bed, and out of the Window broke her neck into the Street: another drowned himself desperate as he was in the *Rhine*; some cut their throats, many hang themselves. But this needs no illustration. It is controverted by some, whether a man so offering violence to himself, dying desperate, may be saved I or no? If they die so obstinatly and suddenly, that they cannot so much as wish for mercy, the worst is to be suspected, because they die impenitent. [m] If their death had been a little more lingring, wherein they might have some leasure in their hearts to cry for mercy, charity may judge the best; divers have been recovered

i *Musculus, Partritus, ad vim sibi inferendam cogit homines.*

k 3 *De mentis alienat. observ. lib.*1.

l *Uxor Mercatoris diu vexationibus tentata, &c.*

m *Abernethie.*

recovered out of the very act of hanging and drowning themselves, and so brought *ad sanam mentem*, they have been very penitent, much abhorred their former fact, confessed that they have repented in an instant, and cryed for mercy in their hearts. If a man put desperate hands upon himself, by occasion of madness or melancholy, if he have given testimony before of his regeneration, in regard he doth this not so much out of his will, as *ex vi morbi*, we must make the best construction of it, as [n] *Turks* do, that think all fools and mad men go directly to heaven. 705

n *Busbequius.*

Subsect. 6.

Cure of Despair by Physick, good counsel, comforts, &c.

EXperience teacheth us that though many die obstinate, and wilful in this malady, yet multitudes again are able to resist and overcome, seek for help and finde comfort, are taken *è faucibus Erebi*, from the chops of Hell, and out of the Divels pawes, though they have by [o] obligation given themselves to him. Some out of their own strength, and Gods assistance, *Though he kill me* (saith *Iob*) *yet will I trust in him*, out of good counsel, advice, and Physick. [p] *Bellovacus* cured a Monke by altering his habit, and course of life: *Plater* many by Physick alone. But for the most part they must concur: and they take a wrong course that think to overcome this feral passion by sole Physick; and they are as much out, that think to work this effect by good advice alone, though both be forcible in themselves, yet *vis unita fortior*, they must go hand in hand to this disease:

o *John Maior vitis patrum: quidam negavit Christum, per Chirographum post restitutus.*

p *Trincavelius lib.3.consil.46.*

——*alterius sic altera poscit opem.*

For Physick the like course is to be taken with this as in other melancholy: diet, ayr, exercise, all those passions and perturbations of the minde, &c. are to be rectified by the same means. They must not be left solitary, or to themselves, never idle, never out of company. Counsel, good comfort is to be applyed, as they shall see the parties inclined, or to the causes, whether it be loss, fear, grief, discontent, or some such feral accident, a guilty conscience, or otherwise by frequent meditation, too grievous an apprehension, and consideration of his former life: by hearing, reading of Scriptures, good Divines, good advice and conference, applying Gods word to their distressed souls, it must be corrected and counter-poysed. Many excellent Exhortations, paræ-netical Discourses are extant to this purpose, for such as are any way troubled in minde: *Perkins*, *Greenham*, *Hayward*, *Bright*, *Abernethy*, *Bolton*, *Culmanus*, *Hemmingius*, *Cælius Secundus*, *Nicholas Laurentius*, are copious in this subject: *Azorius*, *Navarrus*, *Sayrus*, &c. and such as have written cases of conscience amongst our Pontificial Writers. But because these mens works are not to all parties at hand, so parable at all times, I will for the benefit and ease of such as are afflicted, at the request of some † friends, recollect out of their voluminous Treatises, some few such

† My brother *George Burton*, M. *James Whitehall*, Rector of *Checkly* in Straffordshire my *quondam* Chamber Fellow, and late Fellow Student in *Christ-Church Oxon.*

706 such comfortable speeches, exhortations, arguments, advice, tending to this subject, and out of Gods Word, knowing, as *Culmannus* saith upon the like occasion, [a] *how unavailable and vain mens counsels are to comfort an afflicted conscience, except Gods Word concur and be annexed, from which comes life, ease, repentance, &c.* Presupposing first that which *Beza, Greenham, Perkins, Bolton,* give in charge, the parties to whom counsel is given be sufficiently prepared, humbled for their sins, fit for comfort, confessed, tryed how they are more or less afflicted, how they stand affected, or capable of good advice, before any remedies be applyed: To such therefore as are so throughly searched and examined, I address this following Discourse.

a *Scio quam vana sit & inefficax humanorum verborum penes afflictos cõsolatio, nisi verbum Dei audiatur, à quo vita, refrigeratio, solatium, pœnitentia.*

Two main Antidotes [b] *Hemmingius* observes opposite to Despair, good Hope out of Gods Word, to be embraced; perverse security and presumption, from the Divels treachery, to be rejected; *Illa salus animæ, hæc pestis*; one saves, the other kils, *occidit animam,* saith *Austin,* and doth as much harm as Despair it self. [c] *Navarrus* the Casuist, reckons up ten special cures out of *Anton. 1. part. Tit. 3. cap. 10.* 1. God 2. Physick. 3. [d] Avoiding such Objects as have caused it. 4. Submission of himself to other mens judgements. 5. Answer of all Objections, &c. All which *Cajetan, Gerson, lib. de vit. spirit. Sayrus, lib. 1. cas. conf. cap.* 14. repeat and approve out of *Emanuel Roderiques, cap.* 51. *&* 52. *Greenham* prescribes six special rules, *Culmannus* 7. First, to acknowledge all help come from God. 2. That the cause of their present misery is sin. 3. To repent and be heartily sorry for their sins. 4. To pray earnestly to God they may be eased. 5. To expect and implore the prayers of the Church, and good mens advice. 6. Physick. 7. To commend themselves to God, and rely upon his mercy: others otherwise, but all to this effect. But forasmuch as most men in this malady are spiritually sick, void of reason almost, over-born by their miseries, and too deep an apprehension of their sins, they cannot apply themselves to good counsel, pray, believe, repent, we must as much as in us lies occur and help their peculiar infirmities, according to their several Causes and Symptoms, as we shall find them distressed and complain.

b *Antid. adversus desperationem.*

c *Tom. 2. c. 27. num. 282.*

d *Aversio cogitationis à re scrupulosa; contraventio scrupulorum.*

The main matter which terrifies and torments most that are troubled in mind, is the enormity of their offences, the intolerable burthen of their sins, Gods heavie wrath and displeasure so deeply apprehended, that they account themselves Reprobates, quite forsaken of God, already damned, past all hope of grace, uncapable of mercy, *diaboli mancipia,* slaves of sin, and their offences so great they cannot be forgiven. But these men must know there is no sin so haynous which is not pardonable in it self; no crime so great, but by Gods mercy it may be forgiven. *Where sin aboundeth, grace aboundeth much more, Rom.* 5. 20 And what the Lord said unto *Paul* in his extremity, 2 *Cor.* 11. 9. *My grace is sufficient for thee, for my power is made perfect through weakness*; concerns every man in like case. His promises are made indefinite to all Believers, generally spoken to all touching remission of sins that are truly penitent, grieved for their offences, and desire to be reconciled, *Matth.* 9. 12, 13. *I came not to call the righteous, but sinners to repentance,* that is, such as are truly touched in conscience for their sins. Again, *Mat.* 11. 28.

11. 28. *Come unto me all ye that are heavie laden, and I will ease you.* *Ezek.* 18. 27. *At what time soever a sinner shall repent him of his sins from the bottom of his heart, I will blot out all his wickedness out of my remembrance saith the Lord,* Isay 43.25. *I even I am he that put away thine iniquity for mine own sake, and will not remember thy sins. As a father* (saith *David, Psal.* 103.13.) *hath compassion on his children, so hath the Lord compassion on them that fear him.* And will receive them again as the prodigal Son was entertained, *Luk.* 15. if they shall so come with tears in their eyes and a penitent heart. *Peccator agnoscat, Deus ignoscit. The Lord is full of compassion and mercy, slow to anger, of great kindness, Psal.* 103. 8. *He will not alwayes chide, neither keep his anger for ever.* 9. *As high as the heaven is above the earth, so great is his mercy towards them that fear him.* 11. *As far as the East is from the West, so far hath he removed our sins from us.* 12. Though *Cain* cry out in the anguish of his soul, my punishment is greater then I can bear, 'tis not so; *Thou liest* Cain (saith *Austin*) *Gods mercy is greater then thy sins. His mercy is above all his works, Psal.* 145. 9. able to satisfie for all mens sins, *antilutron,* 1 *Tim.* 2. 6. His mercy is a *panacea,* a balsom for an afflicted soul, a Soveraign medicine, an Alexipharmacum for all sin, a charm for the Divel; his mercy was great to *Solomon*, to *Manasses*, to *Peter*, great to all Offenders, and whosoever thou art, it may be so to thee. For why should God bid us pray (as *Austin* infers) *Deliver us from all evil, nisi ipse misericors perseveraret,* if he did not intend to help us? He therefore that [c] doubts of the remission of his sins, denies Gods mercy, and doth him injury, saith *Austin.* Yea but thou replyest, I am a notorious sinner, mine offences are not so great as infinite. Hear *Fulgentius,* [f] *Gods invincible goodness cannot be overcome by sin, his infinite mercy cannot be terminated by any: the multitude of his mercy is equivalent to his magnitude.* Hear [g] *Chrysostom, Thy malice may be measured, but Gods mercy cannot be defined; thy malice is circumscribed, his mercies infinite.* As a drop of water is to the Sea, so are thy misdeeds to his mercy; nay, there is no such proportion to be given; for the Sea though great, yet may be measured, but Gods mercy cannot be circumscribed. Whatsoever thy sins be then in quantity or quality, multitude or magnitude, fear them not, distrust not. I speak not this, saith [h] *Chrysostom, to make thee secure and negligent, but to cheer thee up.* Yea, but thou urgest again, I have little comfort of this which is said, it concerns me not: *Inanis pœnitentia quam sequens culpa coinquinat,* 'tis to no purpose for me to repent and to do worse then ever I did before, to persevere in sin, and to return to my lusts as a Dog to his vomit, or a Swine to the mire: [i] to what end is it to ask forgiveness of my sins, and yet daily to sin again and again, to do evil out of an habit? I daily and hourly offend in thought, word, and deed, in a relapse by mine own weakness and wilfulness: my *bonus Genius*, my good protecting Angel is gone, I am faln from that I was, or would be, worse and worse, *my latter end is worse then my beginning: Si quotidie peccas, quotidie,* saith *Chrysostom, pœnitentiam age,* If thou daily offend, daily repent: [k] *if twice, thrice, an hundreth,*

c *Magnam injuriam Deo facit qui diffidit de ejus misericordia.*

f *Bonitas invicti non vincitur; infiniti misericordia non finitur.*

g *Hom.* 3. *De pœnitentia: Tua quidem malitia mensuram habet. Dei autem misericordia mensuram non habet. Tua malitia circumscripta est, &c. Pelagus etsi magnum, mensuram habet; dei autem, &c.*

h *Non ut desidiores vos faciam, sed ut alacriores reddam.*

i *Pro peccatis veniam poscere, & mala de novo iterare.*

k *Si bis, si ter, si centies, si centies millies, toties pœnitentiam age.*

hundreth, an hundreth thousand times, twice, thrice, an hundreth thousand times repent. As they do by an old house that is out of repair, still mend some part or other; so do by thy soul, still reform some vice, repair it by repentance, call to him for grace and thou shalt have it; *for we are freely justified by his grace, Rom.* 3. 24. If thine enemy repent, as our Saviour enjoyned *Peter*, forgive him 77 times; and why shouldst thou think God will not forgive thee? Why should the enormity of thy sins trouble thee? God can do it, he will do it. *My conscience* (saith † *Anselm*) *dictates to me, that I deserve damnation, my repentance will not suffice for satisfaction; but thy mercy, O Lord, quite overcomes all my transgressions.* The gods once (as the Poets fain) with a gold chain would pull *Iupiter* out of Heaven, but all they together could not stirr him, and yet he could draw and turn them as he would himself; maugre all the force and fury of these infernal feinds, and crying sins, *his grace is sufficient.* Confer the debt and the payment; *Christ* and *Adam*; sin and the cure of it; the disease and the medicine; confer the sick man to the Physician, and thou shalt soon perceive that his power is infinitely beyond it. God is better able, as [l] *Bernard* enformeth us, *to help, then sin to do us hurt; Christ is better able to save, then the Divel to destroy.* [m] If he be a skilful Physician, as *Fulgentius* adds, *he can cure all diseases; if merciful, he will. Non est perfecta bonitas à qua non omnis malitia vincitur*, his goodness is not absolute and perfect, if it be not able to overcome all malice. Submit thy self unto him, as Saint *Austin* adviseth, [n] *he knoweth best what he doth; and be not so much pleased when he sustains thee, as patient when he corrects thee; he is Omnipotent and can cure all diseases when he sees his own time.* He looks down from Heaven upon Earth, that he may hear the *mourning of prisoners, and deliver the children of death, Psal.* 102. 19, 20. *and though our sins be as red as scarlet, he can make them as white as snow, Isay* 1. 18. Doubt not of this, or ask how it shall be done; he is all-sufficient that promiseth; *qui fecit mundum de immundo*, saith *Chrysostom*, he that made a fair world of nought, can do this and much more for his part: do thou onely believe, trust in him, rely on him, be penitent and heartily sorry for thy sins. Repentance is a soveraign remedy for all sins, a spirituall wing to erear us, a charm for our miseries, a protecting Amulet to expel sins venom, an attractive loadstone to draw Gods mercy and graces unto us. [o] *Peccatum vulnus, pœnitentia medicinam*: sin made the breach, repentance must help it; howsoever thine offence came by error, sloath, obstinacy, ignorance, *exitur per pœnitentiam*, this is the sole means to be relieved. [p] Hence comes our hope of safety, by this alone sinners are saved, God is provoked to mercy. *This unlooseth all that is bound, enlightneth darkness, mends that is broken, puts life to that which was desperately dying*: Makes no respect of offences, or of persons. [q] *This doth not repel a fornicator, reject a drunkard, resist a proud fellow, turn away an Idolater, but entertains all, communicates it self to all.* Who persecuted the Church more then *Paul*, offended more then *Peter*? and yet by repentance (saith *Chrysologus*) they got both *Magisterium & ministerium*

† *Conscientia mea meruit damnationem, pœnitentia non sufficit ad satisfactionem: sed tua misericordia superat omnem offensionem.*

l *Multo efficacior Christi mors in bonum, quam peccata nostra in malum. Christus potentior ad salvandum, quam dæmon ad perdendum.*

m *Peritus medicus potest omnes infirmitates sanare; si misericors, vult.*

n *Omnipotenti medico nullus languor insanabilis occurrit: tu tantum doceri te sine, manum ejus ne repelle: novit quid agat; non tantum delectabilem fovet, sed toleres quum secat.*

o *Chrys. hom. 3. de pœnit.*

p *Spes salutis per quam peccatores salvantur, Deus ad misericordiam provocatur. Isidor. omnia ligata tu solvis, contrita sanas, confusa lucidas, desperata animas.*

q *Chrys. hom. 5. non fornicatorem abnuit, non ebrium avertit, non superbum repellit, non aversatur Idololatrã, non adulterum, sed omnes suscipit, omnibus communicat.*

sterium sanctitatis, the Magistery of holiness. The prodigall Son went far, but by repentance he came home at last. [r] *This alone will turn a woolf into a sheep, make a Publican a Preacher, turn a thorn into an Olive, make a debosht Fellow Religious*, a Blasphemer sing *Halleluia*, make *Alexander* the Copper-smith truly devout, make a Divel a Saint. [s] *And him that polluted his mouth with calumnies, lying, swearing and filthy tunes and tones, to purge his throat with divine Psalms.* Repentance will effect prodigious cures, make a stupend metamorphosis. *An Hauk came into the Ark, and went out again an Hauk; a Lyon came in, went out a Lyon; a Bear, a Bear; a wolf, a wolf; but if an Hauk come into this sacred Temple of repentance, he will go forth a Dove,* (saith [t] *Chrysostom*) *a wolf go out a sheep, a Lyon a Lamb.* [u] *This gives sight to the blind, legs to the lame, cures all diseases, confers grace, expels vice, inserts vertue, comforts and fortifies the soul.* Shall I say, let thy sin be what it will, do but repent, it is sufficient.

† *Quem pœnitet peccasse pene est innocens.*

'Tis true indeed and all sufficient this, they do confess, if they could repent, but they are obdurate, they have cauterized consciences, they are in a reprobate sense, they cannot think a good thought, they cannot hope for grace, pray, believe, repent, or be sorry for their sins, they find no grief for sin in themselves, but rather a delight, no groaning of spirit, but are carryed headlong to their own destruction, *heaping wrath to themselves against the day of wrath, Rom.* 2. 5. 'Tis a grievous case this I do yeeld, and yet not to be despaired; God of his bounty and mercy cals all to repentance, *Rom.* 2. 4. thou maist be called at length, restored, taken to his grace as the Thief upon the Cross, at the last hour, as *Mary Magdalen* and many other sinners have been, that were buryed in sin. *God* (saith [x] *Fulgentius*) *is delighted in the conversion of a sinner, he sets no time; prolixitas temporis Deo non præjudicat, aut gravitas peccati*, deferring of time or grievousness of sin; do not prejudicate his grace, things past and to come are all one to him, as present, 'tis never too late to repent. [y] *This heaven of repentance is still open for all afflicted souls*; and howsoever as yet no signs appear, thou maist repent in good time. Hear a comfortable speech of S. *Austin*, [z] *Whatsoever thou shalt do, how great a sinner soever, thou art yet living; if God would not help thee, he would surely take thee away; but in sparing thy life, he gives thee leasure, and invites thee to repentance.* Howsoever as yet, I say, thou perceivest no fruit, no feeling, findest no likelihood of it in thy self, patiently abide the Lords good leisure, despair not, or think thou art a Reprobate; he came to call sinners to repentance, *Luk.* 5. 32. of which number thou art one; he came to call thee, and in his time will surely call thee. And although as yet thou hast no inclination to pray, to repent, thy faith be cold and dead, and thou wholy averse from all divine functions, yet it may revive, as Trees are dead in Winter but flourish in the Spring; these Vertues may lie hid in thee for the present, yet hereafter shew themselves, and peradventure already bud, howsoever thou dost not perceive it. 'Tis Satans policy to plead against, suppress and aggravate,

r *Chrys. hom.* 5.

s *Qui turpibus cantilenis aliquando inquinavit os, divinis hymnis animum purgabit.*

t *Hom.* 5. *Introivit hic quis accipiter, columba exit; introivit lupus, ovis egreditur, &c.*

u *Omnes languores sanat, cæcis visum, claudis gressum, gratiam confert, &c.*

† *Seneca.*

x *Delectatur Deus conversione peccatoris; omne tempus vitæ conversioni deputatur; pro præsentibus habentur tam præterita quam futura.*

y *Austin. Semper pœnitentiæ portus apertus est ne desperemus.*

z *Quicquid feceris, quantumcunque peccaveris, adhuc in vita es, unde te omnino si sanare te nollet Deus, auferret; parcendo clamat ut redeas, &c.*

710 aggravate, to conceal those sparks of faith in thee. Thou dost not believe thou saist, yet thou wouldst believe if thou couldst, 'tis thy
a *Matth.* 6. 23. desire to believe; then pray, [a] *Lord help mine unbelief*; and hereafter
b *Rev.* 21. 6. thou shalt certainly believe: [b] *Dabitur sitienti*, It shall be given to him that thirsteth. Thou canst not yet repent, hereafter thou shalt; a black cloud of sin as yet obnubilates thy soul, terrifies thy conscience, but this cloud may conceive a Rain-bow at the last, and be quite dissipated by repentance. Be of good chear; a child is rational in power, not in act; and so art thou penitent in affection, though not yet in action. 'Tis thy desire to please God, to be heartily sorry; comfort thy self, no time is overpast, 'tis never too late. A desire to repent, is repentance it self, though not in nature, yet in Gods acceptance; a willing minde is sufficient. *Blessed are they that hunger and thirst after righteousnes*, *Mat.* 5. 6. He that is destitute of Gods Grace, and wisheth for it shall have it. *The Lord* (saith *David*, *Psal.* 10. 17) *will hear the desire of the poor*, that is, of such as are in distress of body and minde. 'Tis true thou canst not as yet grieve for thy sin, thou hast no feeling of faith, I yeeld; yet canst thou grieve thou dost not grieve? It troubles thee, I am sure, thine heart should be so impenitent and hard, thou wouldst have it otherwise; 'tis thy desire to grieve, to repent and believe. Thou lovest Gods children and Saints in the mean time, hatest them not, persecutest them not, but rather wishest thy self a true Professor, to be as they are, as thou thy self hast been heretofore; which is an evident token thou art in no such desperate case. 'Tis a good sign of thy conversion, thy sins are pardonable, thou art, or shalt surely be reconciled.
c *Abernethy*, *Perkins.* *The Lord is near them that are of a contrite heart*, *Luk.* 4. 18. [c] A true desire of mercy in the want of mercy, is mercy it self; a desire of grace in in the want of grace, is grace it self; a constant and earnest desire to believe, repent, and to be reconciled to God, if it be in a touched
d *Non est pœnitentia, sed Dei misericordia annexa.* heart, is an acceptation of God, a reconciliation, Faith and Repentance it self. For it is not thy Faith and Repentance, as [d] *Chrysostom* truly teacheth, that is vailable, but Gods mercy that is annexed to it, he accepts the will for the deed: So that I conclude, to feel in our selves the want of grace, and to be grieved for it, is grace it self. I am troubled with fear my sins are not forgiven, *Careless objects*; but *Bradford* answers, they are; *For God hath given thee a penitent and believing heart, that is, an heart which desireth to repent and believe; for such a one is taken of him* (*he accepting the will for the deed*) *for a truly penitent and believing heart.*

All this is true thou replyest, but yet it concerns not thee, 'tis verified in ordinary offenders, in common sins, but thine are of an higher strain, even against the Holy Ghost himself, irremissible sins, sins of the first magnitude, written with a pen of Iron, engraven with the point of a Diamond. Thou art worse then a Pagan, Infidel, Jew, or Turk, for thou art an Apostate and more, thou hast voluntarily blasphemed, renounced God and all Religion, thou art worse then *Judas* himself, or they that crucified Christ: for they did offend out of ignorance, but thou hast thought in thine heart there is no God. Thou hast given thy soul to the Divel, as Witchers and Conjurers do, *explicitè*

and

and *implicitè*, by compact, band, and obligation (a desperate, a fearfull case) to satisfie thy lust, or to be revenged of thine enemies, thou didst never pray, come to Church, hear, read, or do any divine duties with any devotion, but for formality and fashion sake, with a kinde of reluctancie, 'twas troublesome and painfull to thee to perform any such thing, *præter voluntatem*, against thy will. Thou never mad'st any conscience of lying, swearing, bearing false witness, murder, adultery, brybery, oppression, theft, drunkenness, idolatrie, but hast ever done all duties for fear of punishment, as they were most advantageous, and to thine own ends, and committed all such notorious sins, with an extraordinary delight, hating that thou shouldest love, and loving that thou shouldest hate. In stead of Faith, fear and love of God, repentance, &c. blasphemous thoughts have been ever harboured in his minde, even against God himself, the blessed Trinitie: the * Scripture false, rude, harsh, immethodicall: Heaven, hell, resurrection, meer toyes and fables,* incredible, impossible, absurd, vain, ill contrived; Religion, Policie, and humane invention, to keep men in obedience, or for profit, invented by Priests and Law-givers to that purpose. If there be any such supream power he takes no notice of our doings, hears not our prayers, regardeth them not, will not, cannot help, or else he is partiall, an excepter of persons, authour of sin, a cruell, a destructive God, to create our souls, and destinate them to eternall damnation, to make us worse then our dogs and horses, why doth he not govern things better, protect good men, root out wicked livers? why do they prosper and flourish? as she raved in the † tragedy —— *pellices cælum tenent*, there they shine,

Suasq; Perseus aureas stellas habet,

where is his providence? how appears it?

Marmoreo Licinus tumulo jacet, at Cato parvo,
Pomponius nullo, quis putet esse Deos.

Why doth he suffer *Turks* to overcome Christians, the enemy to triumph over his Church, Paganisme to domineer in all places as it doth, heresies to multiply, such enormities to be committed, and so many such bloudy wars, murders, massacres, plagues, feral diseases? why doth he not make us all good, able, sound? why makes he † venomous creatures, rocks, sands deserts, this earth it self the muckhill of the world, a prison, an house of correction?

† *Mentimur regnare Iovem, &c.*

with many such horrible and execrable conceits, not fit to be uttered; *Terribilia de fide, horribilia de Divinitate.* They cannot some of them but think evil, they are compelled *volentes nolentes*, to blaspheme, especially when they come to Church and pray, read, &c. such fowl and prodigious suggestions come into their hearts.

These are abominable, unspeakable offences, and most opposite to God, *tentationes fædæ & impiæ*, yet in this case, he or they that shall be tempted and so affected, must know, that no man living is free from such thoughts in part, or at some times, the most divine spirits have been so

* *Cæcilius Minutio, Omnia ista figmenta male sanæ religionis, & inepta solatia à poetis inventa, vel ab aliis ob commodum, superstitiosa mysteria, &c.*

* These temptations and objections are well answered in Iohn Downams christian warfare.

† *Seneca.*

† *Vid. Campanella cap. 6. Atheis. Triumphat. et. c. 2 ad argumentum 12. ubi plura. Si Deus bonus unde colum, &c.*

† *Lucan.*

712 so tempted in some sort, evil custom, omission of holy exercises, ill company, idleness, solitariness, melancholy, or depraved nature, and the divel is still ready to corrupt, trouble, and divert our souls, to suggest such blasphemous thoughts into our phantasies, ungodly, profane, monstrous and wicked conceits: If they come from Satan, they are more speedy, fearfull and violent, the parties cannot avoid them: they are more frequent, I say, and monstrous when they come; for the divel he is a spirit, and hath means and opportunitie to mingle himself with our spirits, and sometimes more slily, sometimes more abruptly and openly, to suggest such divelish thoughts into our hearts; he insults and domineers in melancholy distempered phantasies and persons especially: Melancholy is *balneum diaboli*, as *Serapio* holds, the divels bath, and invites him to come to it. As a sick man frets, raves in his fits, speakes and doth he knows not what, the divel violently compels such crazed souls, to think such damned thoughts against their wils, they cannot but do it; sometimes more continuate, or by fits, he takes his advantage, as the subject is less able to resist, he aggravates, extenuates, affirms, denies, damnes, confounds the spirits, troubles heart, brain, humors, organs, senses, and wholly domineers in their imaginations. If they proceed from themselves, such thoughts, they are remiss and moderate, not so violent and monstruous, not so frequent. The divel commonly suggests things opposite to nature, opposite to God and his word, impious, absurd, such as a man would never of himself, or could not conceive, they strike terror and horror into the parties own heart. For if he or they be asked whether they do approve of such like thoughts or no, they answer (and their own souls truely dictate as much) they abhor them as Hell and the Divel himself, they would fain think otherwise if they could; he hath thought otherwise, and with all his soul desires so to think again; he doth resist, and hath some good motions intermixt now and then: So that such blasphemous, impious, unclean thoughts, are not his own, but the Divels; they proceed not from him, but from a crazed phantasie, distempered humours, black fumes which offend his brain: [e] they are thy crosses, the Divels sins, and he shall answer for them, he doth enforce thee to do that which thou dost abhor, and didst never give consent to: And although he hath sometimes so slily set upon thee, and so far prevailed, as to make thee in some sort to assent to such wicked thoughts, to delight in, yet they have not proceeded from a confirmed will in thee, but are of that nature which thou dost afterwards reject and abhor. Therefore be not overmuch troubled and dismaid with such kinde of suggestions, at least if they please thee not, because they are not thy personall sins, for which thou shalt incur the wrath of God, or his displeasure: contemn, neglect them, let them go as they come, strive not too violently, or trouble thy self too much, but as our Saviour said to Satan in like case, say thou, *Avoid Satan*, I detest thee and them. *Satanæ est mala ingerere* (saith *Austin*) *nostrum non consentire*: as Satan labours to suggest, so must we strive not to give consent, and it will be sufficient: the more anxions and sollicitous thou art, the more perplexed, the more thou shalt

[e] *Perkins.*

shalt otherwise be troubled, and intangled. Besides, they must know this, all so molested and distempered, that although these be most execrable and grievous sins, they are pardonable yet, through Gods mercy and goodness they may be forgiven, if they be penitent and sorry for them. *Paul* himself confesseth, *Rom.*7.19. *He did not the good he would do, but the evil which he would not do*; *'tis not I, but sin that dwelleth in me.* 'Tis not thou, but Satans suggestions, his craft and subtilty, his malice: comfort thy self then if thou be penitent and grieved, or desirous to be so, these hainous sins shall not be laid to thy charge; Gods mercy is above all sins, which if thou do not finally contemn, without doubt thou shalt be saved. [f] *No mans sins against the Holy Ghost, but he that wilfully and finally renounceth Christ, and contemneth him and his word to the last, without which there is no salvation, from which grievous sin, God of his infinite mercy deliver us.* Take hold of this to be thy comfort, and meditate withall on Gods word, labour to pray, to repent, to be renewed in minde, *keep thine heart with all diligence*, *Prov.* 4. 13. resist the Divel and he will fly from thee, pour out thy soul unto the Lord with sorrowful *Hannah*, *pray continually*, as *Paul* injoyns, and as *David* did, *Psal.* 1. *meditate on his law day and night.*

[f] *Hemingius. Nemo peccat in spiritum sanctum nisi qui finaliter & voluntarie renunciat Christo, eumq; & ejus verbum extreme contemnit, sine quo nulla salus; à quo peccato, liberet nos Dominus Jesus Christus. Amen.*

Yea but this meditation is that that mars all, and mistaken makes many men far worse, misconceiving all they read or hear, to their own overthrow; the more they search and read Scriptures, or divine Treatises, the more they pusle themselves, as a bird in a net, the more they are intangled and precipitated into this prepostorous gulf: *Many are called, but few are chosen*, *Mat.*20.16. and 22. 14. with such like places of Scripture misinterpreted strike them with horror, they doubt presently whether they be of this number or no: Gods eternall decree of predestination, absolute reprobation, and such fatall tables they form to their own ruine, and impinge upon this rock of despair. How shall they be assured of their salvation, by what signes? *If the righteous scarcely be saved, where shall the ungodly and sinners appear?* 1 *Pet.* 4.18. Who knows, saith *Solomon*, whether he be elect? This grinds their souls, how shall they discern they are not reprobates? But I say again, how shall they discern they are? From the divell can be no certainty, for he is a lyar from the beginning: if he suggest any such thing, as too frequently he doth, reject him as a deceiver, an enemy of humane kinde, dispute not with him, give no credit to him, obstinately refuse him, as S. *Anthony* did in the wilderness, whom the Divel set upon in severall shapes, or as the Collier did, so do thou by him. For when the divell tempted him with the weakness of his faith, and told him he could not be saved, as being ignorant in the principles of Religion: and urged him moreover to know what he beleeved, what he thought of such and such points and mysteries: the Collier told him, he beleeved as the Church did; but what (said the Divel again) doth the Church beleeve? as I do (said the Collier) and what's that thou beleevest? as the Church doth, &c. when the divel could get no other answer, he left him. If Satan summon thee to answer, send him to Christ: he is thy liberty, thy protector

714 againſt cruell death, raging ſin, that roaring Lyon; he is thy righteouſneſs, thy Saviour, and thy life. Though he ſay, thou art not of the number of the elect, a reprobate, forſaken of God, hold thine own ſtill,

——*hic murus aheneus eſto,*

Let this be as a bulwark, a brazen wall to defend thee, ſtay thy ſelf in that certainty of faith; let that be thy comfort, CHRIST will protect thee, vindicate thee, thou art one of his flock, he will triumph over the law, vanquiſh death, overcome the divel, and deſtroy hell. If he ſay thou art none of the elect, no beleever, reject him, defie him, thou haſt thought otherwiſe, and maiſt ſo be reſolved again; comfort thy ſelf; this perſwaſion cannot come from the divell, and much leſs can it be grounded from thy ſelf; men are lyars, and why ſhouldeſt thou diſtruſt? A denying *Peter*, a perſecuting *Paul*, an adulterous cruel *David*, have been received; an Apoſtate *Solomon* may be converted; no ſin at all but impenitency, can give teſtimony of final reprobation. Why ſhouldeſt thou then diſtruſt, miſdoubt thy ſelf, upon what ground, what ſuſpition? This opinion alone of particularity? Againſt that, and for the certainty of Election and ſalvation on the other ſide, ſee Gods good will toward men, hear how generally his grace is propoſed to him, and him, and them, each man in particular, and to all. 1 *Tim.*2.4. *God will that all men be ſaved, and come to the knowledge of the truth.* 'Tis an univerſall promiſe, *God ſent not his Son into the world to condemn the world, but that through him the world might be ſaved, John* 3.17. He then that acknowledgeth himſelf a man in the world, muſt likewiſe acknowledge he is of that number that is to be ſaved: *Ezek.*33.11. *I will not the death of a ſinner, but he that he repent and live:* But thou art a ſinner, therefore he will not thy death. *This is the will of him that ſent me, that every man that beleeveth in the Son, ſhould have everlaſting life. Iohn* 6. 40. *He would have no man periſh, but all come to repentance,* 2 *Pet.*3.9. Beſides, remiſſion of ſins is to be preached, not to a few, but univerſally to all men. *Go therefore and tell all Nations, baptizing them, &c. Matth.*28 19. *Go into all the world, and preach the Goſpel to every creature, Mark* 16.15. Now there cannot be contradictory wils in God; he will have all ſaved, and not all, how can this ſtand together? be ſecure then, beleeve, truſt in him, hope well and be ſaved. Yea that's the main matter, how ſhall I beleeve or diſcern my ſecurity from carnall preſumption? my faith is weak and faint, I want thoſe ſignes and fruits of ſanctification, [g] ſorrow for ſin, thirſting for grace, groanings of the ſpirit, love of Chriſtians as Chriſtians, avoiding occaſion of ſin, endeavour of new obedience, charity, love of God, perſeverance. Though theſe ſignes be languiſhing in thee, and not ſeated in thine heart, thou muſt not therefore be dejected or terrified; the effects of the faith and ſpirit are not yet ſo fully felt in thee; conclude not therefore thou art a reprobate, or doubt of thine election, becauſe the Elect themſelves are without them, before their converſion. Thou maiſt in the Lords good time be converted; ſome are called at the 11th. hour: Uſe, I ſay, the means of thy converſion, expect

g *Abernethy.*

pect the Lords leasure, if not yet called, pray thou maist be, or at least wish and desire thou maist be.

Notwithstanding all this which might be said to this effect, to ease their afflicted minds, what comfort our best Divines can afford in this case, *Zanchius*, *Beza*, *&c.* This furious curiosity, needless speculation, fruitless meditation about election, reprobation, free will, grace, such places of Scripture preposterously conceived, torment still, and crucifie the souls of too many, and set all the world together by the ears. To avoid which inconveniences, and to settle their distressed mindes, to mitigate those divine Aphorismes, (though in another extream some) our late *Ariminians* have revived that plausible doctrine of universall grace, which many Fathers, our late *Lutheran* and modern Papists do still maintain, that we have free-will of our selves, and that grace is common to all that will beleeve. Some again though less orthodoxall, will have a far greater part saved, then shall be damned, (as [i] *Cælius secundus* stifly maintains in his book, *De amplitudine regni cœlestis*, or some impostor under his name) *beatorum numerus multò major quàm damnatorum.* [k] He cals that other Tenent of speciall † *Election and Reprobation, a præjudicate, envious and malitious opinion, apt to draw all men to desperation. Many are called, few chosen, &c.* He opposeth some opposite parts of Scripture to it, *Christ came into the world to save sinners, &c.* And four especiall arguments he produceth, one from Gods power. If more be damned then saved, he erroneously concludes, [l] the divel hath the greater soveraigntie; for what is power but to protect? and Majestie consists in multitude. *If the divell have the greater part, where is his mercy, where is his power? how is he* Deus Optimus Maximus, misericors? &c. *where is his greatness, where his goodness?* He proceeds, [m] *We account him a murderer that is accessary onely, or doth not help when he can; which may not be supposed of God without great offence, because he may do what he will, and is otherwise accessary, and the author of sin. The nature of good is to be communicated, God is good, and will not then be contracted in his goodness: for how is he the Father of mercy and comfort, if his good concern but a few? O envious and unthankfull men to think otherwise!* † *Why should we pray to God that are Gentiles, and thank him for his mercies and benefits, that hath damned us all innocuous for Adams offence, one mans offence, one small offence, eating of an apple? why should we acknowledge him for our governour that hath wholly neglected the salvation of our souls, contemned us, and sent no Prophets or instructors to teach us, as he hath done to the Hebrewes?* So *Julian* the Apostate objects. Why should these Christians (*Cælius* urgeth) reject us and appropriate God unto themselves, *Deum illum suum unicum, &c.* But to return to our forged *Cælius*. At last he comes to that, he will have those saved that never heard of, or beleeved in Christ, *ex puris naturalibus*, with the Pelagains, and proves it out of *Origen* and others. *They* (saith [n] *Origen*) *that never heard Gods word, are to be excused for their ignorance: we may not think God will be so hard, angry, cruell or injust as to condemn any man indi-*

i See whole books of these arguments.

k *Lib. 3. fol. 122 Præjudicata opinio, invida, maligna, & apta ad impellendos animos in desperationem.*

† See the Antidote in Chamiers Tom. 3. lib. 7. Downams Christian warfare, &c.

l *Potentior est Deo diabolus & mundi princeps & in multitudine hominum sita est majestas.*

m *Homicida qui non subvenit quum potest; hoc de Deo sine scelere cogitari non potest, utpote quum quod vult licet. Boni natura communicari. Bonus Deus, quomodo misericordiæ pater, &c.*

† *Vide Cyrillum lib. 4. adversus Julianum. qui poterimus illi gratias agere qui nobis non misit Mosen & prophetas, & contempsit bona animarum nostrarum?*

n *Venia danda est iis qui non audiunt ob ignorantiam. Non est tam iniquus Judex Deus, ut quenquam indicta causa damnare velit. Ii solum damnantur, qui oblatam Christi gratiam rejiciunt.*

716 *Etâ causâ.* They alone (he holds) are in the ſtate of damnation that refuſe Chriſts mercy and grace, when it is offered. Many worthy *Grecks* and *Romans*, good moral honeſt men, that kept the Law of Nature, did to others as they would be done to themſelves, as certainly ſaved, he concludes, as they were that lived uprightly before the Law of *Moſes*. They were acceptable in Gods ſight, as *Job* was, the *Magi*, the Queen of *Sheba*, *Darius* of *Perſia*, *Socrates*, *Ariſtides*, *Cato*, *Curius*, *Tully*, *Seneca*, and many other Philoſophers, upright livers, no matter of what Religion, as *Cornelius*, out of any Nation, ſo that he live honeſtly, call on God, truſt in him, fear him, he ſhall be ſaved. This Opinion was formerly maintained by the *Valentinian* and *Baſiledian* hereticks, revived of late in [o] *Turky*, of what ſect *Ruſtan Baſſa* was patron, defended by [p] *Galeatius Martius*, and ſome ancient Fathers, and of later times favoured by [q] *Eraſmus*, by *Zuinglius in expoſit. fidei ad Regem Galliæ*, whoſe Tenet *Bullinger* vindicates, and *Gualter* approves in a juſt Apology with many Arguments. There be many Jeſuites that follow theſe Calviniſts in this behalf, *Franciſcus Buchſius Moguntinus*, *Andradius Conſil. Trident.* many Schoolmen that out of the 1 *Rom.v.* 18. 19. are verily perſwaded that thoſe good works of the Gentiles did ſo far pleaſe God, that they might *vitam æternam promereri*, and be ſaved in the end. *Seſellius*, and *Benedictus Iuſtinianus* in his Comment on the firſt of the Romans, *Mathias Ditmarſh* the Polititian, with many others, hold a mediocrity, they may be *ſalute non indigni*, but they will not abſolutely decree it. *Hofmannus* a *Lutheran* Profeſſor of *Helmſtad*, and many of his Followers, with moſt of our Church, and Papiſts are ſtiffe againſt it. *Franciſcus Collius* hath fully cenſured all Opinions in his five Books *de Paganorum animabus poſt mortem*, and amply dilated this queſtion, which who ſo will may peruſe. But to return to my Author, his concluſion is, that not only wicked Livers, Blaſphemers, Reprobates, and ſuch as reject Gods grace, *but that the Divels themſelves ſhall be ſaved at laſt*, as [r] *Origen* long ſince delivered in his works, and our late † *Socinians* defend *Oſtorodius, cap.41. inſtitut. Smaltius, &c.* Thoſe terms of all and for ever in Scripture, are not eternal, but only denote a longer time, which by many Examples they prove. The world ſhall end like a Comedy, and we ſhall meet at laſt in Heaven, and live in bliſs altogether; or elſe in concluſion, *in nihil evaneſcere*. For how can be he merciful that ſhall condemn any creature to eternal unſpeakable puniſhment, for one ſmall temporary fault, all poſterity, ſo many myriads, for one and an other mans offence, *quid meruiſtis oves?* But theſe abſurd paradoxes are exploded by our Church, we teach otherwiſe. That this vocation, predeſtination, election, reprobation, *non ex coruptâ maſſâ, præviſa fide*, as our *Arminians*, or *ex præviſis operibus*, as our Papiſts, *non ex præteritione*, but Gods abſolute decree *ante mundum creatum*, (as many of our Church hold) was from the beginning, before the foundation of the world was laid, or *homo conditus*, (or from *Adams* fall, as others will, *homo lapſus objectum eſt reprobationis*) with *perſeverantia ſanctorum*, we muſt be certain of our ſalvation, we may fall but not finally, which our *Arminians* will not admit. According to his immutable,

eternal,

o *Busbequius Lonicerus Turbiſt. To. 1. l. 2.*
p *Clem. Alex.*
q *Paulus Jovius Elog. vir. Illuſt.*
r *Non homines ſed & ipſi dæmones aliquando ſervandi.*
† *Vid. Pelſii Harmoniam art. 22 p. 2.*

eternall, just decree and counsell of saving men and Angels, God cals all, and would have all to be saved according to the efficacy of vocation: all are invited, but onely the elect apprehended: the rest that are unbeleeving, impenitent, whom God in his just judgement leaves to be punished for their sins, are in a reprobate sense; yet we must not determine who are such, condemn our selves or others, because we have an universal invitation; all are commanded to beleeve, and we know not how soon or late before our end we may be received. I might have said more of this subject, but forasmuch as it is a forbidden question, and in the Preface or Declaration to the Articles of the Church, printed 1633, to avoid factions and altercations, we that are Universitie Divines especially, are prohibited *all curious search, to print or preach, or draw the Article aside by our own sence and Comments, upon pain of Ecclesiastical censure*, I will surcease, and conclude with † *Erasmus* of such controversies: *Pugnet qui volet, ego censeo leges majorum reverenter suscipiendas, & religiosè observandas, velut à Deo profectas; nec esse tutum, nec esse pium, de potestate publicâ sinistram concipere aut serere suspitionem. Et siquid est tyrannidis, quod tamen non cogat ad impietatem, satius est ferre, quàm seditiosè reluctari.*

† *Epist. Erasmi de utilitate Colloquior. ad lectorem.*

But to my former taske. The last main torture and trouble of a distressed mind, is not so much this doubt of Election, and that the promises of grace are smothered and extinct in them, nay quite blotted out, as they suppose, but withall Gods heavy wrath, a most intolerable pain and grief of heart seiseth on them: to their thinking they are already damned, they suffer the pains of hell, and more then possibly can be expressed, they smell brimstone, talk familiarly with divels, hear and see *Chimeraes*, prodigious, uncouth shapes, Bears, Owls, Antiques, black dogs, feinds, hideous outcries, fearfull noises, shreeks, lamentable complaints, they are possessed, ‖ and and through impatience they roar and howl, curse, blaspheme, deny God, call his power in question, abjure religion, and are still ready to offer violence unto themselves, by hanging, drowning, &c. Never any miserable wretch from the beginning of the world, was in such a wofull case. To such persons I oppose Gods mercy and his justice; *Judicia Dei occulta, non injusta*: his secret counsell and just judgement, by which he spares some, and sore afflicts others again in this life: his judgement is to be adored, trembled at, not to be searched or enquired after by mortall men: he hath reasons reserved to himself, which our frailty cannot apprehend. He may punish all if he will, and that justly for sin; in that he doth it in some, is to make a way for his mercy that they repent and be saved, to heal them, to try them, exercise their patience, and make them call upon him, to confess their sins and pray unto him, as *David* did, *Psal.*119.137. *Righteous art thou, O Lord, and just are thy judgements.* As the poor Publican, *Luke* 18.13. *Lord have mercy upon me a miserable sinner.* To put confidence and have an assured hope in him, as *Job* had 13.15. *Though he kill me I will trust in him: Vre, seca, occide O Domine,* (saith *Austin*) *modo serves animam*, kill, cut in pieces, burn my body (O Lord) to save my soul. A small sickness, one lash of affliction, a little

‖ *Vastatâ conscientiâ sequitur sensus iræ divinæ. (Hemingius) fremitus cordis, ingens animæ cruciatus, &c.*

718 little miserie many times will more humiliate a man, sooner convert, bring him home to know himself, than all those parænetical discourses, the whole Theory of Philosophy, Law, Physick and Divinity, or a world of instances, and examples. So that this, which they take to be such an insupportable plague, is an evident sign of Gods mercie and justice, of his love and goodness: *periissent nisi periissent*, had they not thus been undone, they had finally been undone. Many a carnall man is lulled asleep in perverse securitie, foolish presumption, is stupified in his sins, and hath no feeling at all of them: *I have sinned* (he saith) *and what evill shall come unto me*, Eccles.5.4. and *tush, how shall God know it?* And so in a reprobate sense goes down to hell. But here, *Cynthius aurem vellit*, God pulls them by the ear, by affliction, he will bring them to heaven and happiness; *Blessed are they that mourn, for they shall be comforted*, *Matth.* 5.4. a blessed and an happy state, if considered aright, it is, to be so troubled. *It is good for me that I have been afflicted*, *Psal.* 119. *before I was afflicted I went astray: but now I keep thy word. Tribulation works patience, patience hope*, *Rom.*5.4. and by such like crosses and calamities we are driven from the stake of securitie. So that affliction is a School or Academy, wherein the best Schollers are prepared to the commencements of the deity. And though it be most troublesome aud grievous for the time, yet know this, it comes by Gods permission and providence, he is a spectator of thy groans and tears, still present with thee, the very hairs of thy head are numbred, not one of them can fall to the ground, without the express will of God: he will not suffer thee to be tempted above measure, he corrects us all † *numero, pondere, & mensurâ*, The Lord will not quench the smoaking flax, or break the bruised reed, *Tentat* (saith *Austin*) *non ut obruat, sed ut coronet*, he suffers thee to be tempted for thy good. And as a mother doth handle her child sick and weak, not reject it, but with all tenderness observe and keep it, so doth God by us, not forsake us in our miseries, or relinquish us for our imperfections, but with all piety and compassion support and receive us; whom he loves he loves to the end. *Rom.*8. *Whom he hath elected, those he hath called, justified, sanctified, and glorified.* Think not then thou hast lost the spirit, that thou art forsaken of God, be not overcome with heavinesse of heart, but as *David* said, *I will not fear though I walk in the shadows of death.* We must all go, *non à delitiis ad delitias*, but from the cross to the crown, by hell to heaven, as the old *Romans* put vertues Temple in the way to that of honour: we must endure sorrow and miserie in this life. 'Tis no new thing this, Gods best servants and deerest children have been so visited and tryed. Christ in the garden cryed out, *My God my God why hast thou forsaken me:* his son by nature, as thou art by adoption and grace. *Iob* in his anguish said, *The arrows of the Almighty God were in him*, *Iob* 6.4. *His terrors fought against him, the venom drank up his spirit*, *cap.*13.26. He saith, *God was his enemie, writ bitter things against him*, (16.9.) *hated him.* His heavy wrath had so seized on his soul. *David* complains, *His eyes were eaten up, sunk into his head*, *Ps.*6.7. *His moisture became as the drought in Summer, his flesh was consumed,*

† *Austin.*

sumed, his bones vexed: yet neither *Job* nor *David* did finally despaire. *Job* would not leave his hold, but still trust in him, acknowledging him to bee his good God. *The Lord gives, the Lord takes, blessed be the name of the Lord, Iob* 1. 21. *Behold I am vile, I abhor my self, repent in dust and ashes, Iob* 39. 37. *David* humbled himself, *Psal.* 31. and upon his confession received mercy. Faith, hope, repentance, are the soveraign cures and remedies, the sole comforts in this case; confess, humble thy self, repent, it is sufficient. *Quod purpura non potest, saccus potest*, saith *Chrysostome*; the King of *Ninive's* Sackloth and ashes did that which his purple robes and crown could not effect; *Quod diadema non potuit, cinis perfecit*. Turn to him, he will turn to the; the Lord is neer those that are of a contrite heart, and will save such as be afflicted in spirit, *Psal.* 34. 18. *He came to the lost sheep of Israel, Mat.* 15. 14. *Si cadentem intuetur, clementiæ manum protendit*, he is at all times ready to assist. *Nunquam spernit Deus Pœnitentiam, si sincerè & simpliciter offeratur*, he never rejects a penitent sinner, though he have come to the full height of iniquity, wallowed and delighted in sin; yet if he will forsake his former waies, *libenter amplexatur*, he will receive him. *Parcam huic homini*, saith * *Austin*, (*ex persona Dei*) *quia sibi ipsi non pepercit; ignoscam quia peccatum agnovit*. I will spare him because he hath not spared himself; I will pardon him, because he doth acknowledge his offence; let it be never so enormous a sin, *his grace is sufficient*, 2 *Cor.* 12. 9. Despaire not then, faint not at all, be not dejected, but rely on God, call on him in thy trouble, and he will heare thee, he will assist, help, and deliver thee; *Draw near to him, he will draw near to thee, Iam.* 4. 8. *Lazarus* was poor and full of boyles, and yet still he relied upon God, *Abraham* did hope beyond hope.

* *Super Psal.* 52. *Convertar ad liberandum eum, quia conversus est ad peccatum suum puniendum.*

Thou excepteſt, these were chief men, divine spirits, *Deo chari*, beloved of God, especially respected; but I am a contemptible and forlorne wretch, forsaken of God, and left to the merciles fury of evil spirits. I cannot hope, pray, repent, &c. How often shall I say it! thou maist performe all these duties, Christian offices, and be restored in good time. A sick man loseth his appetite, strength and ability, his disease prevaileth so far, that all his faculties are spent, hand and foot performe not their duties, his eyes are dimme, hearing dull, tongue distasts things of pleasant relliſh, yet nature lies hid, recovereth again, and expelleth all those fœculent matters by vomit, sweat, or some such like evacuations. Thou art spiritually sick, thine heart is heavy, thy mind distressed, thou maist happily recover again, expell those dismal passions of fear and grief; God did not suffer thee to be tempted above measure; whom he loves (I say) he loves to the end; Hope the best. *David* in his misery prayed to the Lord, remembring how he had formerly dealt with him; and with that meditation of Gods mercy confirmed his faith, and pacified his own tumultuous heart in his greatest agony. *O my soul, why art thou so disquieted within me, &c.* Thy soul is ecclipsed for a time, I yeeld, as the Sun is shadowed by a cloud; no doubt but those gratious beams of Gods mercy will shine upon thee again, as they have formerly done; those embers of faith, hope and repentance, now buried

720 in ashes, will flame out afresh, and be fully revived. Want of faith, no feeling of grace for the present, are not fit directions; we must live by faith, not by feeling; 'tis the beginning of grace to wish for grace: we must expect and tarry. *David* a man after Gods own heart, was so troubled himself; *Awake, why sleepest thou? O Lord, arise, cast me not off; wherefore hidest thou thy face, and fogettest mine affliction and oppession? My soul is bowed down to the dust. Arise, redeem us, &c. Psal.* 44. 22. He prayed long before he was heard, *expectans expectavit*; endured much before he was relieved, *Psal.* 69. 3. He complains, *I am weary of crying, and my throat is dry, mine eyes fail, whilst I wait on the Lord*; and yet he perseveres. Be not dismayed, thou shalt be respected at last. God often works by contrarieties, he first kils and then makes alive, he woundeth first and then healeth, he makes man sow in tears that he may reap injoy; 'tis Gods method: He that is so visited, must with patience endure and rest satisfied for the present. The Paschal Lamb was eaten with sowr hearbs; we shall feel no sweetness of his blood, till we first feel the smart of our sins. Thy paines are great, intolerable for the time; thou art destitute of grace and comfort, stay the Lords leasure, he will not (I say) suffer thee to be tempted above that thou art able to bear, 1 *Cor.* 10. 13. but will give an issue to temptation. He works all for the best to them that love God, *Rom.* 8. 28. Doubt not of thine election, it is an immutable decree; a mark never to be defaced; you have been otherwise, you may and shall be. And for your present affliction, hope the best, it will shortly end. *He is present with his servants in their affliction, Ps.* 91. 15. *Great are the troubles of the righteous, but the Lord delivereth them out of all. Psal.* 34. 19. *Our light affliction which is but for a moment, worketh in us an eternal weight of glory,* 2 *Cor.* 4. 17. *Not answerable to that glory which is to come; though now in heavines*, saith 1 *Pet.* 1. 6. *you shall rejoyce.*

Now last of all to those external impediments, terrible objects, which they hear and see many times, divels, bugbears, and Mormeluches, noysome smels, &c. These may come, as I have formerly declared in my precedent discourse of the Symptomes of Melancholy, from inward causes; as a concave glass reflects solid bodies, a troubled brain for want of sleep, nutriment, and by reason of that agitation of spirits to which *Hercules de Saxonia* attributes all Symptomes almost, may reflect and shew prodigious shapes, as our vain fear and crased phantasie shall suggest and faign, as many silly weak women and children in the dark, sick folks, and frantick for want of repast and sleep, suppose they see that they see not: Many times such terriculaments may proceed from natural causes, and all other senses may be deluded. Besides, as I have said, this humour is *Balneum Diaboli*, the divels bath, by reason of the distemper of humours, and infirm Organs in us: he may so possess us inwardly to molest us, as he did *Saul* and others, by Gods permission; he is Prince of the Ayr, and can transform himself into several shapes, delude all our senses for a time, but his power is determined, he may terrifie us, but not hurt; God hath given *his Angels charge over us, he is*

a wall

a wall round about his people, Psal. 91. 11. 12. There be those that prescribe Physick in such cases, 'tis Gods instrument and not unfit. The divel works by mediation of humours, and mixt diseases must have mixt remedies. *Levinus Lemnius cap.* 57. *&* 58. *exhort. ad vit. ep. instit.* is very copious in this subject, besides that chief remedy of confidence in God, prayer, hearty repentance, &c. of which for your comfort and instruction, read *Lavater de spectris part.* 3. *cap.* 5. *&* 6. *Wierus de præstigiis dæmonum lib.* 5. to *Philip. Melancton*, and others, and that Christian armour which *Paul* prescribes; he sets down certain Amulets, hearbs, and pretious stones, which have marvelous vertues all *profligandis dæmonibus*, to drive away Divels and their illusions. Saphyres, Chrysolites, Carbuncles, &c. *Quæ mirâ virtute pollent ad Lemures, Stryges, Incubos, Genios aereos arcendos, si veterum monumentis habenda fides.* Of hearbs, he reckons us Pennirial, Rue, Mint, Angelica, Piony: *Rich. Argentine de præstigiis dæmonum cap.* 20. addes *hypericon* or S. Iohns wort, *perforata herba*, which by a divine vertue drives away divels, and is therefore called *fuga dæmonum*: all which rightly used by their suffitus, *Dæmonum vexationibus obsistunt, afflictas mentes à dæmonibus relevant, & venenatis fumis*, expel divels themselves, and all divelish illusions. *Anthony Musa* the Emperour *Augustus* his Physitian, *cap.* 6. *de Betonia* approves of Betony to this purpose; † the ancients used therefore to plant it in Church-yards, because it was held to be an holy hearb and good against fearful visions, did secure such places it grew in, and sanctified those persons that carried it about them. *Idem fere Mathiolus in Dioscoridem.* Others commend accurate musick, so *Saul* was helped by *Davids* harpe. Fires to be made in such roomes where spirits haunt, good store of lights to be set up, odors, perfumes, and suffumigations, as the Angel taught *Tobias*, of brimstone and *bitumen, thus, myrrha*, briony root, with many such simples which *Wecker* hath collected *lib.* 15. *de secretis cap.* 15. *℞ sulphuris drachmam unam, recoquatur in vitis albæ aqua, ut dilutius sit sulphur; detur ægro; nam dæmones sunt morbi* (saith *Rich. Argentine lib. de præstigiis dæmonum cap. ult.*) *Vigetus* hath a far larger receipt to this purpose, which the said *Wecker* cites out of *Wierus*. *℞ sulphuris, vini, bituminis, opoponacis, galbani, castorei, &c.* Why sweet perfumes, fires and so many lights should be used in such places, *Ernestus Burgravius Lucerna vitæ & mortis*, and *Fortunius Lycetus* assignes this cause, *quod his boni Genii provocentur, mali arceantur*; because good spirits are well pleased with, but evil abhor them. And therefore those old Gentiles, present Mahometans, and Papists have continual lamps burning in their Churches all day and all night, lights at funerals and in their graves; *lucernæ ardentes ex auro liquefacto* for many ages to endure (saith *Lavius*) *ne dæmones corpus ladant*; lights ever burning as those Vestall virgins, *Pythonissæ* maintained heretofore, with many such, of which read *Tostatus* in 2 *Reg. cap.* 6. *quæst.* 43. *Thyreus cap.* 57. 58. 62. &c. *de locis infestis, Pictorius Isagog. de dæmonibus*, &c. see more in them. *Cardan* would have the party affected wink altogether in such a case, if he see ought that offends him, or cut the aire with a sword in such places they walke and

721

† *Antiqui soliti sunt hanc herbam ponere in cœmiteriis ideo quod, &c.*

722 abide, *gladiis enim & lanceis terrentur*, shoot a pistole at them, for being aerial bodies, (as *Cælius Rhodiginus lib. 1. cap. 29. Tertullian, Origen, Psellas*, and many hold) if stroken, they feel pain. Papists commonly injoyne and apply crosses, holy water, sanctified beads, Amulets, musick, ringing of bells, for to that end are they consecrated, and by them baptized, Characters, counterfeit reliques, so many Masses, peregrinations, oblations, adjurations, and what not? *Alexander Albertinus à Rocha, Petrus Thyreus*, and *Hieronymus Mengus* with many other Pontificial writers, prescribe and set down several formes of exorcismes, aswell to houses possessed with divels, as to dæmoniacal persons; but I am of † *Lemnius* mind, 'tis but *damnosa adjuratio, aut potius ludificatio*, a meer mockage, a counterfeit charme, to no purpose, they are fopperies and fictions, as that absurd * story is amongst the rest, of a penitent woman seduced by a Magitian in *France*, at S. *Bawne*, exorcised by *Domphius, Michaelis*, and a company of circumventing Friers. If any man (saith *Lemnius*) will attempt such a thing, without all those jugling circumstances, Astrological elections of time, place, prodigious habits, fustian, big, sesquipedal words, spels, crosses, characters, which exorcists ordinarily use, let him follow the example of *Peter* and *Iohn*, that without any ambitious swelling terms, cured a lame man, *Acts 3. In the name of Christ Iesus rise and walke.* His Name alone is the best and only charme against all such diabolical illusions, so doth *Origen* advise: and so *Chrysostome, Hæc erit tibi baculus, hæc turris inexpugnabilis, hæc armatura. Nos quid ad hæc dicemus, plures fortasse expectabunt*, saith S. *Austin*. Many men will desire my counsel and opinion whats to be done in this behalfe; I can say no more, *quam ut verâ fide, quæ per dilectionem operatur, ad Deum unum fugiamus*, let them fly to God alone for helpe. *Athanasius* in his book *De variis quæst.* prescribes as a present charme against divels, the beginning of the 67. *Ps. Exurgat Deus, dissipentur inimici*, &c. But the best remedy is to flye to God, to call on him, hope, pray, trust, rely on him, to commit our selves wholly to him. What the practise of the primitive Church was in this behalfe, *Et quis dæmonia ejiciendi modus*, read *Wierus* at large, *lib. 5. de Cura. Lam. melesc. cap. 38. & deinceps.*

† *Non desunt nostrâ ætate sacrificuli, qui tale quid attentant, sed à cacodæmone irrisi pudore suffecti sunt, & re infectâ abierunt.*

* Done into English by W. B. 1613.

Last of all: If the party affected shall certainly know this malady to have proceeded from too much fasting, meditation, precise life, contemplation of Gods judgements, (for the Divel deceives many by such means) in that other extreme he circumvents Melancholy it self, reading some books, Treatises, hearing rigid preachers, &c. If he shall perceive that it hath begun first from some great loss, grievous accident, disaster, seeing others in like case, or any such terrible object, let him speedily remove the cause, which to the cure of this disease *Navarrus* so much commends, *avertat cogitationem à re scrupulosa*, by all opposite means, art, and industry, let him *laxare animum*, by all honest recreations, refresh and recreate his distressed soul; let him direct his thoughts, by himself and other of his friends. Let him read no more such tracts or subjects, hear no more such fearful tones, avoid such companies, and by all means open himself, submit himself

Tom. 2. cap. 27. num. 282.

self to the advice of good Physitians and Divines, which is *contraventio scrupulorum*, as he calls it, hear them speak to whom the Lord hath given the tongue of the learned, to be able to minister a word to him that is weary, whose words are as flagons of wine. Let him not be obstinate, head-strong, peevish, wilful, self-conceited (as in this malady they are) but give ear to good advice, be ruled and perswaded; and no doubt but such good councel may prove as prosperous to his soul, as the Angel was to *Peter*, that opened the iron gates, loosed his bands brought him out of prison and delivered him from bodily thraldome; they may ease his afflicted minde, relieve his wounded soul, and take him out of the jawes of Hell it self. I can say no more, or give better advice to such as are any way distressed in this kind, then what I have given and said. Only take this for a corollary and conclusion, as thou tendrest thine own welfare in this, and all other melancholy, thy good health of body and mind, observe this short precept, give not way to solitarines and idleness. *Be not solitary, be not idle.* 723

Navarrus. *Is.50.4.*

SPERATE MISERI,
CAVETE FŒLICES.

Vis à dubio liberari? vis quod incertum est evadere? Age pœnitentiam dum sanus es; sic agens, dico tibi quod securus es, quod pœnitentiam egisti eo tempore quo peccare potuisti. Austin.

FINIS.

The

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